

Established Glasgow 1888.
 „ London 1890.
 „ New York 1892.

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are open to sell and buy in all Home and Continental markets (Germany excepted) and in the United States of America and Canada, for a few progressive firms of good standing in the East who make a speciality of any Foreign or Colonial Produce, and who wish such marketed to best advantage, and their orders for all descriptions of goods bought and shipped on competitive terms.

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INTERNATIONAL BANKING CORPORATION

HEAD OFFICE : NEW YORK.

Capital Paid-up	G. \$3,250,000	about Rs. 1,00,75,000
Reserve Fund	G. \$3,250,000	„ „ 1,00,75,000
Undivided Profits	G. \$2,118,500	„ „ 59,42,400

LONDON OFFICE — 36, BISHOPSGATE, E C

BRANCHES

BOMBAY	KOBE	SAN FRANCISCO
BATAVIA	LONDON	SANTO DOMINGO
CALCUTTA	MANILA	(WEST INDIES)
CANTON.	MEDELLIN	SHANGHAI
CEBU	PANAMA	SINGAPORE
COLON	PEKING	SOURABAYA
HANKOW	PUERTO PLATA	TIENTSIN
HONGKONG	(SANTO DOMINGO)	YOKOHAMA

Through its close affiliation with The National City Bank of New York, the Bank is able to offer the services of the Branches of that Institution in Cuba, South America, namely, Bahia, Buenos Aires, Caracas (Venezuela), Genoa, Havana, Montevideo, Rio De Janeiro, Santiago De Cuba, Santos, Sao Paulo and Valparaiso.

Current Deposit Accounts opened, on which interest is allowed at 2 per cent per annum on Daily Balances Rs 1,000 up to Rs 1,00,000

Fixed Deposits received for 12 months and for shorter periods on terms which may be ascertained on application

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(Incorporated in Japan.)

Subscribed Capital	...	Yen	3,00,00,000
Paid-up Capital	2,25,00,000
Reserve Fund	...	..	41,00,000

Head Office OSAKA.

Branches and Agencies.

Bombay	Kyoto	Shanghai
Kolkata	London	Seattle
Yokohama	Moji	Shimonoseki
Osaka	Nagoya	Tokyo
Honolulu	New York	Yanai
Manila	Niihama	Yokohama
Shanghai	Onomichi	Wakamatsu
Yokohama	Osaka	
San Francisco	San Francisco	

Current Deposit Accounts opened and Fixed Deposit
received at rates to be ascertained on application.

Every description of Banking and Exchange Business
transacted.

J SATO,

Manager

CHURCH GATE ST., FORT, BOMBAY.

Post Box No. 389.

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THE BANK OF TAIWAN, LTD

Incorporated by Special Charter of the Imperial Japanese Government, 1899.

Subscribed Capital	Yen	30,000,000
Paid-up Capital .. .	„	25,000,000
Reserve Fund	„	6,000,000

HEAD OFFICE :
Taipeh, Formosa.

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London	Shanghai	Tokio
New York	Hongkong	Osaka
Amoy	Singapore	Kobe
Canton	Soerabaya	Yokohama
Foochow	Semarang	Ako
Hankow	Batavia	Giran
Kiukiang	Makung	Kagi
Swatow	Taitoh	Karenko
Tainan	Shinchiku	Keelung
Takow	Taichu	Tamsui
Moji		Tower.

The Bank has also a large number of Correspondents Home and Abroad

Current Deposit Accounts opened, Fixed Deposits received on terms which may be ascertained on application

Every description of Banking and Exchange business transacted

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Manager

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FORT, BOMBAY.

Post Box No. 477

Telephone No.

Telegraphic Address — "Taiwangink", Bombay

THE

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(Incorporated in England.)

Authorised Capital . .	£ 1,500,000
Subscribed Capital	£ 1,125,000
Paid-up Capital	£ 562,500
Reserve Fund	£ 650,000

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LORD CARMICHAEL, GCSI, GCI, K C.M.G	H MELVILL SIMONS, ESQ.
R CHALMERS, ESQ	SIR DAVID YULE
P MOULD, <i>Chief Manager</i>	

The Bank receives Money on Deposit, buys and sells Bills of exchange, issues Letters of Credit and Circular Notes, and transacts all kinds of Banking and Agency business on terms which can be ascertained on application

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BATAVIA	HOWRAH	MAURITIUS
BOMBAY	KANDY	PENANG
CALCUTTA	KARACHI	RANGOON
COLOMBO	KOTA BHARU	SHANGHAI
GALLE	KELANTIN	SINGAPORE
DELHI	KUALA LUMPUR	

NATIONAL BANK OF INDIA, LTD.

ESTABLISHED IN INDIA, 1863.
(Incorporated in the United Kingdom)

Registered in London under the Companies Act of 1862 on the 23rd March 1866

Bankers to the Government in British East Africa and Uganda
Authorised Capital—Four Millions Sterling.

Subscribed Capital	£ 3,000,00
Paid-up Capital ..	£ 1,500,00
Reserve Fund	£ 1,850,00

Head Office—26 Bishopsgate, London, E C 2

BRANCHES

Calcutta, Bombay, Madras, Karachi, Lahore, Amritsar, Delhi, Cawnpore, Tuticorin, Cochin, Chittagong, Rangoon, Mandalay, Colombo, Kandey, Newera Eley, Aden, Suez, Port (Aden), Zanzibar, Mombasa, Nairobi, Nakuru, Kisumu, Jinja, Kampala, Entebbe, Dar es Salaam, Tanga

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GLASGOW—MESSRS MACKENZIE, ROBERTSON & Co 176 ST VINCENT STREET
GALLIPOLI (CHALON)—MESSRS CLARK SPINCE & Co

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ROBERT WILLIAMSON, Esq, Deputy Chairman
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SIR JOHN F HEWLETT, GCSI, CIE, J N STUART Esq
ROBERT MILLER Esq, J A LOOMIS, Esq

GENERAL MANAGER LONDON—H CHALMERS, Esq
LONDON MANAGER—C NICOLL, Esq

LONDON BANKERS

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AND NATIONAL BANK OF SCOTLAND, LD

AGENTS IN SCOTLAND

BRITISH LINEN BANK AND NATIONAL BANK OF SCOTLAND, LD

AGENTS IN IRELAND.

PROVINCIAL BANK OF IRELAND, LD

RULES OF BUSINESS OBSERVED AT BOMBAY.

EXCHANGE.

Bills of Exchange payable in the Principal Cities of Europe, India, Africa, America, and Australia purchased and collected. Drafts issued at the exchange of the day on the Bank Head Office, Branches and Correspondents. Instructions respecting Family Remittances are carefully attended to, and when the necessary particulars are furnished the Bank will forward first copy of the Bill direct to the parties in England. Remittances may also be sent by telegram.

CURRENT DEPOSIT ACCOUNTS.

The Bank opens Current Deposit Accounts, and allows Interest at the rate of a per cent annum on sums from Rs 1,000 up to Rs 1,00,000

FIXED DEPOSIT.

The Bank receives money on Fixed Deposit on terms which may be learned on application

AGENCY.

The Bank undertakes, on behalf of its Constituents, the safe custody of Shares and Securities, charging on redelivery a commission of one quarter per cent on the nominal value. Dividends and interest are collected subject to a charge of one quarter per cent on the amount realised. Government paper and all descriptions of Stocks purchased and sold on the Commission charged on such transactions being one quarter per cent on the amount invested or realised.

All remittances should be made payable to the Manager, National Bank of India, who will be glad to afford any further information respecting the Bank's business.

RALPH KIDD, Manager

NATIONAL BANK OF INDIA, LIMITED,
BOMBAY

Post Box No 41.

Hongkong and Shanghai Banking Corporation.

(INCORPORATED IN HONGKONG)

Paid-up Capital	\$15,000,000
Reserve Liability of Proprietors	\$15,000,000
Silver Reserve Fund	\$21,000,000
Gold Reserve Fund	£1,500,000

**COURT OF DIRECTORS AND HEAD OFFICE
IN HONGKONG.**

ADVISORY COMMITTEE IN LONDON.

BRANCHES :

AMOY	IPOH.	RANGOON
BANGKOK	JOHORE	SAIGON
BATAVIA.	KOBE	SAN FRANCISCO
BOMBAY	KAWALA LUMPUR	SHANGHAI.
CALCUTTA	LONDON.	SINGAPORE
CANTON	LYONS	SOURABAYA
COLOMBO	MALACCA	TAIPEH.
FOOCHOW	MANILA	TIENTSIN.
HANKOW	NAGASAKI	TSINGTAU
HARBIN	NEW YORK	VLADIVOSTOCK
HONGKEW	PEKING	YLOILO
HONGKONG	PENANG.	YOKOHAMA

Current Deposit Accounts.

Interest allowed at 2 per cent per annum on Daily Balances of Rs 1,000 to Rs 1,00,000 provided the sum accrued amounts to Rs 5 half-yearly

Fixed Deposits.

Are received for varying periods up to 12 months on terms which may be ascertained on application Drafts granted on London and the Chief Commercial places in Europe, India, Australia, America, China, and Japan

Credits granted, Bills purchased and every description of Banking and Exchange business transacted.

THE YOKOHAMA SPECIE BANK, Ltd

(REGISTERED IN JAPAN.)
(ESTABLISHED 1880.)

SUBSCRIBED CAPITAL	...	YEN 48,000,000
PAID-UP CAPITAL	...	„ 42,000,000
RESERVE FUND	..	„ 24,300,000

Head Office: YOKOHAMA.

BRANCHES & AGENCIES:

BATAVIA, BOMBAY, BUENOS AIRES, CALCUTTA, CHANGCHUG, CHINAN, DAIREN, FENGTIEN, HANKOW, HARBIN, HONGKONG, HONOLULU, KAIYUAN, KOBE, LONDON, LOS ANGELES, LYONS, MANILA, NAGASAKI, NEWCHWANG, NEW YORK, OSAKA, PEKING, RANGOON, SAN FRANCISCO, SEATTLE, SHANGHAI, SHIMONOSEKI, SINGAPORE, SOERABAYA, SYDNEY, TIENTSIN, TOKIO, TSINGTAU, VLADVOSTOCK

Current Deposit Accounts are opened for approved customers, and Interest is allowed at the rate of 2 per cent per annum on daily balances of Rs 1,000 up to Rs 1,00,000, provided that the amount of half-yearly interest is not less than Rs 5

Fixed Deposits are received for one year and shorter period on terms which may be ascertained on application

Every description of Banking and Exchange business transacted

N. IGARASHI,

Manager, P B No 207, Hornby Road, Bombay

I. NISHIMAKI,

Agent, P B No 406, Clive Street, Calcutta.

M. SUZUKI,

Agent, 17, Strand Street, Rangoon

BANK OF BOMBAY.

CAPITAL PAID UP	...	Rs. 1,00,00,000
RESERVE FUND	...	Rs. 1,05,00,000

Head Office : BOMBAY.

BRANCHES :

AHMEDABAD
Do (City Sub-Branch)
AKOLA
AMRAOTI.

BOMBAY CITY SUB-BRANCHES

BYCULLA.
MANDVI
SANDHURST ROAD

BROACH

HYDERABAD (Sind)
INDORE
JALGAON
KARACHI
POONA
QUETTA
RAJKOT
SHOLAPUR
SUKKUR
SURAT

CURRENT ACCOUNTS Opened free of charge.

FIXED DEPOSITS Received for twelve months and also for short periods during the busy season and interest allowed thereon at rates which may be ascertained on application

SAVINGS BANK DEPOSITS Received and interest allowed thereon at four per cent per annum

LOANS AND CASH CREDITS Granted on the security of Government Securities, Municipal and Port Trust Debentures, City of Bombay Improvement Trust Debentures, Shares in Guaranteed Railways, Goods and Bullion

DISCOUNT ACCOUNTS Opened and approved Mercantile Bills discounted

GOVERNMENT AND OTHER SECURITIES Received for safe custody. Purchases and Sales effected and Interest and Dividends collected

Copies of Rules, Powers of Attorney, &c., may be had on application at the Head Office or at any of the Branches

R. AITKEN,

Secretary and Treasurer.

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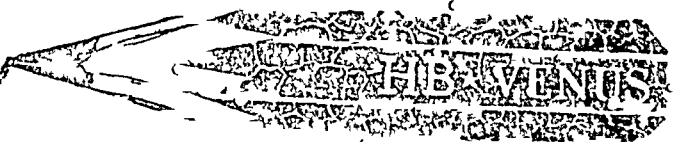
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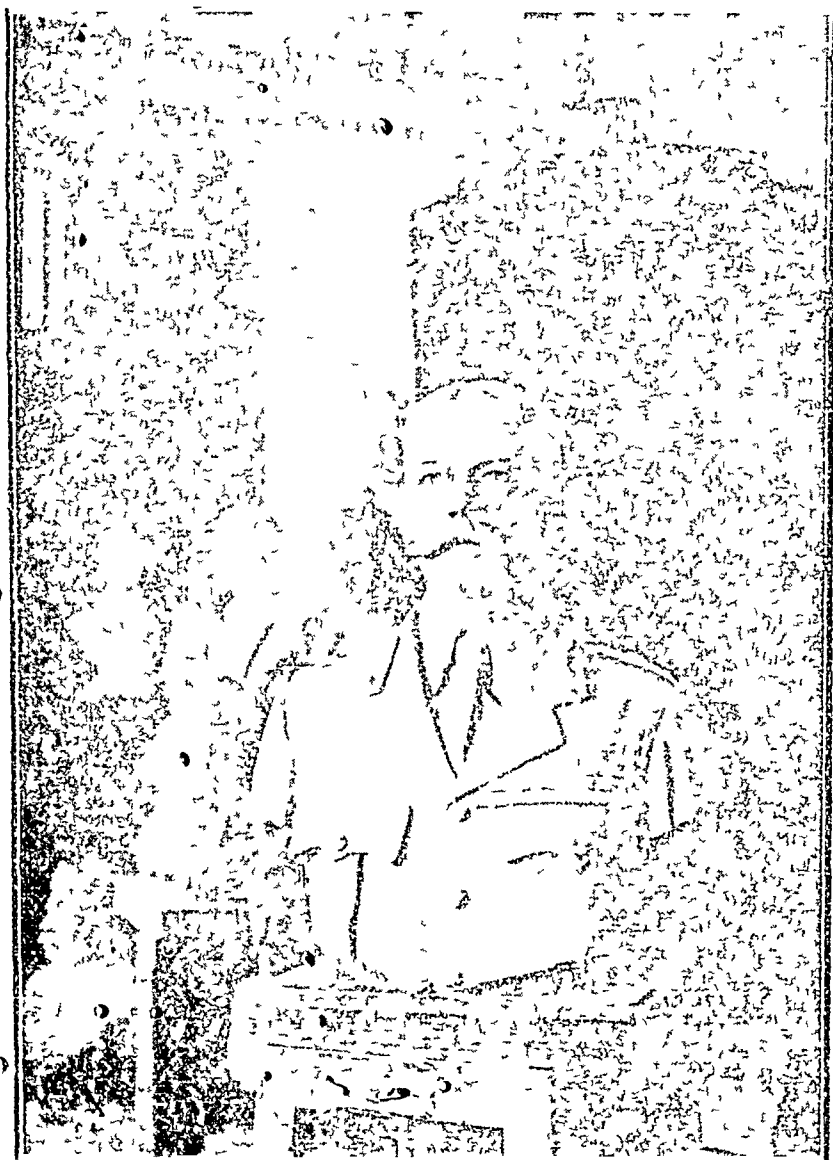
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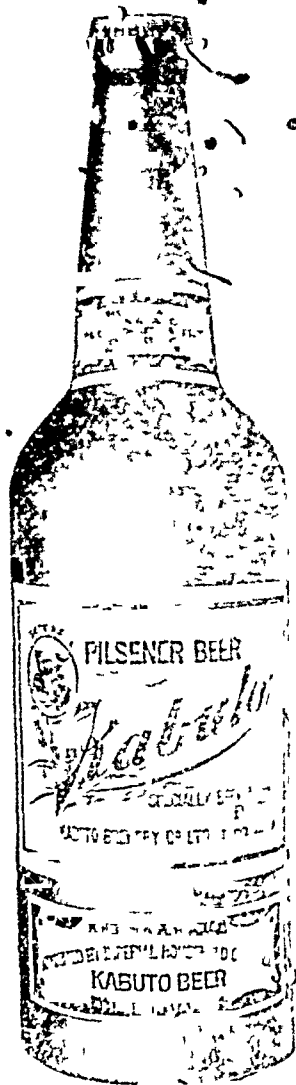
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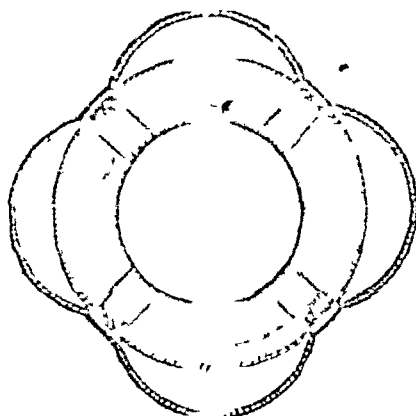
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RAILWAY PAULINS
WAGON COVERS, Etc., Etc

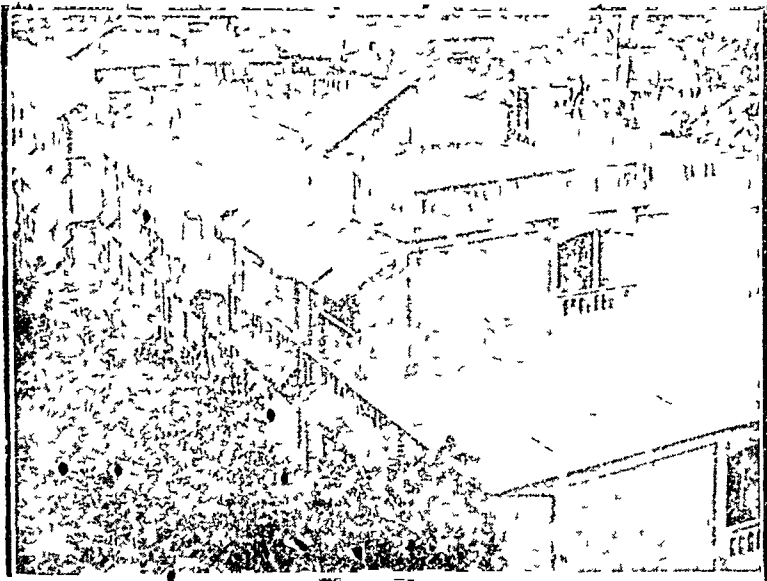
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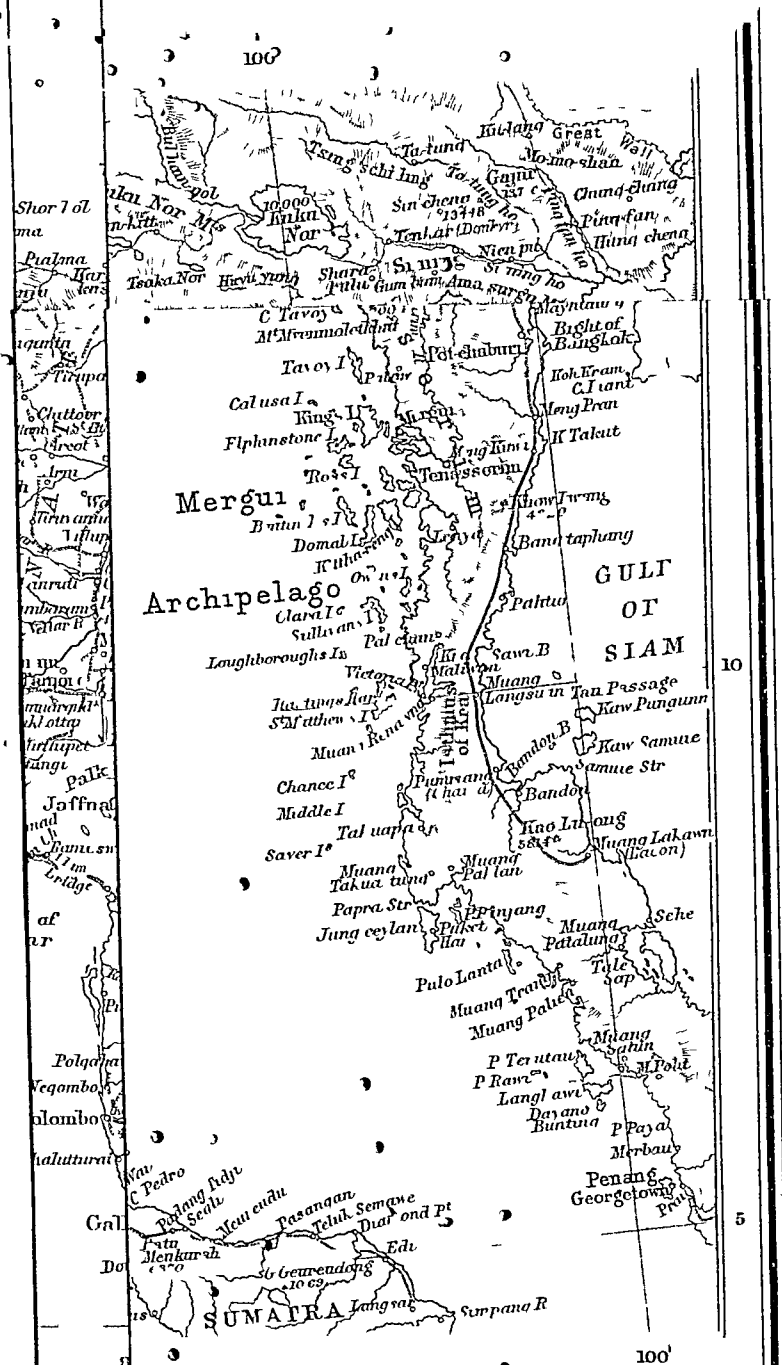
THE
INDIAN YEAR BOOK
1919.

A STATISTICAL AND HISTORICAL ANNUAL OF
THE INDIAN EMPIRE, WITH AN
EXPLANATION OF THE
PRINCIPAL TOPICS
OF THE DAY

EDITED BY
SIR STANLEY REED, LL.D.

SIXTH YEAR OF ISSUE

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PREFACE.

The fifth issue of The Indian Year Book is issued a little later than the earlier editions. For this the Editor would ask immunity. The Year Book is based so far as possible on official publications, so that there can be no question of the accuracy of the figures which it contains. The publication of The Indian Trade Review was delayed this year and, owing to the great importance of the questions dealt with in that return, which affect many sections of The Year Book, it was thought desirable to await its issue, even at the cost of disappointing readers for a few weeks.

Special attention has been given to questions arising out of the war. In some respects the information given is necessarily incomplete; for instance, the secrecy which veiled the operations of the Indian Army and the military preparations in this country has not been entirely removed. But wherever accurate information was available it is reflected in this issue, both under the general sections, and in that which deals with India and the War.

Prominence has also been given to the political questions of the day. The Report in which the Viceroy and Mr. Montagu, the Secretary of State for India framed their proposals for the constitutional development of India is fully summarised, as also the conclusions of the various conferences which considered this scheme—the special sessions of the Indian National Congress and the Moslem League, the conference of the members of the Moderate Party, and the resolutions of the Indian National Congress and of the Moslem League which were held in Delhi in December 1918.

In response to the request of several subscribers we have included in this edition a brief Indian Who's Who. This Section will be expanded in future editions as the necessary information is accumulated and war preoccupations are reduced.

The thanks of the Editor are in special measure due to the able contributors who amid the pressing work occasioned by the war have continued to give him their invaluable assistance.

THE EDITOR.

CAT. NIDAK FOR 1919

January

S	...	5	12	19	26	..
M	...	6	13	20	27	.
Tu	...	7	14	21	28	.
W.	..	1	8	15	22	...
Th.	.....	2	9	16	23	..
F.	....	3	10	17	24	31
S	...	4	11	18	25	..

July.

S	...	6	13	20	27	..
M	...	7	14	21	28	..
Tu	...	1	8	15	22	...
W	...	2	9	16	23	...
Th	...	3	10	17	24	31
F	...	4	11	18	25	..
S	...	5	12	19	26	..

February

S	...	2	9	16	23	..
M	...	3	10	17	24	...
Tu.	...	4	11	18	25	..
W	...	5	12	19	26	..
Th	..	6	13	20	27	..
F	...	7	14	21	28	..
S	...	1	8	15	22	..

August.

S	...	3	10	17	24	31
M.	...	4	11	18	25	...
Tu	...	5	12	19	26	..
W	...	6	13	20	27	..
Th	...	7	14	21	28	..
F	...	1	8	15	22	29
S	...	2	9	16	23	30

March

S	...	2	9	16	23	30
M.	...	3	10	17	24	31
Tu	...	4	11	18	25	...
W	...	5	12	19	26	..
Th	...	6	13	20	27	...
F	..	7	14	21	28	..
S	...	1	8	15	22	29

September

S	...	7	14	21	28	...
M	...	1	8	15	22	29
Tu	...	2	9	16	23	30
W	...	3	10	17	24	..
Th	...	4	11	18	25	...
F	...	5	12	19	26	...
S	...	6	13	20	27	...

April

S	...	6	13	20	27	..
M	...	7	14	21	28	.
Tu.	...	1	8	15	22	29
W	...	2	9	16	23	30
Th.	...	3	10	17	24	..
F.	...	4	11	18	25	..
S	...	5	12	19	26	...

October.

S	...	5	12	19	26	..
M	...	6	13	20	27	..
Tu	...	7	14	21	28	..
W	...	1	8	15	22	29
Th	...	2	9	16	23	30
F	...	3	10	17	24	31
S	...	4	11	18	25	...

May

S	...	4	11	18	25	..
M	...	5	12	19	26	..
Tu	...	6	13	20	27	..
W	...	7	14	21	28	...
Th	...	1	8	15	22	29
F	...	2	9	16	23	30
S	...	3	10	17	24	31

November.

S	...	2	9	16	23	30
M	...	3	10	17	24	...
Tu	...	4	11	18	25	...
W	...	5	12	19	26	..
Th	...	6	13	20	27	...
F.	...	7	14	21	28	...
S	...	1	8	15	22	29

June

S	...	1	8	15	22	29
M.	...	2	9	16	23	30
Tu	...	3	10	17	24	..
W	...	4	11	18	25	..
Th	...	5	12	19	26	..
F	...	6	13	20	27	..
S	...	7	14	21	28	..

December

S	...	7	14	21	28	..
M	...	1	8	15	22	29
Tu	...	2	9	16	23	30
W	...	3	10	17	24	31
Th	...	4	11	18	25	..
F.	...	5	12	19	26	...
S	...	6	13	20	27	..

Phases of the Moon—JANUARY 31 Days

● New Moon 2nd, 1h 51 1 P M ○ Full Moon 16th, 2h 14 4 P M
 ☾ First Quarter 9th, 4h 25 2 P M ☾ Last Quarter 24th, 9h 52 0 A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M	H	M	H	M		
Wednesday	1	1	7	12	6	12	0	42	28 66	23 5
Thursday	2	2	7	12	6	13	0	42	29 95	23 0
Friday	3	3	7	13	6	13	0	43	0 95	22 55
Saturday	4	4	7	13	6	14	0	43	1 95	22 50
Sunday	5	5	7	13	6	15	0	44	2 95	22 45
Monday	6	6	7	13	6	15	0	44	3 95	22 37
Tuesday	7	7	7	14	6	16	0	45	4 95	22 30
Wednesday	8	8	7	14	6	17	0	45	5 95	22 22
Thursday	9	9	7	14	6	17	0	45	6 95	22 15
Friday	10	10	7	14	6	18	0	46	7 95	22 6
Saturday	11	11	7	14	6	18	0	46	8 95	21 58
Sunday	12	12	7	15	6	19	0	47	9 95	21 48
Monday	13	13	7	15	6	20	0	47	10 95	21 39
Tuesday	14	14	7	15	6	21	0	48	11 95	21 29
Wednesday	15	15	7	15	6	22	0	48	12 95	21 18
Thursday	16	16	7	15	6	22	0	48	13 95	21 8
Friday	17	17	7	15	6	23	0	49	14 95	20 56
Saturday	18	18	7	15	6	24	0	49	15 95	20 45
Sunday	19	19	7	15	6	24	0	49	16 95	20 33
Monday	20	20	7	15	6	25	0	50	17 95	20 20
Tuesday	21	21	7	15	6	25	0	50	18 95	20 7
Wednesday	22	22	7	15	6	26	0	50	19 95	19 54
Thursday	23	23	7	15	6	27	0	50	20 95	19 41
Friday	24	24	7	15	6	27	0	51	21 95	19 27
Saturday	25	25	7	15	6	28	0	51	22 95	19 12
Sunday	26	26	7	15	6	29	0	51	23 95	18 58
Monday	27	27	7	15	6	29	0	51	24 95	18 43
Tuesday	28	28	7	14	6	29	0	52	25 95	18 28
Wednesday	29	29	7	14	6	30	0	52	26 95	18 12
Thursday	30	30	7	14	6	30	0	52	27 95	17 56
Friday	31	31	7	14	6	31	0	52	28 95	17 40

Phases of the Moon—FEBRUARY 28 Days

• New Moon 1st, 4h 37 0m A M ○ Full Moon 15th, 6h 8 2m A M
 ☾ First Quarter 8th, 0h 22 3m A M ☾ Last Quarter 23rd, 7h 17 7m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M	H	M	H	M			D	S
Saturday	1	32	7	13	6	31	0	52	0 34	17 23
Sunday	2	33	7	13	6	32	0	53	1 34	17 7
Monday	3	34	7	13	6	32	0	53	2 34	16 49
Tuesday	4	35	7	12	6	33	0	53	3 34	16 32
Wednesday		36	7	12	6	34	0	53	4 34	16 14
Thursday	6	37	7	12	6	34	0	53	5 34	16 56
Friday	7	38	7	11	6	35	0	53	6 34	15 38
Saturday	8	39	7	11	6	35	0	53	7 34	15 19
Sunday	9	40	7	10	6	36	0	53	8 34	15 0
Monday	10	41	7	10	6	36	0	53	9 34	14 41
Tuesday	11	42	7	10	6	37	0	53	10 34	14 22
Wednesday	12	43	7	9	6	37	0	53	11 34	14 2
Thursday	13	44	7	9	6	33	0	53	12 34	13 42
Friday	14	45	7	8	6	38	0	53	13 34	13 22
Saturday	15	46	7	7	6	39	0	53	14 34	13 2
Sunday	16	47	7	7	6	39	0	53	15 34	12 41
Monday	17	48	7	6	6	40	0	53	16 34	12 21
Tuesday	18	49	7	5	6	40	0	53	17 34	12 0
Wednesday	19	50	7	5	6	40	0	53	18 34	11 39
Thursday	20	51	7	4	6	41	0	53	19 34	11 17
Friday	21	52	7	4	6	41	0	53	20 34	10 56
Saturday	22	53	7	3	6	41	0	53	21 34	10 34
Sunday	23	54	7	2	6	42	0	52	22 34	10 12
Monday	24	55	7	2	6	42	0	52	23 34	9 51
Tuesday	25	56	7	1	6	42	0	52	24 34	9 28
Wednesday	26	57	7	1	6	43	0	51	25 34	9 6
Thursday	27	58	7	0	6	43	0	51	26 34	8 44
Friday	28	59	7	0	6	44	0	51	27 34	8 21

Phases of the Moon—MARCH 31 Days.

● New Moon 2nd, 4h 11 4m P M ○ Full Moon 16th, 9h 11 1m P M
 ☾ First Quarter 9th, 8h 11 1m A M ☾ Last Quarter 25th, 2h 30m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time			Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M	Sunset P M	True Noon		
			H M	H M	H M	D	S.
Saturday	1	60	6 59	6 44	0 51	28 34	7 59
Sunday	2	61	6 58	6 45	0 51	29 34	7 36
Monday	3	62	6 57	6 45	0 51	0 83	7 13
Tuesday	4	63	6 56	6 45	0 51	1 83	6 50
Wednesday	5	64	6 56	6 46	0 51	2 83	6 27
Thursday	6	65	6 55	6 46	0 50	3 83	6 4
Friday	7	66	6 54	6 47	0 50	4 83	5 41
Saturday	8	67	6 53	6 47	0 50	5 83	5 17
Sunday	9	68	6 53	6 47	0 50	6 83	4 54
Monday	10	69	6 52	6 48	0 49	7 83	4 31
Tuesday	11	70	6 51	6 48	0 49	8 83	4 7
Wednesday	12	71	6 50	6 48	0 49	9 83	3 44
Thursday	13	72	6 49	6 48	0 49	10 83	3 20
Friday	14	73	6 49	6 49	0 48	11 83	2 56
Saturday	15	74	6 48	6 49	0 48	12 83	2 33
Sunday	16	75	6 47	6 49	0 48	13 83	2 9
Monday	17	76	6 46	6 49	0 48	14 83	1 45
Tuesday	18	77	6 45	6 49	0 47	15 83	1 22
Wednesday	19	78	6 44	6 50	0 47	16 83	0 58
Thursday	20	79	6 43	6 50	0 47	17 83	0 34
Friday	21	80	6 42	6 50	0 46	18 83	0 11
Saturday	22	81	6 41	6 50	0 46	19 83	0 10 ^N
Sunday	23	82	6 40	6 51	0 46	20 83	0 37
Monday	24	83	6 39	6 51	0 45	21 83	1 0
Tuesday	25	84	6 39	6 51	0 45	22 83	1 21
Wednesday	26	85	6 39	6 51	0 45	23 83	1 18
Thursday	27	86	6 38	6 51	0 45	24 83	2 11
Friday	28	87	6 37	6 52	0 44	25 83	2 35
Saturday	29	88	6 36	6 52	0 44	26 83	2 58
Sunday	30	89	6 35	6 52	0 44	27 83	3 22
Monday	31	90	6 34	6 52	0 43	28 83	3 45

Phases of the Moon--APRIL 30 Days

● New Moon . 1st, 2h 34 9m A M { ○ Full Moon . . 15th, 1h 37 1m P M
 D First Quarter 7th, 6h 8 8m P M { ☾ Last Quarter . . 23rd, 1h 51 1m P M
 ○ New Moon 30th, 2h, 0 12m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon	
			Sunrise A M		Sunset P M		True Noon				
			H	M	H	M	H	M			
Tuesday	1	91	6	33	6	53	0	43	0 42	4 8	
Wednesday	2	92	6	33	6	53	0	43	1 12	1 31	
Thursday	3	93	6	32	6	53	0	42	2 12	1 51	
Friday	4	94	6	31	6	53	0	42	3 12	5 17	
Saturday	5	95	6	30	6	51	0	42	4 42	5 41	
Sunday	6	96	6	29	6	54	0	42	5 12	6 3	
Monday	7	97	6	28	6	54	0	41	6 12	6 26	
Tuesday	8	98	6	28	6	54	0	41	7 12	6 19	
Wednesday	9	99	6	27	6	54	0	41	8 42	7 11	
Thursday	10	100	6	26	6	55	0	40	9 42	7 33	
Friday	11	101	6	25	6	55	0	40	10 42	7 56	
Saturday	12	102	6	24	6	55	0	40	11 12	8 18	
Sunday	13	103	6	24	6	56	0	40	12 42	8 40	
Monday	14	104	6	23	6	56	0	39	13 42	9 2	
Tuesday	15	105	6	22	6	56	0	39	14 42	9 23	
Wednesday	16	106	6	21	6	56	0	39	15 42	9 15	
Thursday	17	107	6	21	6	57	0	38	16 42	10 6	
Friday	18	108	6	20	6	57	0	38	17 42	10 27	
Saturday	19	109	6	19	6	57	0	38	18 42	10 18	
Sunday	20	110	6	19	6	57	0	38	19 42	11 9	
Monday	21	111	6	18	6	57	0	38	20 42	11 30	
Tuesday	22	112	6	17	6	58	0	37	21 42	11 50	
Wednesday	23	113	6	16	6	58	0	37	22 42	12 11	
Thursday	24	114	6	15	6	58	0	37	23 42	12 31	
Friday	25	115	6	14	6	59	0	37	24 42	12 51	
Saturday	26	116	6	14	6	59	0	37	25 42	13 10	
Sunday	27	117	6	13	6	59	0	36	26 42	13 30	
Monday	28	118	6	13	7	0	0	36	27 42	13 49	
Tuesday	29	119	6	13	7	0	0	36	28 42	14 8	
Wednesday	30	120	6	12	7	0	0	36	0 07	14 27	

Phases of the Moon—MAY 31 Days.

☾ First Quarter 7th, 5h 39m A.M. ☾ Last Quarter 23rd, 3h 39m A.M.
 ☾ Full Moon 15th, 6h 31 3m A.M. ● New Moon 29th, 6h 41 9m P.M.

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P.M		True Noon			
			H	M	H	M	H	M	D	N
Thursday	1	121	6	11	7	1	0	36	1 07	14 45
Friday	2	122	6	11	7	1	0	36	2 07	15 1
Saturday	3	123	6	10	7	1	0	36	3 07	15 22
Sunday	4	124	6	10	7	2	0	36	4 07	15 40
Monday	5	125	6	9	7	2	0	35	5 07	15 57
Tuesday	6	126	6	9	7	2	0	35	6 07	16 14
Wednesday	7	127	6	8	7	3	0	35	7 07	16 31
Thursday	8	128	6	8	7	3	0	35	8 07	16 48
Friday	9	129	6	7	7	3	0	35	9 07	17 5
Saturday	10	130	6	7	7	4	0	35	10 07	17 21
Sunday	11	131	6	6	7	4	0	35	11 07	17 37
Monday	12	132	6	6	7	4	0	35	12 07	17 52
Tuesday	13	133	6	5	7	5	0	35	13 07	18 7
Wednesday	14	134	6	5	7	5	0	35	14 07	18 22
Thursday	15	135	6	5	7	6	0	35	15 07	18 37
Friday	16	136	6	4	7	6	0	35	16 07	18 51
Saturday	17	137	6	4	7	6	0	35	17 07	19 5
Sunday	18	138	6	4	7	7	0	35	18 07	19 19
Monday	19	139	6	3	7	7	0	35	19 07	19 32
Tuesday	20	140	6	3	7	7	0	35	20 07	19 46
Wednesday	21	141	6	3	7	8	0	35	21 07	19 58
Thursday	22	142	6	2	7	8	0	35	22 07	20 10
Friday	23	143	6	2	7	9	0	35	23 07	20 23
Saturday	24	144	6	2	7	9	0	35	24 07	20 34
Sunday	25	145	6	2	7	9	0	35	25 07	20 46
Monday	26	146	6	2	7	10	0	35	26 07	20 57
Tuesday	27	147	6	2	7	10	0	36	27 07	21 7
Wednesday	28	148	6	1	7	11	0	36	28 07	21 17
Thursday	29	149	6	1	7	11	0	36	29 07	21 27
Friday	30	150	6	1	7	11	0	36	0 75	21 37
Saturday	31	151	6	1	7	12	0	36	1 75	21 46

Phases of the Moon—JUNE 30 Days.

☾ First Quarter . 5th, 5h 51 9m P M , ☾ Last Quarter 21st, 11h 42 9m A M
 ○ Full Moon . 13th, 9h 58 2m P M , ● New Moon 23th, 12h 22 6m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M	H	M	H	M		
							P M		D	N
Sunday	1	152	6	1	7	12	0	36	2 75	21 55
Monday	2	153	6	1	7	12	0	36	3 75	22 3
Tuesday	3	154	6	1	7	13	0	37	4 75	22 11
Wednesday	4	155	6	1	7	13	0	37	5 75	22 19
Thursday	5	156	6	1	7	14	0	37	6 75	22 26
Friday	6	157	6	1	7	14	0	37	7 75	22 33
Saturday	7	158	6	1	7	14	0	37	8 75	22 39
Sunday	8	159	6	1	7	15	0	37	9 75	22 45
Monday	9	160	6	1	7	15	0	38	10 75	22 51
Tuesday	10	161	6	1	7	15	0	38	11 75	22 56
Wednesday	11	162	6	1	7	16	0	38	12 75	23 1
Thursday	12	163	6	1	7	16	0	38	13 75	23 5
Friday	13	164	6	1	7	16	0	38	14 75	23 9
Saturday	14	165	6	1	7	17	0	39	15 75	23 13
Sunday	15	166	6	1	7	17	0	39	16 75	23 16
Monday	16	167	6	1	7	17	0	39	17 75	23 19
Tuesday	17	168	6	1	7	17	0	39	18 75	23 21
Wednesday	18	169	6	2	7	18	0	39	19 75	23 23
Thursday	19	170	6	2	7	18	0	40	20 75	23 25
Friday	20	171	6	2	7	18	0	40	21 75	23 26
Saturday	21	172	6	2	7	13	0	40	22 75	23 47
Sunday	22	173	6	3	7	19	0	40	23 75	23 27
Monday	23	174	6	3	7	19	0	40	24 75	23 27
Tuesday	24	175	6	3	7	19	0	41	25 75	23 27
Wednesday	25	176	6	3	7	19	0	41	26 75	23 26
Thursday	26	177	6	3	7	19	0	41	27 75	23 24
Friday	27	178	6	4	7	19	0	41	28 75	23 23
Saturday	28	179	6	4	7	20	0	42	0 43	23 20
Sunday	29	180	6	4	7	20	0	42	1 12	23 19
Monday	30	181	6	5	7	20	0	42	2 43	23 15

Phases of the Moon—JULY 31 Days.

☾ First Quarter .. 5th, 8h 47 2m A M ☾ Last Quarter 20th, 4h 33 0m
 ○ Full Moon 13th, 11h 32 2m A M ● New Moon 27th, 10h 51 4m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M	H	M.	H	M		
Tuesday	1	182	6	5	7	20	0	42	3 43	23 11
Wednesday	2	183	6	5	7	20	0	42	4 43	23 8
Thursday	3	184	6	6	7	20	0	43	5 43	23 8
Friday	4	185	6	6	7	20	0	43	6 43	22 59
Saturday	5	186	6	6	7	20	0	43	7 43	22 54
Sunday	6	187	6	7	7	20	0	43	8 43	22 48
Monday	7	188	6	7	7	20	0	43	9 43	22 43
Tuesday	8	189	6	7	7	20	0	43	10 43	22 36
Wednesday	9	190	6	8	7	20	0	44	11 43	22 30
Thursday	10	191	6	8	7	20	0	44	12 43	22 23
Friday	11	192	6	8	7	20	0	44	13 43	22 16
Saturday	12	193	6	8	7	20	0	44	14 43	22 8
Sunday	13	194	6	8	7	20	0	44	15 43	22 0
Monday	14	195	6	9	7	20	0	44	16 43	21 51
Tuesday	15	196	6	9	7	19	0	44	17 43	21 42
Wednesday	16	197	6	9	7	19	0	44	18 43	21 33
Thursday	17	198	6	10	7	19	0	45	19 43	21 24
Friday	18	199	6	10	7	19	0	45	20 43	21 14
Saturday	19	200	6	10	7	19	0	45	21 43	21 6
Sunday	20	201	6	11	7	18	0	45	22 43	20 58
Monday	21	202	6	11	7	18	0	45	23 43	20 41
Tuesday	22	203	6	12	7	18	0	45	24 43	20 30
Wednesday	23	204	6	12	7	18	0	45	25 43	20 17
Thursday	24	205	6	12	7	17	0	45	26 43	20 6
Friday	25	206	6	13	7	17	0	45	27 43	19 54
Saturday	26	207	6	13	7	17	0	45	28 43	19 41
Sunday	27	208	6	13	7	17	0	45	0 08	19 28
Monday	28	209	6	14	7	16	0	45	1 08	19 15
Tuesday	29	210	6	14	7	16	0	45	2 08	19 1
Wednesday	30	211	6	14	7	16	0	43	3 08	18 47
Thursday	31	212	6	15	7	15	0	45	4 08	18 33

Phases of the Moon—AUGUST 31 Days.

☾ First Quarter 14th, 1h 41 5m A M ☾ Last Quarter 18th, 9h 26 1m P M
 ○ Full Moon 11th, 11h 9 4m P M ● New Moon 25th, 9h 7 1m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M	H	M	H	M		
Friday	1	213	6	15	7	15	0	45	5 8	18 18
Saturday	2	214	6	15	7	14	0	45	6 8	18 5
Sunday	3	215	6	16	7	14	0	45	7 8	17 43
Monday	4	216	6	16	7	13	0	45	8 8	17 32
Tuesday	5	217	6	16	7	13	0	45	9 8	17 26
Wednesday	6	218	6	17	7	12	0	45	10 8	17 0
Thursday	7	219	6	17	7	12	0	44	11 8	16 44
Friday	8	220	6	17	7	11	0	44	12 8	16 27
Saturday	9	221	6	18	7	11	0	44	13 8	16 10
Sunday	10	222	6	18	7	10	0	44	14 8	15 53
Monday	11	223	6	18	7	9	0	44	15 8	15 36
Tuesday	12	224	6	19	7	9	0	44	16 8	15 18
Wednesday	13	225	6	19	7	8	0	44	17 8	15 0
Thursday	14	226	6	19	7	8	0	43	18 8	14 42
Friday	15	227	6	20	7	7	0	43	19 8	14 24
Saturday	16	228	6	20	7	6	0	43	20 8	14 8
Sunday	17	229	6	20	7	6	0	43	21 8	13 46
Monday	18	230	6	20	7	5	0	43	22 8	13 27
Tuesday	19	231	6	21	7	4	0	42	23 8	13 8
Wednesday	20	232	6	21	7	4	0	42	24 8	12 48
Thursday	21	233	6	21	7	3	0	42	25 8	12 29
Friday	22	234	6	21	7	2	0	42	26 8	12 9
Saturday	23	235	6	21	7	1	0	42	27 8	11 49
Sunday	24	236	6	22	7	1	0	41	28 8	11 30
Monday	25	237	6	22	7	0	0	41	29 8	11 8
Tuesday	26	238	6	22	6	59	0	41	0 65	10 43
Wednesday	27	239	6	22	6	59	0	40	1 65	10 27
Thursday	28	240	6	23	6	58	0	40	2 65	10 6
Friday	29	241	6	23	6	57	0	40	3 65	9 45
Saturday	30	242	6	23	6	56	0	40	4 65	9 24
Sunday	31	243	6	23	6	55	0	39	5 65	9 2

Phases of the Moon—SEPTEMBER 30 Days.

☾ First Quarter 2nd, 7h 51 9m P M ☾ Last Quarter 17th, 3h 1 7m A M
 ○ Full Moon 10th, 9h 24 3m A M ● New Moon 24th, 10h 3 9m P M

Day of the Week.	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise		Sunset		True Noon			
			A M		P M		H	M			P M	D	N
Monday	1	244	6	23	6	55	0	39	6 65	8 41
Tuesday	2	245	6	24	6	54	0	39	7 65	8 19
Wednesday	3	246	6	24	6	53	0	38	8 65	7 57
Thursday	4	247	6	24	6	52	0	38	9 65	7 35
Friday	5	248	6	24	6	51	0	38	10 65	7 13
Saturday	6	249	6	24	6	50	0	37	11 65	6 51
Sunday	7	250	6	25	6	50	0	37	12 65	6 28
Monday	8	251	6	25	6	49	0	37	13 65	6 6
Tuesday	9	252	6	25	6	48	0	36	14 65	5 44
Wednesday	10	253	6	25	6	47	0	36	15 65	5 21
Thursday	11	254	6	25	6	46	0	36	16 65	4 58
Friday	12	255	6	25	6	45	0	35	17 65	4 35
Saturday	13	256	6	26	6	44	0	35	18 65	4 18
Sunday	14	257	6	26	6	43	0	35	19 65	3 50
Monday	15	258	6	26	6	43	0	34	20 65	3 27
Tuesday	16	259	6	26	6	42	0	34	21 65	3 1
Wednesday	17	260	6	26	6	41	0	33	22 65	2 40
Thursday	18	261	6	27	6	40	0	33	23 65	2 17
Friday	19	262	6	27	6	39	0	33	24 65	1 54
Saturday	20	263	6	27	6	38	0	32	25 65	1 31
Sunday	21	264	6	27	6	37	0	32	26 65	1 7
Monday	22	265	6	27	6	36	0	32	27 65	0 44
Tuesday	23	266	6	27	6	36	0	31	28 65	0 21
Wednesday	24	267	6	28	6	35	0	31	0 11	0 12
Thursday	25	268	6	28	6	34	0	31	1 11	0 26
Friday	26	269	6	28	6	33	0	30	2 11	0 49
Saturday	27	270	6	28	6	32	0	30	3 11	1 13
Sunday	28	271	6	28	6	31	0	30	4 11	1 36
Monday	29	272	6	29	6	30	0	29	5 11	2 0
Tuesday	30	273	6	29	6	29	0	29	6 11	2 25

Phases of the Moon—OCTOBER 31 Days.

☾ First Quarter 2nd, 2h 7 3m P M ☾ Last Quarter 16th, 16h 51 1m A M.
 ○ Full Moon 7th, 0h 8 6m P M ● New Moon 24th, 24h 0 5m A M.

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M	H	M	H	M	D	S
Wednesday	1	271	6	20	6	20	0	28	7 11	2 47
Thursday	2	275	6	20	6	28	0	28	8 11	3 10
Friday	3	276	6	29	6	27	0	28	9 11	3 31
Saturday	4	277	6	30	6	26	0	28	10 11	3 56
Sunday	5	278	6	30	6	25	0	27	11 11	4 21
Monday	6	279	6	30	6	24	0	27	12 11	4 43
Tuesday	7	280	6	30	6	23	0	27	13 11	5 6
Wednesday	8	281	6	30	6	23	0	27	14 11	5 29
Thursday	9	282	6	31	6	22	0	26	15 11	5 52
Friday	10	283	6	31	6	21	0	26	16 11	6 15
Saturday	11	284	6	31	6	20	0	26	17 11	6 57
Sunday	12	285	6	31	6	19	0	25	18 11	7 0
Monday	13	286	6	31	6	19	0	25	19 11	7 33
Tuesday	14	287	6	32	6	18	0	25	20 11	7 45
Wednesday	15	288	6	32	6	17	0	25	21 11	8 8
Thursday	16	289	6	33	6	16	0	25	22 11	8 30
Friday	17	290	6	33	6	16	0	24	23 11	8 52
Saturday	18	291	6	33	6	15	0	24	24 11	9 18
Sunday	19	292	6	34	6	14	0	24	25 11	9 56
Monday	20	293	6	34	6	14	0	24	26 11	9 55
Tuesday	21	294	6	34	6	13	0	24	27 11	10 20
Wednesday	22	295	6	34	6	12	0	23	28 11	10 41
Thursday	23	296	6	35	6	12	0	23	29 11	11 2
Friday	24	297	6	35	6	11	0	23	0 11	11 29
Saturday	25	298	6	36	6	10	0	23	1 44	11 45
Sunday	26	299	6	36	6	10	0	23	2 44	12 5
Monday	27	300	6	36	6	9	0	23	3 44	12 56
Tuesday	28	301	6	37	6	9	0	23	4 44	12 46
Wednesday	29	302	6	37	6	8	0	23	5 44	13 7
Thursday	30	303	6	37	6	7	0	23	6 11	13 27
Friday	31	304	6	38	6	7	0	22	7 44	13 47

Phases of the Moon—NOVEMBER 30 Days.

☾ First Quarter 1st, 7h 13 2m A M ☾ Last Quarter 14th, 9h 10 5m P M
 ● New Moon 22nd, 8h 47 7m P M
 ○ Full Moon 8th, 5h 5 2m A M ☽ First Quarter 30th 19h 16 9m A M

Day of the Week	Day of the Month	Day of the Year	Mean Time						Moon's Age at Noon.	Sun's Declination at Mean Noon
			Sunrise A M		Sunset P M		True Noon			
			H	M.	H	M	H	M P.M			D	S.
Saturday	1	305	6	38	6	6	0	22	8 44	14 6
Sunday	2	306	6	39	6	6	0	22	9 44	14 25
Monday	3	307	6	39	6	5	0	22	10 44	14 44
Tuesday	4	308	6	40	6	5	0	22	11 44	15 4
Wednesday	5	309	6	40	6	4	0	22	12 44	15 22
Thursday	6	310	6	41	6	4	0	22	13 44	15 41
Friday	7	311	6	41	6	4	0	22	14 44	15 59
Saturday	8	312	6	42	6	4	0	22	15 44	16 17
Sunday	9	313	6	42	6	3	0	23	16 44	16 34
Monday	10	314	6	43	6	3	0	23	17 44	16 51
Tuesday	11	315	6	43	6	3	0	23	18 44	17 8
Wednesday	12	316	6	44	6	2	0	23	19 44	17 25
Thursday	13	317	6	44	6	2	0	23	20 44	17 42
Friday	14	318	6	45	6	1	0	23	21 44	17 58
Saturday	15	319	6	45	6	1	0	23	22 44	18 14
Sunday	16	320	6	46	6	1	0	23	23 44	18 29
Monday	17	321	6	46	6	1	0	23	24 44	18 44
Tuesday	18	322	6	47	6	0	0	24	25 44	18 59
Wednesday	19	323	6	48	6	0	0	24	26 44	19 15
Thursday	20	324	6	48	6	0	0	24	27 44	19 28
Friday	21	325	6	49	6	0	0	24	28 44	19 42
Saturday	22	326	6	49	6	0	0	25	29 44	20 55
Sunday	23	327	6	50	6	0	0	25	0 66	20 8
Monday	24	328	6	51	6	0	0	25	1 66	20 21
Tuesday	25	329	6	51	6	0	0	25	2 66	20 33
Wednesday	26	330	6	52	6	0	0	26	3 66	20 45
Thursday	27	331	6	52	6	0	0	26	4 66	20 57
Friday	28	332	6	53	6	0	0	26	5 66	21 7
Saturday	29	333	6	54	6	0	0	27	6 66	21 19
Sunday	30	334	6	54	6	0	0	27	7 66	22 29

Phases of the Moon—DECEMBER 31 Days

☾ Full Moon 7th, 5h 37m 1 M ● New Moon 22nd, 4th 25m. P M
 ☾ Last Quarter 14th, 11h 2 1m P M ☾ First Quarter 30th, 10h 25 0m. A M

Day of the Week	Day of the Month	Day of the Year	Mean Time				True Noon	Moon's Age at Noon	Sun's Declination at Mean Noon	
			Sunrise A M		Sunset P M					
			H	M	H	M	H	M	D	°
Monday	1	335	6	55	6	0	0	23	8 66	21 3
Tuesday	2	336	6	55	6	0	0	23	9 66	21 40
Wednesday	3	337	6	56	6	0	0	23	10 66	21 58
Thursday	4	338	6	57	6	0	0	23	11 66	22 6
Friday	5	339	6	57	6	0	0	23	12 66	22 14
Saturday	6	340	6	58	6	1	0	23	1 66	22 2
Sunday	7	341	6	59	6	1	0	23	14 66	22 9
Monday	8	342	6	59	6	1	0	30	15 66	22 37
Tuesday	9	343	7	0	6	1	0	31	16 66	22 44
Wednesday	10	344	7	0	6	2	0	31	17 66	22 50
Thursday	11	345	7	1	6	2	0	32	18 66	22 55
Friday	12	346	7	2	6	2	0	32	19 66	23 0
Saturday	13	347	7	2	6	3	0	33	20 66	23 5
Sunday	14	348	7	3	6	3	0	33	21 66	23 10
Monday	15	349	7	3	6	3	0	34	22 66	23 1
Tuesday	16	350	7	4	6	4	0	34	23 66	23 17
Wednesday	17	351	7	4	6	4	0	35	24 66	23 20
Thursday	18	352	7	5	6	5	0	35	25 66	23 22
Friday	19	353	7	5	6	5	0	36	26 66	23 24
Saturday	20	354	7	6	6	6	0	36	27 66	23 25
Sunday	21	355	7	7	6	6	0	37	28 66	23 26
Monday	22	356	7	7	6	6	0	37	29 66	23 27
Tuesday	23	357	7	8	6	7	0	38	0 85	23 27
Wednesday	24	358	7	8	6	7	0	38	1 85	23 27
Thursday	25	359	7	9	6	8	0	39	2 85	23 26
Friday	26	360	7	9	6	9	0	39	3 85	23 24
Saturday	27	361	7	10	6	9	0	40	4 85	23 23
Sunday	28	362	7	10	6	10	0	40	5 85	23 20
Monday	29	363	7	11	6	10	0	41	6 85	23 18
Tuesday	30	364	7	11	6	11	0	41	7 85	23 14
Wednesday	31	365	7	11	6	11	0	42	8 85	23 11

CALENDAR FOR 1920.

January

S	...	4	11	18	25	
M	...	5	12	19	26	
Tu	...	6	13	20	27	
W	...	7	14	21	28	
Th	...	1	8	15	22	29
F	...	2	9	16	23	30
S	...	3	10	17	24	31

July

S	...	4	11	18	25	
M	...	5	12	19	26	
Tu	...	6	13	20	27	
W	...	7	14	21	28	
Th	...	1	8	15	22	29
F	...	2	9	16	23	30
S	...	3	10	17	24	31

February

S	...	1	8	15	22	29
M	...	2	9	16	23	...
Tu	...	3	10	17	24	...
W	...	4	11	18	25	...
Th	...	5	12	19	26	...
F	...	6	13	20	27	...
S	...	7	14	21	28	...

August

S	...	1	8	15	22	29
M	...	2	9	16	23	30
Tu	...	3	10	17	24	31
W	...	4	11	18	25	...
Th	...	5	12	19	26	...
F	...	6	13	20	27	...
S	...	7	14	21	28	...

March

S	...	7	14	21	28	...
M	...	1	8	15	22	29
Tu	...	2	9	16	23	30
W	...	3	10	17	24	31
Th	...	4	11	18	25	...
F	...	5	12	19	26	...
S	...	6	13	20	27	...

September

S	...	5	12	19	26	...
M	...	6	13	20	27	...
Tu	...	7	14	21	28	...
W	...	1	8	15	22	29
Th	...	2	9	16	23	30
F	...	3	10	17	24	...
S	...	4	11	18	25	...

April

S	...	4	11	18	25	...
M	...	5	12	19	26	...
Tu	...	6	13	20	27	...
W	...	7	14	21	28	...
Th	...	1	8	15	22	29
F	...	2	9	16	23	30
S	...	3	10	17	24	...

October

S	...	3	10	17	24	31
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India in 1918.

The year 1918 was full of momentous events for India. The war suddenly assumed an even more intense interest for Asia. After the Brest-Litovsk Treaty Germany bought the Bolshevik Government in Russia and subsidised it in order to carry the war into Central Asia and the frontiers of India. German and Turkish troops were moved into the Caucasus, with a view to the invasion of Turkestan and Afghanistan. Turkish troops advanced into north west Persia.

The response in India was immediate. The Prime Minister of the United Kingdom called upon India to rise and meet the menace, at a Conference held in Delhi in April all classes pledged themselves to defend the country, and steps were taken to raise the Indian Army by five hundred thousand men. Recruiting was so brisk that the numbers kept ahead of the timetable, in September the Legislative Council voted part of the cost of the new armies, amounting to forty-five millions sterling, and the Indian war loan realised thirty four millions. In this way India prepared.

With the progress of the war in other theatres the menace receded. The brilliant victories of General Allenby in Palestine, in which young Indian regiments took an honourable part, so shattered the Turkish armies that they had to call in their outlying Divisions. The defeat and capitulation of Bulgaria further forced the Turkish Government to look nearer home. Armenian irregulars threatened the communications of the Turks in north west Persia. These developments, coupled with the continuous defeats of the German armies in the West, removed the military danger. From the stage of comparative to absolute security India passed with a suddenness which rendered the people almost incapable of appreciating it. "The sentinel at the gate," to borrow an expression used by the German newspapers, having deserted his post, it was anticipated that Turkey and Austria-Hungary would speedily capitulate. This forecast was realised and soon Germany stood alone. She held out, haggling for terms, until the last phase of the war was precipitated by the mutiny of the Fleet, on November 11 Germany accepted the armistice which was tantamount to unconditional surrender. With the full realisation that the signing of the armistice meant the end of the war, India celebrated the event with widespread rejoicings.

The problems of the peace affect India vitally, and there was immense satisfaction when it was known that she would be directly represented at the Peace Conference by two distinguished Indians, His Highness the Maharajah of Bikanir and Sir S. P. Sinha, in addition to the Secretary of the Foreign Department of the Government of India, Sir Hamilton Grant. With her very large overseas trade with Western Countries India has a vital interest in the security of the sea route to the East through the Suez Canal and down the Red Sea. Her trade in the Indian Ocean is materially affected by the future of German East Africa.

There are large Indian interests in Mesopotamia which have expanded under the stimulus of the war, confusion in Persia reacts on India and her trade. Then the seventy millions of Moslems in India, who maintained a steadfast loyalty through the difficulties caused by the entry of Turkey into the war on the side of the Central Powers, regard with intense devotion the Holy Places of Islam, Mecca and Medina. For these and other reasons, India is looking with some anxiety to the final terms of the Peace Conference.

The post-war problems of India also are not slight. The sudden cessation of hostilities found large commercial interests involved in speculations dependent for their success on the continuance of the war and on the immunity of Indian industry from the tax on excess profits which has been borne by all other belligerent countries. The reaction consequent on the determination to levy an excess profits tax for at least one year produced considerable financial confusion. The difficulties of demobilisation in India will be less than elsewhere, for a very large proportion of the army is drawn from the land and can easily return to its normal employment. But these issues have to a certain extent taken people by surprise, with the result that commercially and financially the close of the year finds the country somewhat despondent and apprehensive.

In the autumn there was published the report in which the Viceroy and the Secretary of State for India formulated their scheme for the constitutional development of the government. That scheme is summarised elsewhere. It provided for substantial provincial autonomy with the gradual transfer of all departments of the administration to the control of enlarged legislative councils, it liberalised the Government of India and proposed a bicameral system. Details of the franchise and the transfer of subjects to popular control were left to be worked out by committees. The scheme had a mixed reception. The Home Rule Leaguers at first sought to incite vocal opinion to reject it, the majority of men experienced in affairs welcomed it as a generous advance, whilst criticising details. Gradually the merits of the scheme made their influence felt, and the extremists passed from uncompromising rejection to qualified acceptance. The publication of the scheme produced a split in the nominal solidarity of the Indian nationalist party. The men of experience and political wisdom declined to follow the advanced Left, and first refusing to attend the sessions of the National Congress and the Moslem League which were dominated by the extremists, held in November a conference of their own, which welcomed the scheme whilst proposing the further liberalisation of the Government of India.

The long period of prosperity enjoyed by India was broken, by a considerable failure of the rains. This coupled with the high prices of all food, produced a considerable measure of distress, active steps were taken to economise the available food supplies and equitably to distribute them.

The History of India in Outline.

No history of India can be proportionate, and the briefest summary must suffer from the same defect. Even a wholesale acceptance as history of mythology, tradition, and folklore will not make good, though it makes picturesque, the many gaps that exist in the early history of India and, though the labours of modern geographers and archaeologists have been amazingly fruitful, it cannot be expected that these gaps will ever be filled to any appreciable extent. Approximate accuracy in chronology and an outline of dynastic facts are all that the student can look for up to the time of Alexander, though the briefest excursion into the by-ways of history will reveal to him many alluring and mysterious fields for speculation. There are, for example, to this day castes that believe they sprang originally from the loins of a being who landed "from an impossible boat on the shores of a highly improbable sea", and the great epic poems contain plentiful statements equally difficult of reconciliation with modern notions of history as a science. But from the Jataka stories and the Puranas, much valuable information is to be obtained, and, for the benefit of those unable to go to these and other original sources, it has been distilled by a number of writers.

The orthodox Hindu begins the political history of India more than 3000 years before Christ, with the war waged on the banks of the Jumna between the sons of Kuru and the sons of Pandu, but the modern critic prefers to omit several of those remote centuries and to take 600 B. C., or thereabouts, as his starting point. At that time much of the country was covered with forest, but the Aryan races, who had entered India from the north, had established in parts a form of civilization far superior to that of the aboriginal savages, and to this day there survive cities, like Benares, founded by those invaders. In like manner the Dravidian invaders from an unknown land, who overran the Deccan and the Southern part of the Peninsula, crushed the aborigines, and, at a much later period, were themselves subdued by the Aryans. Of these two civilizing forces, the Aryan is the better known, and of the Aryan kingdoms the first of which there is authentic record is that of Magadha, or Bihar, on the Ganges. It was in, or near, this powerful kingdom that Jainism and Buddhism had their origin, and the fifth King of Magadha, Bimbisara by name, was the friend and patron of Gautama Buddha. The King mentioned was a contemporary of Darius, autocrat of Persia (521 to 485 B. C.) who annexed the Indus valley and formed from his conquest an Indian satrapy which paid as tribute the equivalent of about one million sterling. Detailed history, however, does not become possible until the invasion of Alexander in 326 B. C.

Alexander the Great

That great soldier had crossed the Hindu Kush in the previous year and had captured Aornos, on the Upper Indus. In the spring of 326 he crossed the river at Ghind, received the submission of the King of Taxila, and marched against Porus who ruled the fertile country between the rivers Hydaspes (Jhelum) and

Akesines (Chenab). The Macedonian carried all before him, defeating Porus at the battle of the Hydaspes, and crossing the Chenab and Ravi. But at the River Hyphasis (Bias) his weary troops mutinied, and Alexander was forced to turn back and retire to the Jhelum where a fleet to sail down the river to the sea was nearly ready. The wonderful story of Alexander's march through Mikan and Persia to Babylon, and of the voyage of Nearchus up the Persian Gulf is the climax to the narrative of the invasion but is not part of the history of India. Alexander had stayed nineteen months in India and left behind him officers to carry on the Government of the kingdoms he had conquered, but his death at Babylon, in 323, destroyed the fruits of what has to be regarded as nothing but a brilliant raid, and within two years his successors were obliged to leave the Indian provinces, heavily scoured by war but not hellenized.

The leader of the revolt against Alexander's generals was a young Hindu, Chandragupta who was an illegitimate member of the Royal family of Magadha. He dethroned the ruler of that kingdom, and became so powerful that he is said to have been able to place 600,000 troops in the field against Seleucus, to whom Babylon had passed on the death of Alexander. This was too formidable an opposition to be faced, and a treaty of peace was concluded between the Syrian and Indian monarchs which left the latter the first paramount Sovereign of India (321 B. C.) with his capital at Patliputra, the modern Patna and Bankipore. Of Chandragupta's court and administration a very full account is preserved in the fragments that remain of the history compiled by Megasthenes, the ambassador sent to India by Seleucus. His memorable reign ended in 297 B. C. when he was succeeded by his son Bindusara, who in his turn was succeeded by Asoka (269—231 B. C.) who recorded the events of his reign in numerous inscriptions. This king, in an unusually bloody war, added to his dominions the kingdom of Kalinga (the Northern Circars) and then becoming a convert to Buddhism, resolved for the future to abstain from conquest by force of arms. The consequences of the conversion of Asoka were amazing. He was not intolerant of other religions, and did not endeavour to force his creed on his "children." But he initiated measures for the propagation of his doctrine with the result that Buddhism, which had hitherto been a merely local sect in the valley of the Ganges, was transformed into one of the greatest religions of the world—the greatest, probably, if measured by the number of adherents. This is Asoka's claim to be remembered, this it is which makes his reign an epoch, not only in the history of India, but in that of the world. The wording of his edicts reveal him as a great King as well as a great missionary, and it is to be hoped that the excavations now being carried on in the ruins of his palace may throw yet more light on his character and times. On his death the Maurya kingdom fell to pieces. Even during his reign there had been signs of new forces at work on the borderland of India, where the inde-

pendent kingdoms of Bactria and Parthia had been formed, and subsequent to it there were frequent Greek raids into India. The Greeks in Bactria, however, could not withstand the overwhelming force of the westward migration of the Yuch-chi horde, which, in the first century A.D., also ousted the Indo-Parthian kings from Afghanistan and North-Western India.

The first of these Yuch-chi kings to annex a part of India was Kadphises II (A.D. 85—125), who had been defeated in a war with China, but crossed the Indus and consolidated his power eastward as far as Benares. His son Kanishka (whose date is much disputed) left a name which to Buddhists stands second only to that of Asoka. He greatly extended the boundaries of his empire in the North, and made Peshawar his capital. Under him the power of the Kushan clan of the Yuch-chi reached its zenith and did not begin to decay until the end of the second century, concurrently with the rise in middle India of the Andhra dynasty which constructed the Amaravati stupa, "one of the most elaborate and precious monuments of piety ever raised by man."

The Gupta Dynasty

Early in the fourth century there arose, at Pataliputra, the Gupta dynasty which proved of great importance. Its founder was a local chief, his son Samudragupta, who ruled for some fifty years from A.D. 326, was a king of the greatest distinction. His aim of subduing all India was not indeed fulfilled but he was able to exact tribute from the kingdoms of the South and even from Ceylon, and, in addition to being a warrior, he was a patron of the arts and of Sanskrit literature. The rule of his son, Chandragupta, was equally distinguished and is commemorated in an inscription on the famous iron pillar near Delhi, as well as in the writings of the Chinese pilgrim Fa-hien who pays a great tribute to the equitable administration of the country. It was not until the middle of the fifth century that the fortunes of the Gupta dynasty began to wane—in face of the onset of the White Huns from Central Asia—and by 480 the dynasty had disappeared. The following century all over India was one of great confusion, apparently marked only by the rise and fall of petty kingdoms, until a monarch arose, in A.D. 606, capable of consolidating an Empire. This was the Emperor Harsha who, from Thanasar near Ambala, conquered Northern India and extended his territory South to the Nerbudda. Imitating Asoka in many ways, this Emperor yet "felt no embarrassment in paying adoration in turn to Siva, the Sun, and Buddha at a great public ceremonial." Of his times a graphic picture has been handed down in the work of a Chinese "Master of the Law," Huen Tsang by name. Harsha was the last native paramount sovereign of Northern India, on his death in 648 his throne was usurped by a Minister, whose treacherous conduct towards an embassy from China was quickly avenged, and the kingdom so laboriously established lapsed into a state of internecine strife which lasted for a century and a half.

The Andhras and Rajputs

In the meantime in Southern India the Andhras had attained to great prosperity and

carried on a considerable trade with Greece, Egypt and Rome, as well as with the East. Their domination ended in the fifth century A.D. and a number of new dynasties, of which the Pallavas were the most important, began to appear. The Pallavas made way in turn for the Chalukyas, who for two centuries remained the most important Deccan dynasty, one branch uniting with the Cholas. But the fortunes of the Southern dynasties are so involved, and in many cases so little known, that to recount them briefly is impossible. Few names of note stand out from the record, except those of Vikramaditya (11th century) and a few of the later Hindu rulers who made a stand against the growing power of Islam, of the rise of which an account is given below. In fact the history of mediæval India is singularly devoid of unity. Northern India was in a state of chaos from about 650 to 950 A.D. not unlike that which prevailed in Europe of that time, and materials for the history of these centuries are very scanty. In the absence of any powerful rulers the jungle began to gain back what had been wrested from it; ancient capitals fell into ruins from which in some cases they have not even yet been disturbed, and the aborigines and various foreign tribes began to assert themselves so successfully that the Aryan element was chiefly confined to the Doab and the Eastern Punjab. It is not therefore so much for the political as for the religious and social history of this anarchical period that one must look. And the greatest event—if a slow process may be called an event—of the middle ages was the transition from tribe to caste, the final disappearance of the old four-fold division of Brahmans, Kshatriyas, Vaisyas, and Sudras, and the formation of the new division of pure and impure largely resting upon a classification of occupations. But this social change was only a part of the development of the Hindu religion into a form which would include in its embrace the many barbarians and foreigners in the country who were outside it. The great political event of the period was the rise of the Rajputs as warriors in the place of the Kshatriyas. Their origin is obscure but they appeared in the 8th century and spread, from their two original homes in Rajputana and Oudh, into the Punjab, Kashmir, and the Central Himalayas, assimilating a number of fighting clans and binding them together with a common code. At this time Kashmir was a small kingdom which exercised an influence on India wholly disproportionate to its size. The only other kingdom of importance was that of Kanauj—in the Doab and Southern Oudh—which still retained some of the power to which it had reached in the days of Harsha, and of which the renown extended to China and Arabia.

With the end of the period of anarchy, the political history of India centres round the Rajputs. One clan founded the kingdom of Gujarat, another held Malwa, another (the Chauhans) founded a kingdom of which Ajmer was the capital, and so on. Kanauj fell into the hands of the Rathors (c. 1040 A.D.) and the dynasty then founded by that branch of the Gaharwars of Benares became, one of the most famous in India. Later in the same century the Chauhans were united, and by

1163 one of them could boast that he had conquered all the country from the Vindhya to the Himalayas, including Delhi already a fortress a hundred years old. The son of this conqueror was Prithwi Raj, the champion of the Hindus against the Mahomedans. With his death in battle (1192) ends the golden age of the new civilization that had been evolved out of chaos, and of the greatness of that age there is a splendid memorial in the temples and forts of the Rajput states and in the two great philosophical systems of Sankaracharya (ninth century) and Ramanuja (twelfth century). The triumph of Hinduism had been achieved, it must be added, at the expense of Buddhism, which survived only in Magadha at the time of the Mahomedan conquest and speedily disappeared there before the new faith.

Mahomedan India

The wave of Mahomedan invaders that eventually swept over the country first touched India, in Sind, less than a hundred years after the death of the Prophet in 632. But the first real contact was in the tenth century when a Turkish slave of a Persian ruler founded a kingdom at Ghazni, between Kabul and Kandahar. A descendant of his, Mahmud (967-1030) made repeated raids into the heart of India, capturing places so far apart as Multan, Kanauj, Gwalior, and Somnath in Kathiawar, but permanently occupying only a part of the Punjab. Enduring Mahomedan rule was not established until the end of the twelfth century, by which time, from the little territory of Ghor, there had arisen one Mahomed Ghorî capable of carving out a kingdom stretching from Peshawar to the Bay of Bengal. Prithwi Raj, the Chauhan ruler of Delhi and Ajmer, made a brave stand against, and once defeated, one of the armies of this ruler, but was himself defeated in the following year. Mahomed Ghorî was murdered at Lahore (1206) and his vast kingdom, which had been governed by satraps, was split up into what were practically independent sovereignties. Of these satraps, Qutb ud-din, the slave ruler of Delhi and Lahore, was the most famous, and is remembered by the great mosque he built near the modern Delhi. Between his rule and that of the Mughals, which began in 1526, only a few of the many Kings who governed and fought and built beautiful buildings, stand out with distinction. One of these was Ala-ud-din (1296-1316), whose many expeditions to the south much weakened the Hindu Kings, and who proved himself to be a capable administrator. Another was Firoz Shah, of the house of Tughlaq, whose administration was in many respects admirable, but which ended, on his abdication, in confusion. In the reign of his successor, Mahmud (1398-1413), the kingdom of Delhi went to pieces and India was for seven months at the mercy of the Turkish conqueror Taimur. It was the end of the fifteenth century before the kingdom, under Sikandar Lodi, began to recover. His son, Ibrahim, still further extended the kingdom that had been recreated, but was defeated by Babar, King of Kabul, at Panipat, near Delhi, in 1526, and there was then established in India the Mughal dynasty.

The Mahomedan dynasties that had ruled in capitals other than Delhi up to this date

were of comparative unimportance, though some great men appeared among them. In Gujarat, for example, Ahmad Shah, the founder of Ahmedabad, showed himself a good ruler and builder as well as a good soldier, though his grandson, Mahmud Shah Begara, was, a greater ruler—acquiring *fatah* at sea as well as on land. In the South various kings of the Bahmani dynasty made names for themselves, especially in the long wars they waged on the new Hindu kingdom that had arisen which had its capital at Vijayanagar. Of importance also was Adil Khan, a Turk, who founded (1490) the Bijapur dynasty of Adil Shahis. It was one of his successors who crushed the Vijayanagar dynasty, and built the great mosque for which Bijapur is famous.

The Mughal Empire

As one draws near to modern times it becomes impossible to present anything like a coherent and consecutive account of the growth of India as a whole. Detached threads in the story have to be picked up one by one and followed to their ending, and although the sixteenth century saw the first European settlements in India, it will be convenient here to continue the narrative of Mahomedan India almost to the end of the Mughal Empire. How Babar gained Delhi has already been told. His son, Humayun, greatly extended his kingdom, but was eventually defeated (1540) and driven into exile by Sher Khan, an Afghan of great capabilities, whose short reign ended in 1545. The Sur dynasty thus founded by Sher Khan lasted another ten years when Humayun having snatched Kabul from one of his brothers, was strong enough to win back part of his old kingdom. When Humayun died (1556) his eldest son, Akbar, was only 13 years old and was confronted by many rivals. Nor was Akbar well served, but his career of conquest was almost uninterrupted and by 1594 the whole of India North of the Nerbudda had bowed to his authority, and he subsequently entered the Deccan and captured Ahmednagar. This great ruler, who was as remarkable for his religious tolerance as for his military prowess, died in 1605, leaving behind him a record that has been surpassed by few. His son, Jehangir, who married the Persian lady Nur Jahan, ruled until 1627, bequeathing to an admiring posterity some notable buildings—the tomb of his father at Sikandra, part of the palace at Agra, and the palace and fortress of Lahore. His son, Shahjahan, was for many years occupied with wars in the Deccan, but found time to make his court of incredible magnificence and to build the most famous and beautiful of all tombs, the Taj Mahal, as well as the fort, palace and Juma Masjid at Delhi. The quarrels of his sons led to the deposition of Shahjahan by one of them, Aurangzeb, in 1658. This Emperor's rule was one of constant intrigue and fighting in every direction, the most important of his wars being a twenty-five years' struggle against the Marathas of the Deccan who, under the leadership of Sivaji, became a very powerful faction in Indian politics. His bigoted attitude towards Hinduism made Aurangzeb all the more anxious to establish his Empire on a firm basis in the south, but he was unable to hold his many conquests, and on his death (1707) the

Empire for which his three sons were fighting, could not be held together. Internal disorder and Maratha encroachments continued during the reigns of his successors, and in 1739 a fresh danger appeared in the person of Nادر Shah, the Persian conqueror, who carried all before him. On his withdrawal leaving Mhomed Shah on the throne, the old intrigues recommenced and the Marathas began to make the most of the opportunity offered to them by puppet rulers at Delhi and by almost universal discord throughout what had been the Mughal Empire. There is little to add to the history of Mhomedan India. Emperors continued to reign in name at Delhi up to the middle of the 19th century, but their territory and power had long since disappeared, being swallowed up either by the Marathas or by the British.

European Settlements

The voyage of Vasco da Gama to India in 1498 was what turned the thoughts of the Portuguese to the formation of a great Empire in the East. That idea was soon realized, for from 1500 onwards, constant expeditions were sent to India and the first two Viceroys in India—Almeida and Albuquerque—laid the foundations of a great Empire and of a great trade monopoly. Goa, taken in 1510, became the capital of Portuguese India and remains to this day in the hands of its captors, and the countless ruins of churches and forts on the shores of Western India, as also farther East at Malacca, testify to the zeal with which the Portuguese endeavoured to propagate their religion and to the care they took to defend their settlements. There were great soldiers and great missionaries among them—Albuquerque, da Cunha, da Castro in the former class, St. Francis Xavier in the latter. But the glory of Empire loses something of its lustre when it has to be paid for, and the constant drain of men and money from Portugal, necessitated by the attacks made on their possessions in India and Malaya, was found almost intolerable. The junction of Portugal with Spain, which lasted from 1580 to 1640, also tended to the downfall of the Eastern Empire and when Portugal became independent again, it was unequal to the task of competing in the East with the Dutch and English. The Dutch had little difficulty in wresting the greater part of their territory from the Portuguese, but the seventeenth century naval wars with England forced them to relax their hold upon the coast of India, and during the French wars between 1795 and 1811 England took all Holland's Eastern possessions, and the Dutch have left in India but few traces of their civilization and of the once powerful East India Company of the Netherlands.

The first English attempts to reach India date from 1496 when Cabot tried to find the North-West passage, and these attempts were repeated all through the sixteenth century. The first Englishman to land in India is said to have been one Thomas Stephens (1579) who was followed by a number of merchant adventurers, but trade between the two countries really dates from 1600 when Elizabeth incorporated the East India Company which had been formed in London. Factories in India were founded only after Portuguese and Dutch opposition had been overcome, notably in the

sea fight off Swally (Suvali) in 1612. The first factory, at Surat, was for many years the most important English foothold in the East. Its establishment was followed by others, including Fort St. George, Madras, (1640) and Hughli (1651). In the history of these early years of British enterprise in India the cession of Bombay (1661) as part of the dowry of Catherine of Braganza stands out as a landmark, it also illustrates the weakness of the Portuguese at that date since in return the King of England undertook to protect the Portuguese in India against their foes—the Marathas and the Dutch. Cromwell, by his treaty of 1654, had already obtained from the Portuguese an acknowledgment of England's right to trade in the East, and that right was now threatened, not by the Portuguese, but by Sivaji and by the general disorder prevalent in India. Accordingly, in 1686, the Company turned its attention to acquiring territorial power, and announced its intention to establish such a policy of civil and military power, and create and secure such a large revenue as may be the foundation of a large, well grounded, sure English dominion in India for all time to come. Not much came of this announcement for some time, and no stand could be made in Bengal against the depredations of Aurangzeb. The foundations of Calcutta (1690) could not be laid by Job Charnock until after a humiliating place had been concluded with that Emperor, and, owing to the difficulties in which the Company found itself in England, there was little chance of any immediate change for the better. The union of the old East India Company with the new one which had been formed in rivalry to it took place in 1708, and for some years peaceful development followed, though Bombay was always exposed by sea to attacks from the pirates, who had many strongholds within easy reach of that port, and on land to attacks from the Marathas. The latter danger was felt also in Calcutta. Internal dangers were numerous and still more to be feared. More than one mutiny took place among the troops sent out from England, and rebellions like that led by Keigwan in Bombay threatened to stifle the infant settlements. The public health was bad and the rate of mortality was at times appalling. To cope with such conditions strong men were needed, and the Company was in this respect peculiarly fortunate, the long list of its servants, from Oxenden and Aungier to Hastings and Raffles, contains many names of men who proved themselves good rulers and far sighted statesmen, the finest Empire-builders the world has known.

Attempts to compete with the English were made of course. But the schemes of the Emperor Charles VI to secure a share of the Indian trade were not much more successful than those made by Scotland, Denmark, Sweden, and Russia. By the French, who founded Pondicherry and Chandernagore towards the end of the 17th century, much more was achieved, as will be seen from the following outline of the development of British rule.

The French Wars

When war broke out between England and France in 1744, the French had acquired a

strong position in Southern India, which had become independent of Delhi and was divided into three large States—Hyderabad, Tanjore, and Mysore and a number of petty states under local chieftains. In the affairs of these States Dupleix, when Governor of Pondicherry, had intervened with success, and when Madras was captured by a French squadron, under La Bourdonnais (1746) Dupleix wished to hand it over to the Nawab of Arcot—a deputy of the Nizam's who ruled in the Carnatic. The French, however, kept Madras, repelling an attack by the disappointed Nawab as well as the British attempts to recapture it. The treaty of Aix-la-Chapelle restored Madras to the English. The fighting had shown the Indian powers the value of European troops, and this was again shown in the next French war (1750-54) when Clive achieved enduring fame by his capture and subsequent defence of Arcot. This war arose from Dupleix supporting candidates for the disputed successions at Arcot and Hyderabad while the English at Madras put forward their own nominees. One of Dupleix's officers, the Marquis de Bussy, persuaded the Nizam to take into his pay the army which had established his power, and in return the Northern Circars, between Orissa and Madras, was granted to the French. This territory, however, was captured by the English in the seven years' war (1756-63). Dupleix had by then been recalled to France. Lally, who had been sent to drive the English out of India, captured Fort St David and invested Madras. But the victory which Colonel (Sir Eyre) Coote won at Wandiwash (1760) and the surrender of Pondicherry and Gingee put an end to the French ambitions of Empire in Southern India. Pondicherry passed more than once from the one nation to the other before settling down to its present existence as a French colony in miniature.

Battle of Plassey

While the English were fighting the third French war in the South they became involved in grave difficulties in Bengal, where Siraj-ud-Daula had acceded to power. The headquarters of the English at Calcutta were threatened by that ruler who demanded they should surrender a refugee and should cease building fortifications. They refused and he marched against them with a large army. Some of the English took to their ships and made off down the river, the rest surrendered and were cast into the jail known as the 'Black Hole'. From this small and stifling room 23 persons, out of 146, came out alive the next day. Clive who was at Madras, immediately sailed for Calcutta with Admiral Watson's squadron, recaptured the town (1757), and, as war with the French had been proclaimed, proceeded to take Chandernagore. The Nawab Siraj-ud-Daula then took the side of the French, and Clive, putting forward Mir Jafar as candidate for the Nawab's throne, marched out with an army consisting of 900 Europeans, 2,000 sepoys and 8 pieces of artillery against the Nawab's host of over 50,000. The result was the historic battle of Plassey (June 23) in which Clive, after hesitating on the course to be pursued, routed the Nawab. Mir Jafar was put on the throne

at Murshidabad and the price of this honour was put at ₹ 2,340,000 in addition to the grant to the Company of the land round Calcutta now known as the District of the twenty-four Parganas. In the year after Plassey, Clive was appointed Governor of Bengal and in that capacity sent troops against the French in Madras and in person led a force against the Oudh army that was threatening Mir Jafar, in each case with success. From 1760 to 1765 Clive was in England. During his absence the Council at Calcutta deposed Mir Jafar and, for a price, put Mir Kasim in his place. This ruler moved his capital to Monghyr, organized an army, and began to intrigue with the Nawab Wazir of Oudh. He soon found, in a dispute over customs dues, an opportunity of quarrelling with the English and the first shots fired by his followers were the signal for a general rising in Bengal. About 200 Englishmen and a number of sepoys were massacred, but his trained regiments were defeated at Gheria and Odeynullah, and Mir Kasim sought protection from the Nawab of Oudh. But in 1764, after quelling a sepoy mutiny in his own camp by blowing 24 ringleaders from the guns, Major (Sir Hector) Munro defeated the joint forces of Shah Alam, the Mughal Emperor, and the Nawab of Oudh in the battle of Buwair. In 1765 Clive (now Baron Clive of Plassey) returned as Governor. "Two landmarks stand out in his policy. First, he sought the substance, although not the name, of territorial power, under the fiction of a grant from the Mughal Emperor. Second, he desired to purify the Company's service, by prohibiting illicit gains, and by guaranteeing a reasonable pay from honest sources. In neither respect were his plans carried out by his immediate successors. But our efforts towards a sound administration date from this second Governorship of Clive, as our military supremacy dates from his victory at Plassey." Before Clive left India, in 1767, he had readjusted the divisions of Northern India and had set up a system of Government in Bengal by which the English received the revenues and maintained the army while the criminal jurisdiction was vested in the Nawab. The performance of his second task, the purification of the Company's service, was hotly opposed but carried out. He died in 1774 by his own hand, the House of Commons having in the previous year censured him, though admitting that he did render "great and meritorious services to his country."

Warren Hastings

The dual system of government that Clive had set up proved a failure and Warren Hastings was appointed Governor, in 1772, to carry out the reforms settled by the Court of Directors which were to give them the entire care and administration of the revenues. Thus Hastings had to undertake the administrative organization of India, and, in spite of the factious attitude of Philip Francis, with whom he fought a duel and of other members of his Council, he reorganized the civil service, reformed the system of revenue collection, greatly improved the financial position of the Company, and created courts of justice and some semblance of a police force. From 1772 to 1774 he was Governor of Bengal, and from 1774 to 1775

he was the first Governor General, nominated under an Act of Parliament passed in the previous year. His financial reforms, and the forced contributions he enacted from the rebellious Chet Singh and the Begam of Oudh, were interpreted in England as acts of oppression and formed, together with his action in the trial of Nuncomar for forgery, the basis of his seven years' trial before the House of Lords which ended in a verdict of not guilty on all the charges. But there is much more for which his administration is justly famous. The recovery of the Marathas from their defeat at Panipat was the cardinal factor that influenced his policy towards the native states. One frontier was closed against Maratha invasion by the loan of a British brigade to the Nawab Wazir of Oudh, for his war against the Rohillas, who were intriguing with the Marathas. In Western India he found himself committed to the two Maratha wars (1775-82) owing to the ambition of the Bombay Government to place its own nominee on the throne of the Peshwa at Poona, and the Bengal troops that he sent over made amends, by the conquest of Gujrat and the capture of Gwalior, for the disgrace of Wadgaon where the Marathas overpowered a Bombay army. In the South—where interference from Madras had already led (1769) to what is known as the first Mysore war, a disastrous campaign against Hyder Ali and the Nizam—he found the Madras Government again in conflict with those two potentates. The Nizam he won over by diplomacy, but against Hyder Ali he had to despatch a Bengal army under Sir Eyre Coote. Hyder Ali died in 1782 and two years later a treaty was made with his son Tipu. It was in these acts of intervention in distant provinces that Hastings showed to best advantage as a great and courageous man, cautious, but swift in action when required. He was succeeded, after an interregnum, by Lord Cornwallis (1786-93) who built on the foundations of civil administration laid by Hastings, by entrusting criminal jurisdiction to Europeans and establishing an Appellate Court of Criminal Judicature at Calcutta. In the Civil Service he separated the functions of the District Collector and Judge and organized the "writers" and "merchants" of the Company into an administrative Civil Service. This system was subsequently extended to Madras and Bombay. Lord Cornwallis is better known for his introduction, on orders from England, of the Permanent Settlement in Bengal. (See article on Land Revenue). A third Mysore war was waged during his tenure of office which ended in the submission of Tipu Sultan. Sir John Shore (Lord Teignmouth), an experienced Civil Servant, succeeded Lord Cornwallis, and, in 1798, was followed by Lord Wellesley, the friend of Pitt, whose projects were to change the map of India.

Lord Wellesley's Policy

The French in general, and "the Corsican" in particular, were the enemy most to be dreaded for a few years before Lord Wellesley took up his duties in India, and he formed the scheme of definitively ending French schemes in Asia by placing himself at the head of a great Indian confederacy. He started by obtaining from the Nawab of Oudh the cession of

large tracts of territory in lieu of payments overdue as subsidies for British troops, he then won over the Nizam to the British side, and, after exposing the intrigues of Tipu Sultan with the French, embarked on the fourth Mysore war which ended (1799) in the fall of Seringapatam and the gallant death of Tipu. Part of Mysore, the Carnatic, and Tanjore roughly constituting the Madras Presidency of to-day then passed to British rule. The five Maratha powers—the Peshwa of Poona, the Gaekwar of Baroda, Sindhia of Gwalior, Holkar of Indore and the Raja of Nagpur—had still to be brought into the British net. The Peshwa, after being defeated by Holkar, fled to British territory and signed the Treaty of Bassein which led to the third Maratha war (1802-04) as it was regarded by Sindhia and the Raja of Nagpur as a betrayal of Maratha independence. In this the most successful of British campaigns in India, Sir Arthur Wellesley (the Duke of Wellington) and General (Lord) Lake carried all before them, the one by his victories of Assaye and Argaum and the other at Algaud, and Laswari. Later operations, such as Colonel Monson's retreat through Central India were less fortunate. The great acquisitions of territory made under Lord Wellesley proved so expensive that the Court of Directors, becoming impatient, sent out Lord Cornwallis a second time to make peace at any price. He, however, died soon after his arrival in India, and Sir George Barlow carried on the government (1805-7) until the arrival of a stronger ruler, Lord Minto. He managed to keep the peace in India for six years, and to add to British dominions by the conquest of Java and Mauritius. His foreign policy was marked by another new departure, inasmuch as he opened relations with the Punjab, Persia, and Afghanistan, and concluded a treaty with Ranjit Singh, at Lahore, which made that Sikh ruler the loyal ally of the British for life.

The successor of Lord Minto was Lord Moira, who found himself obliged almost at once to declare war on the Gurkhas of Nepal, who had been encroaching on British territory. After initial reverses, the English, under General Ochterlony, were successful and the Treaty of Sagauli (1816) was drawn up which defines British relations with Nepal to the present day. For this success Lord Moira was made Marquis of Hastings. In the same year he made preparations for the last Maratha war (1817-18) which was made necessary by the lawless conduct of the Pindaris, gangs of Pathan or Rohilla origin, whose chief patrons were the rulers of Native States. The large number of 120,000 that he collected for this purpose destroyed the Pindaris, annexed the dominions of the rebellious Peshwa of Poona, protected the Rajput States, made Sindhia enter upon a new treaty, and compelled Holkar to give up part of his territory. Thus Lord Hastings established the British power more firmly than ever, and when he resigned, in 1823, all the Native States outside the Punjab had become parts of the political system and British interests were permanently secured from the Persian Gulf to Singapore. Lord Amherst followed Lord Hastings, and his five years' rule (1823-28) are memorable for the first Burmese war and the capture of Bharatpur. The former opera-

tion was undertaken owing to the insolent demands and raids of the Burmese, and resulted in the Burmese ceding Assam, Aracan, and the coast of Martaban and their claims to the lower provinces. The capture of Phrratpui by Lord Combermere (1826) wiped out the repulse which General Lake had received there twenty years earlier. A disputed succession on this occasion led to the British intervention.

Social Reform

A former Governor of Madras, Lord William Bentinck, was the next Governor General. His epitaph by Macaulay, says "He abolished cruel rites, he effaced humiliating distinctions, he gave liberty to the expression of public opinion, his constant study was to elevate the intellectual and moral character of the nations committed to his charge."

Some of his financial reforms, forced on him from England, and his widening of the gates by which educated Indians could enter the service of the Company, were most unpopular at the time, but were eclipsed by the acts he took for the abolition of *Sati*, or widow-burning, and the suppression—with the help of Captain Sleeman—of the professional hereditary assassins known as *Thugs*. In 1832 he annexed Cochin, and, two years later, Coorg. The incompetence of the ruler of Mysore forced him to take that State also under British administration—where it remained until 1881. His rule was marked in other ways by the despatch of the first steamship that made the passage from Bombay to Suez, and by his settlement of the long educational controversy in favour of the advocates of instruction in English and the vernaculars. Lord William Bentinck left India (1835) with his programme of reforms unfinished. The new Charter Act of 1833 had brought to a close the commercial business of the Company and emphasized their position as rulers of an Indian Empire in trust for the Crown. By it the whole administration, as well as the legislation of the country, was placed in the hands of the Governor General in Council, and authority was given to create a Presidency of Agra. Before his retirement Bentinck assumed the statutory title of Governor-General of India (1834), thus marking the progress of consolidation since Warren Hastings in 1774 became the first Governor General of Fort William. Sir Charles Metcalfe, being senior member of Council, succeeded Lord William Bentinck, and during his short tenure of office carried into execution his predecessor's measures for giving entire liberty to the press.

Afghan Wars

With the appointment of Lord Auckland as Governor General (1836-42) there began a new era of war and conquest. Before leaving London he announced that he looked with exultation to the prospect of "promoting education and knowledge, and of extending the blessings of good Government and happiness to millions in India," but his administration was almost exclusively comprised in a fatal expedition to Afghanistan, which dragged in its train the annexation of Sind, the Sikh wars, and the inclusion of Baluchistan in the protectorate of India. The first Afghan war was undertaken partly to counter the Russian advance

in Central Asia and partly to place on the throne at Kabul the dethroned ruler Sir Shuja in place of Dost Mahomed. The latter object was easily attained (1839) and for two years Afghanistan remained in the military occupation of the British. In 1841 Sir Alexander Burnes was assassinated in Kabul and Sir William Macnaghten suffered the same fate in an interview with the son of Dost Mahomed. The British Commander in Kabul, Gen. Elphinstone, was old and feeble, and after two months' delay he led his army of 4,500 and 12,000 camp followers back towards India in the depth of winter. Between Kabul and Jallalabad the whole force perished, either at the hands of the Afghans or from cold, and Dr. Brydon was the only survivor who reached the latter city. Lord Ellenborough succeeded Lord Auckland and was persuaded to send an army of retribution to relieve Jallalabad. One force under Gen. Pollock relieved Jallalabad and marched on Kabul, while Gen. Nott advancing from Kandahar, captured Ghazni and joined Pollock at Kabul (1842). The bazaar at Kabul was blown up, the prisoners rescued, and the army returned to India leaving Dost Mahomed to take undisputed possession of his throne. The drama ended with a bombastic proclamation from Lord Ellenborough and the pride through the Punjab of the (spurious) gates of Somnath taken from the tomb of Mahmud of Ghazni.

Sikh Wars

Lord Ellenborough's other wars the conquest of Sind by Sir Charles Napier and the suppression of an outbreak in Gwalior—were followed by his recall, and the appointment of Sir Henry (1st Lord) Hardinge to be Governor General. A soldier Governor General was not unacceptable, for it was felt that a trial of strength was imminent between the British and the remaining Hindu power in India, the Sikhs. Ranjit Singh, the founder of the Sikh Kingdom, had died in 1839, loyal to the end to the treaty he had made with Metcalfe thirty years earlier. He left no son capable of ruling, and the *Khalsa*, or central council of the Sikh army, was burning to measure its strength with the British sepoys. The intrigues of two men, Lal Singh and Tej Singh, to obtain the supreme power led to their crossing the Sutlej and invading British territory. Sir Hugh Gough, the Commander-in-Chief, and the Governor General hurried to the frontier, and within three weeks four pitched battles were fought—at Mudki, Ferozeshah, Alwal and Sobrota. The Sikhs were driven across the Sutlej and Lahore surrendered to the British, but the province was not annexed. By the terms of peace the infant Dhuleep Singh was recognized as Rajah, Major Henry Lawrence was appointed Resident, to assist the Sikh Council of Regency, at Lahore, the Jullundur Doab was added to British territory, the Sikh army was limited, and a British force was sent to garrison the Punjab on behalf of the child Rajah. Lord Hardinge returned to England (1848) and was succeeded by Lord Dalhousie, the greatest of Indian proconsuls.

Dalhousie had only been in India a few months, when the second Sikh war broke out. In the attack on the Sikh position at Chillianwallah the British lost 2,400 officers and men.

besides four guns and the colours of three regiments but before reinforcements could arrive from England, Dring Sir Charles Napier as Commander-in-Chief, Lord Gough had restored his reputation by the victory of Gujrat which absolutely destroyed the Sikh army. As a consequence the Punjab was annexed and became a British province (1819), its pacification being so well carried out, under the two Lawrences that on the outbreak of the Mutiny eight years later it remained not only quiet but loyal. In 1852 Lord Dalhousie had again to embark on war, this time in Burma, owing to the ill-treatment of British merchants in Rangoon. The lower valley of the Irawaddy was occupied from Rangoon to Prome and annexed, under the name of Pegu, to those provinces that had been acquired in the first Burmese war. British territories were enlarged in many other directions during Lord Dalhousie's tenure of office. His "doctrine of lapse" by which British rule was substituted for Indian in States where continued misrule on the failure of a dynasty made this change possible, came into practice in the cases of Satara, Jhansi, and Nagpur (which last-named State became the Central Provinces) where the rulers died without leaving male heirs. Oudh was annexed on account of its misrule. Dalhousie left many other marks on India. He reformed the administration from top to bottom, founded the Public Works Department, initiated the railways, telegraphs and postal system, and completed the great Ganges canal. He also detached the Government of Bengal from the charge of the Governor-General, and summoned representatives of the local Governments to the deliberations of the Government of India. Finally, in education he laid down the lines of a department of public instruction and initiated more practical measures than those devised by his predecessors. It was his misfortune that the mutiny, which so swiftly followed his resignation, was by many critics in England attributed to his passion for change.

The Sepoy Mutiny

Dalhousie was succeeded by Lord Canning in 1856, and in the following year the sepoys of the Bengal army mutinied and all the valley of the Ganges from Delhi to Patna rose in rebellion. The causes of this convulsion are difficult to estimate, but are probably to be found in the unrest which followed the progress of English civilisation, in the spreading of false rumours that the whole of India was to be subdued, in the confidence that sepoy troops had acquired in themselves under British leadership, and in the ambition of the educated classes to take a greater share in the government of the country. Added to this, there was in the deposed King of Delhi, Bahadur Shah, a centre of growing disaffection. Finally there was the story—not devoid of truth—that the cartridges for the new Enfield rifle were greased with fat that rendered them unclean for both Hindus and Mahomedans. And when the mutiny did break out it found the Army without many of its best officers who were employed in civil work, and the British troops reduced, in spite of Lord Dalhousie's warnings, below the number he considered essential for safety. On May 30

the sepoys at Meerut rose in mutiny, cut down a few Europeans, and, unchecked by the large European garrison, went off to Delhi where next morning the Mahomedans rose. From that centre the mutiny spread through the North-Western Provinces and Oudh into Lower Bengal. Risings in the Punjab were put down by Sir John Lawrence and his subordinates who armed the Sikhs, and with their help reduced the sepoys, and Lawrence was subsequently able to send a strong body of Sikhs to aid in the siege of Delhi. The native armies of Madras and Bombay remained for the most part true to their colours. In Central India, the contingents of some of the great chiefs joined the rebels, but Hyderabad was kept loyal by the influence of its minister, Sir Salar Jung.

The interest of the war centres round Delhi, Cawnpore and Lucknow, though in other places massacres and fighting occurred. The siege of Delhi began on June 8 when Sir Henry Barnard occupied the Ridge outside the town. Barnard died of cholera early in July and Thomas Reed, who took his place, was obliged through illness to hand over the command to Archdale Wilson. In August Nicholson arrived with a reinforcement from the Punjab. In the meantime the rebel force in Delhi was constantly added to by the arrival of new bodies of mutineers, attacks were frequent and the losses heavy. Cholera and sunstroke carried off many victims on the Ridge and when the final assault was made in September the Delhi army could only parade 4,720 infantry, of whom 1,960 were Europeans. The arrival of siege guns made it possible to advance the batteries on September 8, and by the 13th a breach was made. On the following day three columns were led to the assault, a fourth being held in reserve. Over the ruins of the Kashmir Gate, blown in by Home and Salkeld, Col. Campbell led his men and Nicholson formed up his troops within the walls. By nightfall the British, with a loss of nearly 1,200 killed and wounded, had only secured a foothold in the city. Six days' street fighting followed and Delhi was won, but the gallant Nicholson was killed at the head of a storming party. Bahadur Shah was taken prisoner, and his two sons were shot by Captain Hudson.

Massacre at Cawnpore

At Cawnpore the sepoys mutinied on June 27 and found in Nana Sahib, the heir of the last Peshwa, a willing leader in spite of his former professions of loyalty. There a European force of 240 with six guns had to protect 870 non-combatants, and held out for 22 days, surrendering only on the guarantee of the Nana that they should have a safe conduct a far as Almorahad. They were embarking on the boats on the Ganges when fire was opened on them, the men being shot or hacked to pieces before the eyes of their wives and children and the women being mutilated and murdered in Cawnpore to which place they were taken back. Their bodies were thrown down a well just before Havelock, having defeated the Nana's forces, arrived to the relief. In Lucknow a small garrison held out in the Residency from July 2 to September 25 against tremendous odds and enduring the most fearful hardships. The relieving force, under Havelock and Outram, was itself invested, and the garrison was

not finally delivered until Sir Colin Campbell arrived in November. Fighting continued for 18 months in Oudh, which Sir Colin Campbell finally reduced, and in Central India, where Sir Hugh Rose waged a brilliant campaign against the disinherited Rani of Jhansi—who died at the head of her troops—and Tantia Topi.

Transfer to the Crown

With the end of the mutiny there began a new era in India, strikingly marked at the outset by the Act for the Better Government of India (1858) which transferred the entire administration from the Company to the Crown. By that Act India was to be governed by, and in the name of, the Sovereign through a Secretary of State, assisted by a Council of fifteen members. At the same time the Governor-General received the title of Viceroy. The European troops of the Company, numbering about 24,000 officers and men were—greatly resenting the transfer—imalgamated with the Royal service, and the Indian Navy was abolished. On November 1, 1858, the Viceroy announced in Durbar at Allahabad that Queen Victoria had assumed the government of India, and proclaimed a policy of justice and religious toleration. A principle already enunciated in the Charter Act of 1833 was reinforced, and all, of every race or creed, were to be admitted as far as possible to those offices in the Queen's service for which they might be qualified. The aim of the Government was to be the benefit of all her subjects in India—"In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward." Peace was proclaimed in July 1859, and in the cold weather Lord Canning went on tour in the northern provinces, to receive the homage of loyal chiefs and to assure them that the "policy of lapse" was at an end. A number of other important reforms marked the closing years of Canning's Viceroyalty. The India Councils Act (1861) augmented the Governor-General's Council, and the Councils of Madras and Bombay by adding non-official members, European and Indian, for legislative purposes only. By another Act of the same year High Courts of Judicature were constituted. To deal with the increased debt of India, Mr James Wilson was sent from England to be Financial Member of Council, and to him are due the customs system, income tax, license duty, and State paper currency. The cares of office had broken down the Viceroy's health. Lady Canning died in 1862 and this hastened his departure for England where he died in June of that year. His successor, Lord Elgin, lived only a few months after his arrival in India, and was succeeded by Sir John (afterwards Lord) Lawrence, the "saviour of the Punjab."

Sir John Lawrence

The chief task that fell to Sir John Lawrence was that of reorganising the Indian military system, and of reconstructing the Indian army. The latter task was carried out on the principle that in the Bengal army the proportion of Europeans to Indians in the infantry and cavalry should be one to two, and in the Madras and Bombay armies one to three. The artillery was to be almost wholly European. The re-organisation was carried out in spite of

financial difficulties and the saddling of Indian revenues with the cost of a war in Abyssinia with which India had no direct concern, but operations in Bhutan were all the drain made on the army in India while the reorganising process was being carried on. Two severe famines—in Orissa (1866) and Bundelkhand and Upper-Hindustan (1868-9)—occurred, while Sir John Lawrence was Viceroy, and he laid down the principle for the first time in Indian history, that the officers of the Government would be held personally responsible for taking every possible means to avert death by starvation. He also created the Irrigation Department under Col (Sir Richard) Strachey. Two commercial crises of the time have to be noted. One seriously threatened the tea industry in Bengal. The other was the consequence of the wild gambling in shares of every description that took place in Bombay during the years of prosperity for the Indian cotton industry caused by the American Civil War. The "Share Mania," however, did no permanent harm to the trade of Bombay, but was on the other hand, largely responsible for the series of splendid buildings begun in that city during the Governorship of Sir Bartle Frere. Sir John Lawrence retired in 1869, having passed through every grade of the service from an Assistant Magistrate to the Viceroyalty. Lord Mayo, who succeeded him, created an Agricultural Department and introduced the system of Provincial Finance, thus fostering the impulse to local self-government. He also laid the foundation for the reform of the salt duties, thereby enabling his successors to abolish the inter-provincial customs lines. Unhappily his vast schemes for the development of the country by extending communications of every kind were not carried out to the full by him, for he was murdered in the convict settlement of the Andaman Islands, in 1872. Lord Northbrook (Viceroy 1872-6) had to exercise his abilities chiefly in the province of finance. A severe famine which threatened Lower Bengal in 1874 was successfully warded off by the organization of State relief and the importation of rice from Burma. The following year was notable for the deposition of the Gaikwar of Baroda for misgovernment, and for the tour through India of the Prince of Wales (the late King Edward VII). The visit of the Duke of Edinburgh to India when Lord Mayo was Viceroy had given great pleasure to those with whom he had come in touch, and had established a kind of personal link between India and the Crown. The Prince of Wales' tour aroused unprecedented enthusiasm for and loyalty to the British Raj, and further encouragement was given to the growth of this spirit when, in a durbar of great magnificence held on January 1st, 1877, on the famous Ridge at Delhi, Queen Victoria was proclaimed Empress of India. The Viceroy of that time, Lord Lytton, had, however, to deal with a situation of unusual difficulty. Two successive years of drought produced, in 1877-78, the worst famine India had known. The most strenuous exertions were made to mitigate its effects, and eight crores of rupees were spent in importing grain, but the loss of life was estimated at 5½ millions. At this time also Afghan affairs once more became prominent.

Second Afghan War

The Amir, Sher Ali, was found to be intriguing with Russia and that fact, coupled with his repulse of a British mission led to the second Afghan War. The British forces advanced by three routes—the Khyber, the Kurram, and the Bolan—and gained all the important vantage points of Eastern Afghanistan. Sher Ali fled and a treaty was made with his son Yakub Khan, which was promptly broken by the murder of Sir Louis Cavagnari, who had been sent as English envoy to Kabul. Further operations were thus necessary, and Sir F. (now Lord) Roberts advanced on the capital and defeated the Afghans at Charasia. A rising of the tribes followed, in spite of Sir D. Stewart's victory at Ahmed Kheyl and his advance from Kabul to Kandahar. A pretender, Sirdar Ayub Khan, from Herat prevented the establishment of peace, defeated Gen. Burrows' brigade at Maiwand, and invested Kandahar. He was routed in turn by Sir F. Roberts who made a brilliant march from Kabul to Kandahar. After the British withdrawal fighting continued between Ayub Khan and Abdur Rahman, but the latter was left undisputed Amir of Afghanistan until his death in 1901.

In the meantime Lord Lytton had resigned (1880) and Lord Ripon was appointed Viceroy by the new Liberal Government. Lord Ripon's administration is memorable for the freedom given to the Press by the repeal of the Vernacular Press Act, for his scheme of local self-government which developed municipal institutions, and for the attempt to extend the jurisdiction of the criminal courts in the Districts over European British subjects, independently of the race or nationality of the presiding judge. This attempt, which created a feeling among Europeans in India of great hostility to the Viceroy, ended in a compromise in 1884. Other reforms were the re-establishment of the Department of Revenue and Agriculture, the appointment of an Education Commission with a view to the spread of popular instruction on a broader basis, and the abolition by the Finance Minister (Sir Evelyn Baring, now Lord Cromer) of a number of customs duties. Lord Dufferin, who succeeded Lord Ripon in 1884, had to give his attention more to external than internal affairs. One of his first acts was to hold a durbar at Rawalpindi for the reception of the Amir of Afghanistan which resulted in the strengthening of British relations with that ruler. In 1885, a third Burmese war became necessary owing to the truculent attitude of King Thibaw and his intrigues with foreign Powers. The expedition, under General Prendergast, occupied Mandalay without difficulty and King Thibaw was exiled to Ratnagiri, where he died on 16th December 1916. His dominions of Upper Burma were annexed to British India on the 1st of January, 1886.

The Russian Menace

Of greater importance at the time were the measures taken to meet a possible, and as it then appeared a probable, attack on India by Russia. These preparations, which cost over two million sterling, were hurried on because of a collision which occurred between Russian and Afghan troops at Penjdeh, during the delimitation of the Afghan frontier

towards Central Asia, and which seemed likely to lead to a declaration of war by Great Britain. War was averted, but the Penjdeh incident had called attention to a menace that was to be felt for nearly a generation more, it had also served to elicit from the Princes of India an unanimous offer of troops and money in case of need. That offer bore fruit under the next Viceroy, Lord Lansdowne, when the present system of Imperial Service Troops was organised. Under Lord Lansdowne's rule also the defences of the North-Western Frontier were strengthened, on the advice of Sir Frederick (now Lord) Roberts, who was then Commander in Chief in India. Another form of precautionary measure against the continued aggression of Russia was taken by raising the annual subsidy paid by the Indian Government to the Amir from eight to twelve lakhs.

On the North-Eastern Frontier there occurred (1891) in the small State of Manipur a revolution against the Raja that necessitated an inquiry on the spot by Mr. Quinton, the Chief Commissioner of Assam. Mr. Quinton, the commander of his escort, and others, were treacherously murdered in a conference and the escort ignominiously retreated. This disgrace to British arms led to several attacks on frontier outposts which were brilliantly defeated. Manipur was occupied by British troops and the government of the State was reorganised under a Political Agent. Lord Lansdowne's term of office was distinguished by several other events, such as the passing of the Parliamentary Act (Lord Cross's Act, 1892) which increased the size of the Legislative Councils as well as the number of non-officials in them; legislation aimed at social and domestic reform among the Hindus; and the closing of the Indian Mints to the free coinage of silver (1893). In Burma great progress was made, under Sir Alexander Mackenzie, as Chief Commissioner, comparative order was established, and large schemes for the construction of railways, roads, and irrigation works were put in hand. (The Province was made a Lieutenant Governorship in 1897).

Frontier Campaigns

Lord Elgin, who succeeded Lord Lansdowne in 1891, was confronted at the outset with a deficit of Rs. 2½ crores, due to the fall in exchange. (In 1895 the rupee fell as low as 1s. 1d.) To meet this the old five per cent import duties were reimposed on a number of commodities, but not on cotton goods; and within the year the duty was extended to piece goods, but not to yarn. The reorganisation of the Army, which involved the abolition of the old system of Presidency Armies, had hardly been carried out when a number of risings occurred along the North-West Frontier. In 1895 the British Agent in Chitral—which had come under British influence two years previously when Sir H. M. Durand had demarcated the southern and eastern boundaries of Afghanistan—was besieged and had to be rescued by an expeditionary force. Two years later the Wazirs, Swatis, and Mohmands attacked the British positions in Malakand, and the Afridis closed the Khyber Pass. Peace was only established after a prolonged campaign (the Tirah campaign) in which 40,000 troops were employed, and over 1,000 officers

and men had been lost. This was in itself a heavy burden on the finances of India, which was increased by the serious and widespread famine of 1896-97 and by the appearance in India of bubonic plague. The methods taken to prevent the spread of that disease led, in Bombay, to rioting, and elsewhere to the appearance in the vernacular press of seditious articles which made it necessary to make more stringent the law dealing with such writings.

Lord Curzon's Viceroyalty

With famine and plague Lord Curzon also, who succeeded Lord Ligin in 1899, had to deal. In 1901 the cycle of bad harvests came to an end, but plague increased, and in 1901 deaths from it were returned at over one million. Of the many problems to which Lord Curzon directed his attention, only a few can be mentioned here—some indeed claim that his greatest work in India was not to be found in any one department but was in fact the general gearing up of the administration which he achieved by his unceasing energy and personal example of strenuous work. He had at once to turn his attention to the North-West Frontier. The British garrisons beyond our boundary were gradually withdrawn and replaced by tribal levies, and British forces were concentrated in British territory behind them as a support. An attempt was made to check the arms traffic and work on strategic railways was pushed forward. The fact that in seven years he only spent a quarter of a million upon repressive measures and only found it necessary to institute one blockade (against the Mahsud Waziris) is the justification of this policy of compromise between the Lawrence and Forward schools of thought. In 1901 the trans-Indus districts of the Punjab were separated from that Province, and together with the political charges of the Malakand, the Khyber, Kurram, Lochn and Wana were formed into the new North-West Frontier Province, under a Chief Commissioner directly responsible to the Government of India. That year also witnessed the death of Abdur Rahman the Amir of Afghanistan, and the establishment of an understanding with his successor Habibullah. In 1904 the attitude of the Dalai Lama of Tibet being pro-Russian and anti-British, it became necessary to send an expedition to Lhasa under Colonel (Sir Francis) Younghusband. The Dalai Lama abdicated and a treaty was concluded with his successor.

Lord Curzon as Viceroy

In his first year of office Lord Curzon passed the Act which, in accordance with the recommendations of the Fowler Commission, practically fixed the value of the rupee at 1s. 4d., and in 1900 a Gold Reserve fund was created. The educational reforms that marked this Viceroyalty are dealt with elsewhere. Chief among them was the Act of 1904 reorganising the governing bodies of Indian Universities. Under the head of agrarian reform must be mentioned the Punjab Land Alienation Act, designed to free the cultivators of the soil from the clutches of moneylenders, and the institution of Agricultural banks. The efficiency of the Army was increased (Lord Kitchener

was Commander in Chief) by the rearmament of the Indian Army, the strengthening of the artillery, and the reorganisation of the transport service. In his relations with the Feudatory Chiefs, Lord Curzon emphasized their position as partners in administration, and he founded the Imperial Cadet Corps to give a military education to the sons of ruling and aristocratic families. In 1902 the British Government obtained from the Nizam a perpetual lease of the Assigned Districts of Berar in return for an annual payment of 25 lakhs. The accession of King Edward VII was proclaimed in a splendid Durbar on January 1, 1901. In 1901 Lord Curzon returned to England for a few months but was re-appointed to a second term of office, Lord Amherst, Governor of Madras, having acted as Viceroy during his absence. The chief act of this second term was the partition of Bengal and the creation of a new Province of Eastern Bengal and Assam—a reform, designed to remove the systematic neglect of the Trans Ganges areas of Bengal, which evoked bitter and prolonged criticism. In 1905 Lord Curzon resigned, being unable to accept the proposals of Lord Kitchener for the readjustment of relations between the Army headquarters and the Military Department of the Government, and being unable to obtain the support of the Home Government. He was succeeded by Lord Minto, the grandson of a former Governor-General. It was a stormy heritage to which Lord Minto succeeded, for the unrest which had long been noticed developed in one direction into open sedition. The occasion of the outburst in Bengal was the partition of that province. The causes of the flood of seditious writings and speeches, of the many attempts at assassination, and of the boycott of British goods are less easily definable. The mainspring of the unrest was "a deep rooted antagonism to all the principles upon which Western society, especially in a democratic country like England, has been built up."

Political Outrages

Outside Bengal attempts to quell the disaffection by the ordinary law were fairly successful. But scarcely any province was free from disorder of some kind and, though recourse was had to the deportation of persons without reason assigned under an Act of 1818, special Acts had to be passed to meet the situation, viz.—an Explosives Act, a Prevention of Seditious Meetings Act, and a Criminal Law Amendment Act which provides for a magisterial inquiry in private and a trial before three judges of the High Court without a jury. The need for this reinforcement of the law may be shown by a list of the principal political outrages in India while Lord Minto was Viceroy and subsequent to his departure—

December, 1907—Attempt to wreck the Lieutenant Governor of Bengal's train at Naraingarh.

December, 1907—Attempt on the life of Mr. B. C. Allen at Goalundo.

March, 1908—Second attempt to wreck Sir Andrew Fraser's train at Chandernagore.

March, 1908 — Attempt to shoot Mr. Higgins, botham, a missionary, at Kushtia

April 11th, 1908 — Bomb thrown at the Mayor of Chandernagore.

April 30th, 1908 — Murder of Mrs. and Miss Kennedy at Mozafferpore

August, 1908 — Mr. Cammie, Mill-manager, severely injured by a bomb on the D B S Railway.

August, 1908 — Murder of Narendra Nath Gosain, the approver in the Alipore case, in Alipore Jail

November 6th, 1908 — Attempt on the life of Sir Andrew Fraser at Overtown Hall

November 9th, 1908 — Murder of Inspector Vundo Lal Banerjee, who arrested Khudiram Bose, in Serpentine Lane, Calcutta

November, 1908 — Sukumar, alleged informer, murdered at Dacca

February 10th, 1908 — Murder of Babu Ashutosh Biswas in the Courtyard at Alipore

June, 1909 — Prio Mohun Chatterji (brother of an approver) stabbed to death at Fatchringpur

July 1st, 1909 — Assassination of Lieutenant-Colonel Sir William Curzon Wylie, at the Imperial Institute, London

November 13th, 1909 — Bomb explosion near H E Lord Minto's carriage at Ahmedabad

December 21st, 1909 — Assassination of Mr A M T Jackson, I C S, Collector of Nasik

January 24th, 1910 — Murder of Khan Bahadur Shams ul-Alum

February 21st, 1911 — Murder of Head Constable Srish Chakravarty

March 2nd, 1911 — Attempt to murder Mr Cowley, P W D, with a bomb in Calcutta

April 19th, 1911 — Babu Manmohan Dey, witness in Munshiganj bomb case, shot dead at Routhbog

June 17th, 1911 — Murder of Mr Ashe, Collector of Tinnevely

June 18th, 1911 — Murder of Sub Inspector Raj Kumar Roy at Mymensingh

July 1911 — Sonarang case, Rashun Dewan Duffadar, Amari Dewan, and Kadi Benode Chakravarti shot at Netrapati

September 21st, 1912 — Head Constable Radhalal Roy shot dead at Dacca

December 13th, 1912 — Attempt to assassinate Abdul Rahaman, one of the witnesses for the police in the Midnapore conspiracy case

December 23rd, 1912 — H E Lord Hardinge wounded, and one of his servants killed, by a bomb during the State entry into Delhi

March 27th, 1913 — Attempt to murder Mr Gordon, the Sub divisional officer, with a bomb at Moly Bazaar, Sylhet

May 17th, 1913 — Chaprasi in the employ of the Lahore Gymkhana Club killed by a bomb near the Lawrence Gardens, Lahore

September 29th, 1913 — Murder of Head Constable Haripada Del, College Square, Calcutta

September 30th, 1913 — Bankim Chandra Chowdhury, Inspector of Police at Mymensingh, formerly of Dacca, killed by a bomb.

January 19th, 1914 — Nripendra Nath Ghose, Inspector of the Calcutta C I D, shot dead on the Chitpur Road, Calcutta A Teli boy, named Ananda, was also shot dead

November 27th, 1914 — Seven persons committed to Ferozapore Sessions for shooting dead Sub-Inspector Bishrat Ali and Zemindar Jowala Singh

February 28th, 1915 — Police Inspector Suresh Chandra Mukherji, who had been engaged in connection with trial and dacoities in Calcutta, shot dead while on duty by four men with revolvers. His orderly was wounded. The assassins escaped

March 9th, 1915 — Mussalmanpura Bomb Case. Two bombs were thrown at the house occupied by Mr Bisant Kumar Chatterji, Deputy Superintendent of Police

April 30th, 1915 — Lahore Sedition trial. Three bombs, one revolver, one dagger and materials for bombs were found. The conspirators attempted to loot the Government treasury at Mogra. They were met by Bishrat Ali, Sub-Inspector of Police. A scuffle ensued which culminated in the death of the Sub-Inspector as well as of Jowala Singh Ziladar

August 25th, 1915 — Commissioner of Dandi. A police constable seriously injured by several revolver shots fired from a Motor Car in an outrage near Calcutta

October 9th, 1915 — Jatindra Mohun Ghose, Deputy Superintendent of Police and his son shot dead at Mymensingh

October 22nd, 1915 — Sub Inspector Girindra Nath Banerjee killed and another officer wounded in an attempt on the lives of four C I D officers in Calcutta

June 23rd, 1916 — Two police Officers named Surendra Bhushan Mukerji and Rohini Mukerji, of the Dacca Intelligence Branch, were shot dead

The list, it will be seen, includes two attempts on the life of the Viceroy himself. It does not include a number of equally significant disturbances, such as the riots in Bombay (June 1908), during the trial of Tilak, which led to considerable loss of life. Concurrently with these repressive measures steps were taken to extend representative institutions. In 1907 a Hindu and a Mahomedan were appointed to the Secretary of State's Council, and in 1909 a Hindu was appointed for the first time to the Viceroy's Council. The Indian Councils Act of 1909 carried this policy farther by reconstituting the legislative councils and conferring upon them wider powers of discussion. The executive councils of Madras and Bombay were enlarged by the addition of an Indian member

Lord Minto

As regards foreign policy, Lord Minto's Viceroyalty was distinguished by the conclusion (1907) between Great Britain and Russia of an agreement on questions likely to disturb the friendly relations of the two countries in

Asia generally, and in Persia, Tibet in particular. Two expeditions were undertaken on the North against the Zalkha Khels and ships of the East Indies frequently engaged off Mask Persian Gulf in operations de the traffic in arms through Persia to the frontier of India. States Lord Minto adopted a interference than that followed by him. He invited their view and, in a speech at Udaipur, desire to force a uniform system in Native States, and their development with due regard to local conditions. Lord Minto in November, 1910, a few weeks before Lord Morley had resigned the Secretaryship of State, the tenure of their respective posts having been practically identical in the position of the Viceroy had materially changed. Lord Minto, Council, and this weakness of the government of Bengal and it is more important to note that had extended the policy of actual government of India to London, to such an extent that the Secretary for India was able to Viceroy as merely the agent of State.

Visit of the King and Queen

Sir Charles (Lord) Hardinge to succeed Lord Minto. His first visit to India of the King and Queen, who arrived at Bombay on December 2, 1911. From there they proceeded to Delhi, where, in the most magnificent held in India, the coronation and various boons, including a grant of 50 lakhs for popular education. At the same ceremony announced the transfer of the capital from Calcutta to Delhi, the two Bengals under a Governor, formation of a new Lieutenant-Governor for Behar, Chota Nagpur, and restoration of Assam to the Commissioner. On December 16, 60,000 British and Indian troops on the 15th Their Majesties' coronation stone of the new capital. The King went to Nepal, and the and Rajputana, afterwards met at Calcutta and going to Calcutta turned to Bombay and sailed on January 10. "From all sources," wrote His Majesty, "I gather that my highest satisfaction is realised. Our satisfaction greater if time proves that our policy has led to the lasting good of the Empire at large."

In March, 1912, a committee appointed to advise the Government as to the site of the new capital buildings were erected for the Government, and on December 1, 1912, the Viceroy's entry into Delhi was made by a procession. This ceremony was marked by

Afghanistan and conditions led to the West frontier, the Mohmands, Squadron were at and in the signed to cheer and Mohmands towards Native policy of his in by his predecessors. On addition, disclaimed any of administration. He preferred to be treated as a British official. In 1911, Lord Morley, after Lord Curzon's death, was appointed Secretary of State, his posts having point of time in the years to had a well as reflected in Madras, but at Lord Morley transferring the from India to the Under to describe the of the Secretary.

Queen

was appointed last year in India, and famine and more by the Emperor and the on December 1911, he proceeded to Delhi at durbar ever was proclaimed an annual grant of 50 lakhs for popular education. His Majesty's capital of India reunion of the in Council, the Lieutenant-Governorship of Orissa, and the of a Chief, a review of s was held, and had a foundation. From Delhi the Queen to Agra, where they celebrated at Banka, whence they returned to England on the 15th. The public and to the Premier, hopes have been will be still visit has con- India and of the

of experts was ment of India al Temporary commodate the 23 the State the Viceroy an attempt on

His Excellency, the Viceroy, had been down the Chandni Chaudh. The bomb thrown from a house killed an attendant behind the Viceroy, in which the Viceroy was sitting, and wounded Lord Hardinge, but both survived. The Viceroy was severely injured by the explosion, but the Viceroy was not seriously injured. The Viceroy was not seriously injured. The Viceroy was not seriously injured.

In August 1912, the demolition of the mosque attached to a mosque in Calcutta was made on the occasion of an exhibition among Indian Mohammedan and a riot in Calcutta led to heavy loss of life. Of those present at the riot, 100 were put on trial but subsequently released by the Viceroy before the case reached the Supreme Court. His Excellency was able to settle the mosque difficulty by a compromise that was acceptable to the local and other Mohammedans.

In the latter part of 1912 considerable feeling was aroused in India by the circulation of a pamphlet—many of them shown to be unfounded—about the ill-treatment of Indians in South Africa. Riots by Indians in Natal followed by the appointment by the Union Government of a Committee of Inquiry at which the Government of India was represented by Sir Benjamin Poberon. The Commission report afforded the basis of a settlement commonly regarded as equitable. In the autumn of 1911 the Viceroy, at a Council meeting, outlined a reciprocal scheme for controlling immigration in India and in the Colonies, in accordance with the principle of free migration between all parts of the Empire for which the Government of India had long contended.

Effects of the War

The various effects of the European war upon India are fully discussed elsewhere. But it must here be set on record that the declaration of war was followed in India by an unprecedented declaration of loyalty on all sides, and the numerous offers of help or personal service made by the Chiefs and peoples around in England a feeling of intense gratitude. A military force numbering some 200,000 was sent from India to Europe and East Africa within a short time of the outbreak of hostilities. The announcement of that fact was made on the same day that a message from the King Emperor was published in which His Imperial Majesty said—"Amongst the many incidents that have marked the unanimous uprising of the populations of my Empire in defence of its unity and integrity, nothing has moved me more than the passionate devotion to my Throne expressed both by my Indian and English subjects and by the Feudatory Princes and Ruling Chiefs of India and their prodigious offers of their lives and their resources in the cause of the realm. Their one-voiced demand to be foremost in the conflict has touched my heart and has inspired to the highest issues the love and devotion which, as I well know, have ever linked my Indian subjects and myself." India was not included in the actual theatre of hostilities, except when Madras was subjected to a slight bombardment by the German cruiser "Emden," but shipping in the Bay of Bengal and in the Arabian Sea was on several occasions interfered with, and several vessels were sunk by enemy ships.

There were several fights on the North-West frontier during 1914 and 1915, but the tribesmen never succeeded in penetrating far into British territory. In Bengal, as will be seen from the list of anarchical crimes quoted above, there were a number of signs that the spirit of lawlessness had, by no means, been stamped out. More serious, however, to the welfare of the country as a whole was the return in September, 1914 (see Indian Year Book, 1914) of a number of Sikh emigrants from British Columbia. The riot at Budge-Budge on that occasion gave a foretaste of the revolutionary plans entertained by many of these men. The sequel was seen in the Lahore Conspiracy case in which a Special Commission sentenced 24 persons to death, 27 to transportation for life, and six to terms of imprisonment. The judgment showed that a plot had been prepared with the object of overthrowing the Government, and the evidence in the case supported the idea that Germans had aided the conspirators and that at least after the war broke out the conspirators regarded themselves as leagued with the enemies of Great Britain. Of the death sentences 16 were subsequently commuted to transportation for life. The appeals in the Delhi Conspiracy case (See Indian Year Book, 1914, p. 650) were heard in the early part of the year—four by the Privy Council—and the sentences confirmed.

In the spring of 1916 Lord Hardinge, whose great services had just been rewarded with the Knighthood of the Garter, left India after receiving from all parts of the country proofs of the very high esteem in which he was held. His successor Lord Chelmsford had previous to his appointment served in India as an officer of a Territorial regiment.

Developments in 1917-1918

The year 1917 was in many ways particularly eventful in India. In addition to continuing its former services in connexion with the war, the country assisted by assuming responsibility for 100 millions of the war debt and raising 40 crores by a War Loan, and by developing its resources with the help of a Munitions Board. But the part played by India in the war was more directly emphasised by her representation by H. H. the Maharaja of Bikanir and Sir S. P. Sinha at the meeting of the Imperial War Cabinet in London. Not for the first time was the war brought literally to the gates of India—by the laying of enemy mines off Bombay which led to the loss of the P & O S. S. Mongolia and other ships, while other India-bound vessels were lost off Cape Town and by submarine action in the Mediterranean and the Channel. The result of these attacks on shipping was the prohibition on women travelling to or from India through any war zone. The creation of the Indian Defence Force in place of the Volunteer Force, which came to an end on March 31, was an experiment which attracted the widest attention throughout the country and of which a detailed account is given elsewhere in this volume.

• On the frontier it was necessary to undertake punitive measures against the Mahsuds, whose depredations for the past two years in Dera Ismail Khan and Bannu were followed by outrages on the Derajat border which could not

be ignored. After a brief campaign the tribesmen were brought to a settlement, and in August the Waziristan Field Forces dispersed. A special Order of the Day issued by the Commander-in-Chief noted that for the first time the tribesmen on this part of the frontier had felt the power of the Royal Flying Corps, which carried out its duties with the dash and daring to which the Army has become accustomed. In the early part of the year judgment was delivered in the second supplementary Lahore conspiracy case (see above). It showed the wide spread nature of the Ghadr conspiracy and established beyond question that after the outbreak of war Germany consistently encouraged it and that the revolutionists eagerly associated themselves with Germany.

To the conclusions of the Public Services Commission and of the Mesopotamia Commission reference is made elsewhere in this book. The publication of the latter Commission's report led to the resignation of the Secretary of State, Mr. Chamberlain, who had proposed to visit India during the year, thus establishing a new precedent which was adopted by his successor, Mr. Montagu. The visit took place at a time when the movement in favour of Home Rule for India had attained to the highest pitch yet witnessed and at a time when, as was shown by the increase of Indian representation on the Council of India and by the grant of commissions in the Army to Indians, the Government was anxious to meet the wishes of the people so far as it could without departing from its policy of avoiding controversial political issues during the war.

The effect of the Secretary of State's visit was shown in 1918 when there was published the report, summarised elsewhere in this volume, on constitutional reforms. Shortly after it there was published also a report by a special committee of inquiry, over which Mr. Justice Rowlatt presided into seditious crimes in India. These two reports largely monopolised public attention during the latter part of the year. Before their appearance, however, political controversy, which was in abeyance in the early years of the war, had revived and it had become apparent that party divisions were greatly widening.

The partial failure of the rains increased the difficulties of food supply which had already been created by the war and by the maintenance of high prices. There was none the less throughout the whole country a marked increase in the effort to make India's share in the war commensurate with her greatness. Appreciation of the German menace to India through Persia and Central Asia, consequent on the collapse of Russia and the German treaties forced on Russia and Rumania, led to attempts, which were in great measure successful, materially to increase the number of recruits for combatant and non-combatant services and to the resolution in the Imperial Council that a further financial contribution should be made. Particular attention was also devoted during the year to the better organization and development for war purposes of the country's economic resources.

The Government of India.

The impulse which drove the British to India was not conquest but trade. The Government of India represents the slow evolution from conditions established to meet trading requirements. On September 24, 1599, a few years before the deaths of Queen Elizabeth and Akbar, the merchants of London formed an association for the purpose of establishing direct trade with the East and were granted a charter of incorporation. The Government of this Company in England was vested in a Governor with a General Court of Proprietors and a Court of Directors. The factories and affairs of the Company on the East and West Coast of India, and in Bengal, were administered at each of the principal settlements of Madras (Fort St George), Bombay and Calcutta (Fort William), by a President or Governor and a Council consisting of the senior servants of the Company. The three "Presidencies" were independent of each other and subordinate only to the Directors in England.

Territorial Responsibility Assumed

The collapse of Government in India consequent on the decay of Moghul power and the intrigues of the French on the East Coast forced the officers of the Company to assume territorial responsibility in spite of their own desires and the insistent orders of the Directors. Step by step the Company became first the dominant, then the paramount power in India. In these changed circumstances the system of government by mutually independent and unwieldy councils of the merchants at the Presidency towns gave rise to grave abuses. Parliament intervened, and under the Regulating Act of 1773, a Governor-General and four councillors were appointed to administer the Presidency of Fort William (Bengal), and the supremacy of that Presidency over Madras and Bombay was for the first time established. The subordinate Presidencies were forbidden to wage war or make treaties without the previous consent of the Governor-General of Bengal in Council, except in cases of imminent necessity. Pitt's Act of 1784, which established the Board of Control in England, vested the administration of each of the three Presidencies in a Governor and three councillors, including the Commander-in-Chief of the Presidency Army. The control of the Governor-General-in-Council was somewhat extended, as it was again by the Charter Act of 1793. Under the Charter Act of 1833 the Company was compelled to close its commercial business, and it became a political and administrative body holding its territories in trust for the Crown. The same Act vested the direction of the entire civil and military administration and sole power of legislation in the Governor-General-in-Council, and defined more clearly the nature and extent of the control to be extended over the subordinate governments. After the Mutiny, there was passed, in 1858, an Act transferring the Government of India from the Company to the Crown. This Act made no important change in the administration in

India, the Crown, became known as the Viceroy. The Governor-General is the sole representative of the Crown in India, he is assisted by a Council, composed of high officials, each of whom is responsible for a special department of the administration.

Functions of Government

The functions of the Government of India are perhaps the most extensive of any great administration in the world. It claims a share in the produce of the land and in the Punjab and Bombay it has restricted the alienation of land from agriculturists to non agriculturists. It undertakes the management of landed estates where the proprietor is disqualified. In times of famine it undertakes relief work and other remedial measures on a great scale. It manages a vast forest property and is the principal manufacturer of salt and opium. It owns the bulk of the railways of the country, and directly manages a considerable portion of them, it has constructed and maintains most of the important irrigation works, it owns and manages the post and telegraph systems, it has the monopoly of the Note issue, and it alone can set the mints in motion. It lends money to municipalities, rural boards, and agriculturists and occasionally to owners of historic estates. It controls the sale of liquor and intoxicating drugs and has direct responsibilities in respect to police, education, medical and sanitary operations and ordinary public works of the most intimate character. The Government has also close relations with the Native States which collectively cover more than one third of the whole area of India and comprise more than one-fifth of its population. The distribution of these great functions between the Government of India and the provincial administrations fluctuates, broadly speaking it may be said that the tendency of the day is to confine the Government of India to control and the Local Governments to administration.

Division of Responsibility

The Government of India retains in its own hands all matters relating to foreign relations, defence, general taxation, currency, debt, tariffs, posts, telegraphs and railways. The ordinary internal administration—the assessment and collection of revenue, education, medical and sanitary arrangements, and irrigation, buildings and roads, fall within the purview of the Local Governments. In all these matters the Government of India exercises a general and constant control. It prescribes lines of general policy, and tests their application from the annual administration reports of the Local Authorities. It directly administers certain Imperial departments, such as Railways, Post Office, Telegraphs, the Survey of India and Geology, it employs a number of inspecting officers for those departments primarily left to Local Governments, including Agriculture, Irrigation, Forests, Medical and Archaeology. It receives, and when necessary modifies, the annual budgets

of Local Governments, and every new appointment of importance, and every large addition even to minor establishments has to receive its specific sanction. There also exists a wide field of appeal to the Government of India from officials or private individuals who may feel themselves aggrieved by the action of Local Governments, and outside the Presidencies of Madras, Bombay and Bengal, the approval of the Governor-General is necessary to the appointment of some of the most important officers of the provincial administration. The supervision of the principal Native States rests directly with the Governor-General in Council, but Local Governments have also responsibilities in this direction, where important States have historical association with them, and in the case of minor States.

Personnel of the Government

The Governor-General and the "ordinary" members of his Council are appointed by the Crown. No limit of time is specified for their tenure of office, but custom has fixed it at five years. There are six "ordinary" members of Council, three of whom must, at the time of their appointment, have been at least ten years in the service of the Crown in India, one of the three remaining members must be a Barrister, the qualifications of the fifth and sixth are not prescribed by statute. The Indian civilians hold respectively the portfolios of Land Revenue and Agriculture, the Home, the Finance and the Education Departments. The Law Member has charge of the Legislative Department, and a member with English official experience has charge of the Commerce and Industry Department. The Viceroy acts as his own member in charge of Foreign affairs. Railways are administered by a Board of three members, whose chairman has the status of a Secretary, and are under the general control of the Commerce and Industry Department. The Commander-in-Chief may also be and in practice always is, an "extraordinary" member of the Council. He holds charge of the Army Department. The Governors of Madras, Bombay and Bengal become "extraordinary" members if the Council meets within their Presidencies. The Council may assemble at any place in India which the Governor-General appoints, in practice it meets only in Delhi and Simla.

Business Procedure

In regard to his own Department each Member of Council is largely in the position of a Minister of State, and has the final voice in ordinary departmental matters. But any question of special importance, and any matter in which it is proposed to over-rule the views of a Local Government, must ordinarily be referred to the Viceroy. Any matter originating in one department which also affects another must be referred to the latter, and in the event of the Departments not being able to agree, the case is referred to the Viceroy. The Members of Council meet periodically as a Cabinet—ordinarily once a week—to discuss questions which the Viceroy desires to put before them, or which a member who has been over-ruled by the Viceroy has asked to be referred to Council. If there is a difference of opinion in the Council the decision of the majority ordinarily prevails, but the Viceroy can over-rule a majority if he considers that the matter is of such grave importance as to justify such a step. Each departmental office is in the subordinate charge of a Secretary, whose position corresponds very much to that of a permanent Under-Secretary of State in the United Kingdom, but with these differences—that the Secretary is present at Council meetings, that he attends on the Viceroy, usually once a week, and discusses with him all matters of importance arising in his Department, that he has the right of bringing to the Viceroy's special notice any case in which he considers that the Viceroy's concurrence should be obtained to action proposed by the Departmental Member of Council, and that his tenure of office is usually limited to three years. The Secretaries have under them Deputy, Under and Assistant Secretaries, together with the ordinary clerical establishments. The Secretaries and Under-Secretaries are usually members of the Indian Civil Service. The Government of India has no Civil Service of its own as distinct from that of the Provincial Governments, and officers serving under the Government of India are borrowed from the Provinces.

The proposals of the Viceroy, Lord Chelmsford, and the Secretary of State for India, Mr. Montagu, for the constitutional development of India in the direction of responsible government are embodied in a separate section of

Government of India.

VICEROY AND GOVERNOR GENERAL OF INDIA,

HIS EXCELLENCY THE RIGHT HON. BARON CHILMSTON, P.C., G.M.S.I., G.C.M.G., G.M.I.E., G.C.P.E.,
assumed charge of office, 5th April, 1916.

PERSONAL STAFF OF THE GOVERNOR-GENERAL.

Private Secretary, J. L. Maffey, C.I.R., I.C.S.
Military Secretary, Lieut. Col. R. Verney, The
Rifle Brigade.
Comptroller of the Household, Major J. Macken-
zie, C.I.E., 35th Sikhs.
Asst. Private Secretary, Captain W. Buchanan
Riddell.
Aides de Camp, Captain J. A. Denny Grenadier
Guards, Captain C. A. Lord Carnegie, Scots
Guards, Major L. H. Aikwright R.A., Major
R. D. Alexander, 4th Gurkha Rifles, Muhi-
uddin Khan, Risaldar Major Sardar Bahadur,
31st Lancers, Mohamad Akbar Ali Khan,
Risaldar Major Sardar Bahadur, 7th Haryana
Lancers.
Honorary Aides de Camp, Lumsden, R. Adml. W.,
R.N.C.V.O., Stanyon, Hon. Col. H. J., C.I.L.,
V.D., Nagpur Volunteer Rifles, Cuffe, Hon. Lt.-Col.
O. F. L. W., V.D., Upper Burma Vol.
Rifles, Agabeg, Hon. Col. F. J., Chota Nagpur
Light Horse, Grace, Hon. Col. W. T., V.D.,
1st Battalion, Calcutta Vol. Rifles, Knowles,
Hon. Col. J. G., C.I.L., V.D., Surma V.L. Horse,
Warburton, Hon. Col. H. G., Luck, V. Rifles,
Pugh, Hon. Col. A. J., V.D., Calcutta Light
Horse, Reed, Hon. Lt.-Col. Sir Stanley,
Bombay Light Horse, Henry, Hon. Col. W.

D., C.I.E., Simla Vol. Rifles, Muhammad Ali
Beg, Hon. Lt.-Col. Sir Nawab Bahadur,
K.C.I.E., M.V.O., Commanding H.H. the
Nizam's Forces, Zorwar Singh, Capt.
Commandant, Bhawanigar Imperial Service
Lancers, Maharaj Sher Singh, Commandant,
2nd Sardar Risala, Jodhpur Imperial
Service Troops.

Wah Muhammad, Risaldar Major (Hon. Capt.)
Sardar Bahadur, late Governor-General's
Body Guard, Abdul Aziz, Risaldar-Maj.
(Hon. Capt.) Sardar Bahadur, late 5th Cav.,
Madho Singh Rana Subadar-Major (Hon.
Capt.) Sardar Bahadur, late 4th G.R., Abdul
Karim Khan, Risaldar-Major (Hon. Capt.)
Sardar Bahadur, late Governor-General's
Body-Guard, Mit Singh, Subadar-Major
Sardar Bahadur, late 53rd Sikhs.

Indian Aides de Camp, Muhiuddin Khan,
Risaldar Major Sardar Bahadur 31st
Lancers, Mohamad Akbar Ali Khan, Risaldar
Major Sardar Bahadur 7th Haryana Lancers.

Surgeon, Lieut.-Col. H. Austen-Smith, M.B.,
I.M.S.

Commandant of Body Guard, Capt. A. Brooke,
18th Lancers.

Ordinary Members—

COUNCIL

Sir G. S. Burnes, K.C.B. Took his seat, 6th April, 1916.

Sir William Henry Hoare Vincent Took his seat 21st April, 1917.

Sir James Scobie Weston, K.C.S.I., I.M.S.

Sir C. H. A. Hill, K.C.S.I., C.I.E. Took his seat, 5th July, 1915.

Sir C. Sankaran Nair Took his seat, 2nd November, 1915.

Sir G. R. Lowndes, K.C.S.I. Took his seat, 20th December, 1915 (Lau).

Extraordinary Member—

H. E. Gen. Sir Charles Carmichael Monro, G.C.V.O., K.C.B., Commander-in-Chief in India.

SECRETARIAT

REVENUE AND AGRICULTURE DEPARTMENT

Secretary, R. A. Mant.

Under Secretary, A. E. Gilliat, I.C.S.

Wheat Commissioner for India, C. W. Jacob
I.C.S.

Registrar, W. A. Threlfall.

Superintendents, A. B. E. Thomson, C. H. Martin,
H. H. Lincoln, T. McDonnell.

FINANCE DEPARTMENT

Ordinary Branch

Secretary, The Hon. Mr. H. F. Howard, C.I.E., I.C.S.

Deputy Secretary, G. Rainy, I.C.S.

Under Secretary, A. A. L. Parsons, I.C.S.

Assistant Secretary, A. V. V. Alvar, B.A.

Registrar, E. W. Baker, I.S.O.

Superintendents, G. W. C. Bracey, G. I. Piper,
C. N. Chakrabarty, V. K. Menon, S. V. Aiyar,
B. A. B. L., Shah Muhammad.

Comptroller and Auditor General, Sir R. A.
Gamble (O.L.S.).

Officiating Comptroller and Auditor General,
M. F. Gauntlett, C.B.E., C.I.L., I.C.S.

Controller of Currency, M. M. S. Gubbay, C.I.E.,
I.C.S.

Officiating Controller of Currency, E. M. Cook,
I.C.S.

Military Finance Branch

Financial Adviser, Hon. Mr. G. B. H. Pell,
C.S.I., C.I.E., I.C.S.

Military Accountant-General and ex-officio Deputy Financial Adviser, Col B W Maylow, CSI, CIE, IA

Deputy Financial Adviser, Lt-Col L E Percock IA

Additional Deputy Financial Adviser, E Rurdon, ICS

Assistant Financial Adviser, W D Gray

Registrar, W C Gleeson

Superintendents, G E Hodges, G M Turner, A W Schonemann, F J Woolmer

FOREIGN DEPARTMENT

Political Secretary, Sir J B Wood, KCIE

Foreign Secretary, Sir A H Grant KCIE

Deputy Secretary (Foreign) D de S Bray, CII, ICS

Deputy Secretary (Political) R E Holland, CII, ICS

Under Secretary, Major D M Field

Assistant Secretary, Major W G Neale

Attache, Khan Bahadur Maula Baksh

Registrar, T G B Waugh

Offg Inspector General, Imperial Service Troops, Brigadier-General J L Rose, CIE

Superintendents, D A Clarke, E Betram Higgs, C O, H Teeling, F B Buckner, J W S Inglis, C W Kirkpatrick, R C Albert, F A Emmer and K D Fink

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Joint Secretary, W S Morris CII

Deputy Secretary, S R Hignell, ICS

Under Secretary, G M Young, ICS (on leave), *Officiating* T Sloan, ICS

Registrar, G F Winn

Superintendents, A S Lawrence, H C Marsden, P K Basu, Biju Kishan Banerji, Ramon Mohan Ganguli, V C Stuart, and Rai Abinash Chandra Koor Bahadur, ISO

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Secretary, Sir E S MacLagan, KCIE, CSI

Educational Commissioner with the Government of India, H Sharp, CSI, CII

Assistant Secretary, T M Mitra, Rai Bahadur

Superintendents, M N Chakrabarti, L D Harrington, A H Bartlett, P N Sen

Registrar, R. H Blacker

Curator, Bureau of Education, G R Klyce, F P A S

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Secretary, A P Muddiman, CIE

Deputy Secretary, H Moncreiff Smith

Legal Asst., S C Gupta

Registrar, C H F Pereira

Superintendents, A L Banerji and T H Brandon

ARMY DEPARTMENT

Secretary, Major-General A H Bingley

Deputy Secretary, sub pro tem, Lt-Col A H O Spence

Assist Secretaries, Major G D Ogilvie, Major A W Chitty and A A Whelan

Registrar, Mr R Tharle Hughes

Superintendents, W C Debenham, A B Kunning P P Hypher, Rai Sahib S C Biswas and J C R Leslie

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Secretary, The Hon F C Rose

Deputy Secretary, A J R Hope

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Assistant Secretary, W I Drake

Superintendents, W G Dollman, W I Tilden, R R Reels, H M Marchant, A Hyde

Inspn Genl of Irrign, T R J Ward, CII, MVO

Consgr Acht, J Begg, FRIBA

Elect Adviser, J W Meares, FRAS, MICE, MIEE

COMMERCE AND INDUSTRY DEPARTMENT.

Secretary, A H Ley, CII, ICS

Deputy Secretary, I D Elliott

Under Secretaries, G S Hardy, ICS, and P C Tallents, ICS

Actuary, H G W Meikle

Registrar, E P Jones

Superintendents, A K Sarkar, B B Banerji, S N Banerji, C H Baldrey, Fateh Din, D O Sullivan, K D Banerji

RAILWAY BOARD

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Secretary, F A Hadow

Chief Engineer (Officiating), G Richards, BA, FCE

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Director-General of Posts & Telegraphs, Hon Sir G R Clarke, OBE

NORTHERN INDIA SALT REVENUE

Commissioner, T F Connolly, ICS. (C Ferguson, Actg)

INDO-EUROPEAN TELEGRAPH DEPARTMENT Persian Gulf and Persian Sections

Directors, D E Gunter, H W Smyth, CIE, W King-Wood, CIE (offg), Commander of Cable Steamer "Patrick Stewart," F W Townsend

SUPPLY DEPARTMENT

Surveyor General of India, Col 'Sir S G' Burrard, K.C.S.I., R.I.

GEOLOGICAL SUPPLY

Director, H H Hayden, C.I.E., B.A., I.G.S.
 Superintendents, L. Vredenburg, D.Sc., F.G.S.,
 L. L. Fermor, D.Sc., F.G.S., L. H. Piscoe, M.A.,
 D.Sc., I.G.S.
 Chemist, W. A. K. Christie, B.Sc., Ph.D.

BOTANICAL SUPPLY

Director, Lt Col A T Gage, M.B., I.M.S., *Economic Botanist*, H G Carter, M.B.B. *Economic Botanist*, Madras, F R Parnell, *Economic Botanist*, Bombay, W Burns, B.Sc. *Economic Botanist*, United Provinces, H M Jenke, M.A., F.L.S.

ARCHAEOLOGICAL SUPPLY

Director General of Archaeology, Sir J. H. Marshall, M.A., C.I.E., *Superintendent*, Western Circle, D R Bhandarkar, M.A., *Superintendent*, Southern Circle, A H Joughurst, *Superintendent*, Eastern Circle, D P Spooner, *Superintendents*, Northern Circle, J I Blakiston, I A Page (*sub pro tem*), *Superintendent* Burma, Jaw Sun Ko, C.I.E., I.S.O., *Superintendent*, Frontier Circle, Sir M A Stein, I.C.I.F., Ph.D., D.Litt., D.Sc.

MISCELLANEOUS APPOINTMENTS

Director General, Indian Medical Service, Col Edwards, I.M.S.
 Sanitary Commissioner with the Government of India, Major I Norman White

Deputy Director General, Indian Medical Service, Lt Col H T Cleveland, V.H.S., I.M.S.

Asst D G I.M.S., Major R A Needham

Asst Director-General, Indian Medical Service (Sany), Major H Ross

Director, Central Research Institute, Kasauli, Major W T Harvey, M.A. M.B., D.P.H., I.M.S.

Assistants to Director, Central Research Institute, Kasauli, Major E D W Greig, Major T C Hodgson, Major S R Christophers *Sub pro tem* Major J Cunningham

Director, Pasteur Institute of India, Kasauli, Major W F Harvey

Asst Director, Pasteur Institute of India, Kasauli, Major S R Christophers

Superintendent, X-ray Institute, Dehra Dun, Major A E Walter, I.M.S.

Director, King Institute of Preventive Medicine, F M Gibson, M.P., B.Sc.

Asst Director, King Institute of Preventive Medicine, Major W S Patton, M.B., I.M.S.

Director General of Indian Observatories, G T Walker, C.S.I., M.A., D.Sc., F.R.S.

Imperial Meteorologists, G C Simpson, D.Sc., G W B Normand, Hemraj, Rai Bahadur

Director, Kodakkanal and Madras Observatories, J Evershed

Director, Bombay and Alibagh Observatories, Bombay, N. A. F. Moos

Director, Aerological Observatory, Ag a, J H. Field, M.A.

Secretary, Board of Examiners, Major C L. Peart, I.A.

Officer in Charge of the Records of the Government of India, A I Stoddard, M.A. (*offg*)

Librarian, Imperial Library, Calcutta, J A Chapman

Agricultural Adviser and Director of the Agricultural Research Institute, Pusa, J Mc Kenna

Director, Zoological Survey of India, Indian Museum, N Annandale, B.A., D.Sc.

Curator, Industrial Section of Indian Museum, D Hooper, F.C.S.I.L.S.

Chief Inspector of Mines, G F Adams

Controller of Printing, Stationery and Stamps, M I Cogswell

Superintendent of Government Printing, J J Mc H

Chief Inspector of Explosives, Lieut-Col C A Mu pratt-William- R.A.

Administrator General of Bengal, H T Hyde

Director Criminal Intelligence, Sir C R Clive land, K.C.I.I.

Director General of Commercial Intelligence, H A I Lind ry, I.C.S.

Director of Statistics, G T Shier

Customs and Excise Chemist, R L Jenks

Controller of Patents and Designs, H G Graves

GOVERNORS GENERAL OF BOLT

WILLIAM IN BLNGAL

Name.	Assumed charge of office
Warren Hastings	20 Oct 1774
Sir John Macpherson, Bart	8 Feb 1787
Earl Cornwallis, K.G. (a)	12 Sep 1786
Sir John Shore, Bart (b)	28 Oct 1793
Lieut-General the Hon Sir Alured Clarke, K.C.B. (<i>offg</i>)	17 March 1798
The Earl of Mornington, P.C. (c)	18 May 1798
The Marquis Cornwallis, K.G. (2nd time)	30 July 1803
Sir George H Barlow, Bart	10 Oct 1807
Lord Minto, P.C. (d)	31 July 1807
The Earl of Morn, K.G., P.C. (e)	1 Oct 1813
John Adam (<i>offg</i>)	13 Jan 1823
Lord Amherst, P.C. (f)	1 Aug 1823
William Butterworth Bayley (<i>offg</i>)	13 Mar 1828
Lord William Cavendish Bentinck, G.O.B., G.C.H., P.C.	4 July 1828
(a) Created Marquess Cornwallis, 15 Aug 1792	
(b) Afterwards (by creation) Baron Tainmouth	
(c) Created Marquess Wellesley, 2 Dec, 1799	
(d) Created Earl of Minto, 24 Feb, 1813	
(e) Created Marquess of Hastings, 2 Dec, 1816	
(f) Created Earl Amherst, 2 Dec, 1820,	

GOVERNORS GENERAL OF INDIA

Name	Assumed charge of office
Lord William Cavendish Bentinck, GCB, GCH, PC	14 Nov 1834
Sir Charles Metcalfe, Bart (a) (offg)	20 March 1835
Lord Auckland, GCB, PC (b)	4 March 1836
Lord Ellenborough, PC (c)	28 Feb 1842
William Wilberforce Bird (offg)	15 June 1844
The Right Hon Sir Henry Hardinge, GCB (d)	23 July 1844
The Earl of Dalhousie, PC (e)	12 Jan 1848
Viscount Canning, PC (f)	29 Feb 1856
(a) Afterwards (by creation) Baron Metcalfe	
(b) Created Earl of Auckland, 21 Dec. 1839	
(c) Afterwards (by creation) Earl of Ellenborough	
(d) Created Viscount Hardinge, 2 May, 1846	
(e) Created Marquess of Dalhousie, 25 Aug 1849	
(f) Afterwards (by creation) Earl Canning	

NOTE—The Governor-General ceased to be the direct Head of the Bengal Government from the 1st May, 1854, when the first Lieutenant-Governor assumed office. On 1st April, 1912, Bengal was placed under a separate Governor and the appointment of Lieutenant-Governor was abolished.

VICEROYS AND GOVERNORS-GENERAL OF INDIA

Name	Assumed charge of office
Viscount Canning, PC (a)	1 Nov 1858
The Earl of Elgin and Kincardine, KT, GCB, PC	12 March 1862
Major General Sir Robert Napier, KCB (b) (offg)	21 Nov 1863
Colonel Sir William T Denison, KCB (offg)	2 Dec, 1863

The Right Hon Sir John Lawrence, Bart, GCB, KCSI (c)	12 Jan 1864
The Earl of Mayo, KP	12 Jan. 1869
John Strachey (d) (offg)	9 Feb. 1872
Lord Napier of Merchistoun, KT (e) (offg)	23 Feb 1872
Lord Northbrook, PC (f)	3 May 1872
Lord Lytton, GCB (g)	12 Apr 1876
The Marquess of Ripon, KG, PC	8 June 1880
The Earl of Dufferin, KP, GCB, GCMG, PC (h)	13 Dec 1884
The Marquess of Lansdowne, GC MG	10 Dec 1888
The Earl of Elgin and Kincardine, PC	27 Jan 1891
Baron Curzon of Kedleston, PC	6 Jan 1899
Baron Amptill (offg)	30 Apr 1901
Baron Curzon of Kedleston, PC (i)	13 Dec 1901
The Earl of Minto, KG, PC, GC MG	18 Nov 1905
Baron Hardinge of Penshurst, PC, GCB, GCMG, GVO, ISO(j)	23 Nov 1910
Lord Chelmsford	Apr 1916
(a) Created Earl Canning, 21 May, 1859	
(b) Afterwards (by creation) Baron Napier (of Magdala)	
(c) Afterwards (by creation) Baron Lawrence	
(d) Afterwards Sir John Strachey, GCSI, CIG	
(e) Afterwards (by creation) Baron Napier of Ettrick	
(f) Afterwards (by creation) Earl of Northbrook	
(g) Created Earl of Lytton, 28 April, 1880	
(h) Created Marquis of Dufferin and Ava, 12 Nov 1888	
(i) Created an Earl	June 1911
(j) During tenure of office, the Viceroy is Grand Master and First and Principal Knight of the two Indian Orders (GCSI, and GMIIE). On quitting office, he becomes GCSI and GCIE, with the date of his assumption of the Viceroyalty	

The Imperial Legislative Council

The constitution of the Executive Council of the Government of India has been sketched, for the purposes of legislation, and to bring the administration into close touch with public opinion, the Executive Council is expanded by additional members into a great legislative assembly. The first step was taken in 1861, when the Indian Councils Act provided that, for the better exercise of the power of making laws and regulations vested in the Governor-General-in-Council, he should nominate "Additional" members for the purposes of legislation only. The additional members were appointed for two years and joined the Council when it met for legislative purposes. The maximum number of members fixed by the Act was twelve, of whom not less than one half were to be non-officials (holding no office under the Government) and in practice most of the non-officials were natives of India. Similar legislative councils were constituted in some of the provinces, but the growth of these bodies will be considered when we come to deal with the provincial administrations.

The Act of 1892

In 1892 important additions were made both to the constitution and the powers of the Legislative Council. The number of Additional members was raised to sixteen, and the representative principle was introduced. Whilst the method of appointment was, as before, nomination by the Governor-General, a certain number of nominations were made on the recommendation of specified persons, bodies and associations and in practice these recommendations were never refused. Of the sixteen Additional members, six were usually officials and ten non-officials. Four of the non-officials were nominated on the recommendation of the non-official members of the provincial Legislative Councils, the fifth was recommended by the Calcutta Chamber of Commerce, and the remaining five were chosen by the Governor-General, either with a special view to the legislative business to be transacted, or to secure the due representation of all classes. The Council was also empowered to discuss the budget and to ask questions on matters of public interest.

Morley-Minto Reforms

The Imperial Legislative Council took its present shape under what is commonly called the Morley-Minto reform scheme of 1909, and was embodied in the Indian Councils Act of that year. Two principles run through this scheme: (1) to secure the fair representation of all the varied interests in the country and (2) to give the Council a real influence in determining the character of the administration. The Imperial Legislative Council now consists of sixty Additional members, of whom thirty-five are nominated by the Governor-General and twenty-five are elected by specified electorates. Of the nominated members not more than twenty-eight may be officials, and three others who must not be officials must be nominated by the Muhammadans of the Punjab, the landholders of the Punjab, and the Indian commercial community respectively. The remaining four seats are at the Governor-

General's disposal to secure experts on special subjects or representatives of minor interests. Of the twenty-five elected members, eleven are selected by the non-official members of the provincial Legislative Councils, two by each of the four largest provinces and one by each of the three other provinces. A twelfth is elected by the District and Local Boards of the Central Provinces, as that administration has no legislative council. Six members are elected by electorates of landowners in six provinces, five by the Muhammadan community in each of the five provinces, and two by the Chambers of Commerce in Calcutta and Bombay. The Governor-General in Council has the exceptional power of excluding a candidate whose reputation and antecedents are such that his election would be contrary to the public interest. An oath, or affirmation of loyalty to the Crown is required of every member before he takes his seat. Members hold office for three years, and each triennium there is a general election for the Council.

Powers of the Council

The additions to the non-legislative powers of the Council by the Act of 1909 were also substantial. The Council can exercise a material influence on the Budget. The Finance Member first presents the preliminary estimates with an explanatory memorandum. On a subsequent day he makes such further explanations as he thinks necessary. Members can thereupon move resolutions regarding any proposed alteration in taxation, any proposed loan, or any additional grant to Local Governments. When these resolutions are voted upon, the estimates are taken by groups, and resolutions may be moved on any heads of revenue or expenditure. Certain heads, as for instance, Customs and the Army, are excluded from discussion. The Finance Member takes these discussions into consideration, and then presents his final budget. He describes the changes made, and why any resolutions that have been passed have not been accepted. A general discussion of the budget then takes place, but no resolution may be moved, or vote taken. Government is not bound to act upon the resolution of the Council. This power is never likely to be used, because the Government has an official majority on that body. This official majority was specially prescribed by the Secretary of State, because as Parliament is, in the last resort, responsible for the good government of India, the British Government, through its mouthpiece, the Secretary of State, must have the means of imposing its will on the Government of India.

Apart from the Budget debates, members of Council now have the right to initiate the discussion of any question of public interest at any sitting of the Council by moving a resolution. The right of interpellation has also been expanded by the power of asking supplementary questions in order to elucidate a reply given to an original question. The President of the Council may disallow any question which, in his view, cannot be answered consistently with the public interests.

Control over Legislation

The legislative powers of the Imperial Legislative Council are still regulated by the Act of 1861. Certain Acts of Parliament under which the Government of India is constituted cannot be touched and no law can be made affecting the authority of Parliament & allegiance to the Crown. With these exceptions the legislative powers of the Governor-General-in-Council over the whole of the British India are unrestricted. Measures affecting the public debt, or the revenues of India, the religion of any of His Majesty's subjects, the discipline or maintenance of the military or naval forces, and the relations of the Government with foreign states cannot be introduced by any member without the previous sanction of the Governor-General. Every Act requires the

Governor-General's assent. The assent of the Crown is not necessary to the validity of an Act, but the Crown can disallow any Act that has been passed.

Apart from these legislative powers the Governor-General-in-Council is authorised to make, without calling in the Additional Members, regulations having the force of law for the less advanced parts of the country, where a system of administration simpler than that in force elsewhere is desirable. In cases of emergency the Governor-General can, on his own authority and without reference to his Council, make Ordinances which have the force of law for six months.

All Members of the Imperial and Provincial Legislative Councils are entitled to the prefix 'Hon'ble Mr' during their term of office.

A—Elected Members

(Not to be less than 27)

Serial No	Name	Electorate
1	Rao Bahadur Narasimha-waris Srinivasulu	Non official Member, Madras
2	Mr Srinivasa Sastri	do
3	Mr V T Pital	Bombay
4	Sir Dinshah Fuleeji Wacha	do
5	Mr Surendra Nath Banerjee	Bengal
6	Raja Sita Nath Ray Bahadur	do
7	Dr Tej Bahadur Sapru	United Provinces
8	Pandit Madan Mohan Malaviya	do
9	Sardar Bahadur Sardar Sunder Singh Majhi	Punjab
10	Maung Bah Lo, C I L	Burma
11	Raja Bahadur Krishna Sahay	do
12	Mr Kamini Kumar Chanda	Bihar and Orissa
13	Genesh Shri Krishna Khaparde	Assam
14	Mr K V Rangaswami Ayyangar	District Councils and Municipal Committees, Central Provinces
15	Khan Bahadur Syad Allahando Shah	Landholders, Madras
16	Maharaja Sir Manindra Chandra Nandi of Kasimbazar	Do Bombay (Sardars of Gujarat)
17	Raja Sir Rampal Singh, K C I E	Landholders, Bengal
18	Raja Rajendra Narayan Bhanja Deo	Do United Provinces (Landholders of Agra)
19	Raja Bahadur Bishan Dutt Shukul	Do Bihar and Orissa
20	Khan Bahadur Mir Asad Ali Khan	Do Central Provinces
21	Mr Mahomed Ali Jinnah	Muhammadan Community, Madras
22	Mr Abdur Rahim	Do
23	Khan Bahadur Nawab Sayid Nawab Ali Chaudhuri	Do Bombay
24	Raja Sir Muhammad Ali Muhammad Khan, K C I E, Khan Bahadur, of Mahmudabad	Do Bengal
25	Mr Muzharul Haque	do
26	W A Ironside	United Provinces
27	Mr Malcolm N Hogg	Bihar and Orissa
		Bengal Chamber of Commerce
		Bombay Chamber of Commerce

B—Nominated Members

(Not to exceed 12)

Serial No	Name	Province or Policy represented
(a) OFFICIAL MEMBERS		
<i>Not more than 28</i>		
1	Mr A R Lottus, Tottenham	Madr
2	Mr P J Monahan	Bengal
3	Mr C A Kincaid, CVO	Poona
4	Mr L H C Walsh	Bihar and Orissa
5	Sir Vincent Lovett, KC SI	The United Provinces
6	Vacant	The Punjab
7	Lt Col S L Aplin, CSI	Punjab
8	Mr I S A Slocock, CII	Central Provinces
9	Mr W J Reid, CSI	Assam
10	Sir J S Donald, KC II, CSI	The N W I Province
11	Mr C H Kesteven	Government of India
12	Mr H Sharp, CII	Do
13	Mr R L Holland, CII	Do
14	Mr S R Hignell, CII	Do
15	Sir L D MacLagan, KC II, CSI	Do
16	Mr R A Mait	Do
17	Mr I C Rose	Do
18	Mr A P Muddiman, CII	Do
19	Surgeon General W R Edwars	Do
20	Mr G R Clarke, OBI	Do
21	Sir R W Gillan, KC SI	Do
22	Sir A H Grant, CSI, CII	Do
23	Mr G B H Bell, CII	Do
24	Major General A H Bingley, CB, CII	Do
25	Mr H T Howard, CII	Do
(b) NON OFFICIAL MEMBERS		
1	Sir Fzulbhoy Currimbhoy, KC CII	Indian Commercial Community
2	Khan Bahadur Mir Muhammad Shah, CII	Muhammadan Community, Punjab
3	Khan Zulfikar Ali Khan, CSI	Landholder, Punjab
4	Sub-Major and Hon Capt Ajibkhan, Sardar Bahadur, FOM	
5	Sir G M Chitnavis, KC CII	

Present Constitution of the Council

I—The whole Council

By the proviso to Regulation I for the Legislative Council of the Governor General it is declared that it shall not be lawful for the Governor General to nominate so many non official persons that the majority of all the Members of the Council shall be non-officials

Officials—

(a) Members of the Executive Council	7
(b) The Lieutenant Governor or Chief Commissioner of the Province (1)	1
(c) Nominated Members	27
Total	35

Non Officials (2)—

(a) Elected Members	27
(b) Nominated Members	5
Total	32

Official majority, exclusive of the Governor General

II—The Additional Members

The Indian Councils Act, 1861, section 10, provides that not less than one half of the Additional Members (exclusive of the Lieutenant-Governor or Chief Commissioner of the Province (1) in which the Council may for the time being be assembled) shall be non officials

(Present number of Additional Members { Officials (nominated)	26
exclusive of the Lieutenant Governor { Non officials (elected and nominated)	31
or Chief Commissioner (1) as aforesaid { Vacancies	3
Total	60

(For work of Imperial Legislative Council, Session 1915-16 (1))

The Home Government.

The Home Government of India represents the gradual evolution of the governing board of the old East India Company. The affairs of the Company were originally managed by the Court of Directors, and the General Court of Proprietors. In 1784 Parliament established a Board of Control, with full power and authority to control and direct all operations and concerns relating to the civil and military government, and revenues of India. By degrees the number of the Board was reduced and its powers were exercised by the President, the lineal precursor of the Secretary of State for India. With modifications this system lasted until 1858, when the Mutiny, followed by the assumption of the Government of India by the Crown, demanded a complete change. Under the Act of 1858 (now merged in the consolidating measure passed in 1915) the Secretary of State is the constitutional adviser of the Crown on all matters relating to India. He inherits generally all the powers and duties which were formerly vested either in the Board of Control, or in the Company, the Directors and the Secret Committee in respect of the Government and revenues of India. He has the power of giving orders to every officer in India, including the Governor-General, and is in charge of all business relating to India which is transacted in the United Kingdom.

Secretary of State's Powers

Of these wide powers and duties many rest on his personal responsibility, others can be performed only in consultation with his Council, and for some of these the concurrence of a majority of the members of his Council is required. The Secretary of State may act without consulting the Council in all matters where he is not expressly required by statute to act as "Secretary of State in Council." Appointments by the Crown are made on his advice. Every official communication proposed to be sent to India must be laid before Council, unless it falls under either of two reserved classes. One of these is "Secret communications" dealing chiefly with war and peace, relations with foreign Powers and Native States. The others are those which he may deem "urgent." No matter for which the concurrence of a majority of Council is necessary can be treated as either "secret" or "urgent." In ordinary business, for which the concurrence of a majority of Council is not required, the Secretary of State is not bound to follow the advice of the Council. These provisions reserve to the Secretary of State a wide discretionary power of interference with the Government of India which is exercised in accordance with the temperament of the Secretary of State for the time being. But in all matters of finance, the authority is that of the Secretary of State and the Council and is freely exercised.

The Council

The Council of India consists of such number of members, not being less than ten or more than fourteen, as the Secretary of State may from time to time determine. The members hold office for seven years, and this term may for special reasons of public advantage which must be laid before Par-

liament, be extended for five years more. Nine members must be persons who have served or resided in India for at least ten years, and who have not left India more than five years before their appointment. Several of them have usually belonged to the Indian Civil Service, and have been lieutenant governors of provinces or members of the Viceroy's Executive Council, others are soldiers, bankers, or men of official, or mercantile experience. The object aimed at in the constitution of the Council is to give the Secretary of State, who has little knowledge of the details of the Indian administration, the help of a body of experts. In 1907, in connection with the policy of constitutional reform, two Indians, one a Hindu and the other a Mahomedan, were appointed to vacancies in the Council. Ten years later Mr Chamberlain raised the number to three—two Hindus and a Mahomedan.

The India Office

Associated with the Secretary of State and the India Council is a secretariat known as the India Office, housed at Whitehall. Appointments to the establishment are made by the Secretary of State in Council but "junior situations" must be filled in accordance with the general regulations governing admission to the Home Civil Service.

The whole cost of the India Office is borne by the revenues of India, though the Home Government makes certain grants and remissions in lieu of a direct contribution amounting to £50,000 a year. The total net cost, including pensions is about £250,000 per annum.

All these arrangements may soon undergo substantial revision, for in connexion with the Montagu Chelmsford Report a Committee has been appointed to investigate questions of the future organisation of the India Office, the relation it should bear to the central and provincial governments in the future and the extent to which and the methods by which it should bear relation to the Imperial Parliament.

Secretary of State

The Right Hon Edwin S. Montagu, M.P.

Under-Secretaries of State

Sir Thomas W. Holderness, G.C.B., K.C.S.I.
The Right Hon. Lord Islington, G.C.V.O., D.S.O.

Assistant Under-Secretaries of State

Sir Lionel Abrahams, K.C.B.
Sir Arthur Hirtzel, K.C.B.

Council

Sir William Duke, K.C.S.I., G.C.I.F., C.I.E.
Sir Charles Arnold White
Sir Murray Hammick, K.C.S.I., C.I.F.
Sir Charles S. Bayley, G.C.I.E., K.C.S.I., I.S.O.
William Didsbury Sheppard, C.I.F.
Sir Marshall Frederick Reid, C.I.E.
General Sir E. G. Barrow, G.C.B., G.C.S.I.
Sir James Bennett Brunyate, K.C.S.I., C.I.F.
Salubzada Aitab Ahmed Khan
Sir Prabhashankar D. Pittani, K.C.I.E.
Bhupendranath Basu
Frederick Cranford Goodenough

Chief of the Council, Sir Lionel Abraham, KCB
Deputy Clerk of the Council, James H. Serbrooke, CIP

Private Secretary to the Secretary of State, C H Kisch

Assistant Private Secretaries, A L R. Parson, and Miss Freeth

Political A-D C to the Secretary of State, Lieut-Col Sir J R Dunlop Smith, KCSI, KVO, CIP

Private Secretary to Sir T W Holderness, R H A Carter

Private Secretary to Lord Islington, R H A Carter

Correspondence Departments

SECRETARIES

Financial, W Robinson, CBE and I H Lucas, CVO, CB

Judicial and Public, Malcolm C C Seton CB

Military, Lieut General Sir Herbert V Cox, KCMG, CB, CSI, and I H Seabrook, OBE

Political and Secret, I E Shuelburgh, CB

Public Works, Hermann A Haines

Revenue and Statistics, L J Kershaw, CSI, CIP

Director-in-Chief of the Indo-European Telegraph, Public Works Department, R C Barker, CIP

ACCOUNTANT GENERAL'S DEPARTMENT —

Accountant General, Walter Badock, CSI
also Director of Funds and Official Agent to Administrators General in India

STORE-DEPARTMENT—INDIA OFFICE BRANCH —

Director-General, George H Collier, CIP
INDIA STORE DEPT., Belvedere Road, Lambeth, S E
Superintendent, Captain G T Wingfield, RN

REGISTRY AND RECORD DEPARTMENT—Registrar and Superintendent of Records, W Foster, CIP

Auditor, H A Cooper

Miscellaneous Appointments

Government Director of Railway Companies, Sir H P Burt, KCSI

Librarian, Fredk W Thomas, MA

Educational Adviser for Indian Students, T W Arnold, CIP, Litt D, MA

Local Adviser to Indian Students in London, Mr N C Sen (21, Cromwell Rd SW 7)

President of Medical Board for the Examination of Officers of the Indian Services and Adviser to the Secretary of State on Medical matters, Surg-Gen Sir R H Charles, GVO, MD, IMS (ret'd), FRCSI, Member of the Medical Board, Lt-Col J Anderson, CIE, IMS (ret'd)

Legal Adviser and Solicitor to Secretary of State, Sir Edward Chamier

Inspector of Military Equipment and Clothing, Major-Gen Sir John Steevens, KCB

Surveyor and Clerk of the Works, T H Winny, A PIBA

Ordinance Consulting Officer, Col M S C Campbell OBE, RA

Officers of the Indian Army attached to the India Office, Colonel S D Gordon Lieut Colonel S S W Puddon and Lieut I Thiermer
Consulting Engineer, Messrs Rendel, Palmer and Tritton

Stockbroker, Horace Hubert Scott.

Secretaries of State for India

	Assumed charge
Lord Stanley, PC (a)	1858
Sir Charles Wood Bart (b)	1859
Earl de Grey and Ripon, PC (c)	1860
Viscount Cranborne (d)	1866
Sir Stafford Northcote Bart (e)	1867
The Duke of Argyll KT, KC	1868
The Marquis of Salisbury, PC (2nd time)	1871
Guthrie Haddy KC created Viscount Cranbrook 11 May 1878 (f)	1878
The Marquis of Hartington, KC (g)	1880
The Earl of Kimberley, PC	1882
Lord Randolph Churchill, PC	1883
The Earl of Kimberley, KG, PC (2nd time)	1886
Sir Richard Assheton Cross, KC, PC created Viscount Cross 19 Aug 1886	1886
The Earl of Kimberley, KG, KC (3rd time)	1892
H H Fowler (h)	1894
Lord George F Hamilton, PC	1895
St John Brodrick (i)	1903
John Morley OM (j)	1905
The Earl of Crewe, KG	1910
Viscount Morley of Blackburn OM	1911
The Earl of Crewe, KC (l)	1911
Austen Chamberlain, MP	1911
I S Montagu, MP	1917

(a)	Afterwards (by succession) Earl of Derby
(b)	" (by creation) Viscount Halifax
(c)	" (by creation) Marquess of Ripon
(d)	" (by succession) Marquess of Salisbury
(e)	" (by creation) Earl of Idleslough
(f)	" (by creation) Earl Cranbrook
(g)	" (by succession) Duke of Devonshire
(h)	" (by creation) Viscount Wolverhampton, GCSI
(i)	" (by succession) Viscount Midleton
(j)	" (by creation) Viscount Morley of Blackburn, OM
(l)	" (by creation) Marquess of Crewe, KG

The Provincial Governments.

British India is divided into eight large provinces and six lesser charges, each of which is termed a Local Government. The eight major provinces are the Presidencies of Madras, Bombay, and Bengal, the Lieutenant-Governorships of the United Provinces, The Punjab, Burma, and Behar, and the Chief Commissionership of the Central Provinces. The minor provinces are Assam, the North-West Frontier Province, Baluchistan, Coorg, Ajmere Merwara and the Andaman Islands. The original division of British authority in India was between the Presidencies of Bengal, Madras and Bombay. Bengal afterwards developed into and was separated from the Government of India and then was gradually divided into provinces as the tide of conquest brought under administration areas too large to be controlled by a single authority. The status and area of these provinces have been varied from time to time to meet the changed conditions of the day. The most recent of these changes was the separation of the North-West Frontier from the Punjab in 1901, the division of Bengal into two provinces in 1905, and the final adjustment made in accordance with His Majesty the King's announcement at the Durbar of 1911, whereby the newly-created province of Eastern Bengal and Assam disappeared, and Bengal was re-divided into the Presidency of Bengal, the Lieutenant-Governorship of Behar and Orissa, and the Chief Commissionership of Assam, whilst the headquarters of the Government of India were moved from Calcutta to Delhi, and the City of Delhi, with an *enclave* of territory surrounding it, was taken under the direct administration of the Government of India. All Local Governments alike are under the superintendence and control of the Governor-General in Council. They must obey orders received from him, and they must communicate to him their own proceedings. But each Local Government is the Executive head of the administration within the province. By custom, all appointments to Local Governments are for a term of five years.

The Three Classes

The three Presidencies occupy a superior position. The Civil administration of each is vested in a Governor-in-Council, appointed by the Crown, and usually drawn from English public life. On certain matters they correspond directly with the Secretary of State, a privilege not possessed by other provincial Governments. The Governors are assisted by a Council composed of three members, two members of the Civil Service and under the Indian Councils Act of 1909, a fourth member who is usually an Indian. Like the Governor-General they are addressed as Your Excellency, and they are escorted by a body-guard. The maximum salaries as fixed by Act of Parliament are Rs 1,20,000 for a Governor and Rs 64,000 for a member of Council.

Lieutenant-Governors are appointed by the Governor-General subject to the approbation of the Crown. They must have served for at least ten years in India. Under the Indian Councils Act power was taken to create executive councils in the Lieutenant-Governorships and this has been applied to Behar where the Lieutenant-Governor is assisted by a Coun-

cil consisting of two members of the Civil Service and one Indian. Lieutenant-Governors are addressed as Your Honour. Their maximum salary, Rs. 1,00,000, is fixed by Act of Parliament.

Chief Commissioners stand upon a lower footing, being delegates of the Governor-General-in-Council. In theory, a Chief Commissioner administers his province on behalf of the Governor-General-in-Council, who may resume or modify the powers that he has himself conferred. In practice, the powers entrusted to Chief Commissioner of the Central Provinces are as wide as those exercised by a Lieutenant-Governor. The salary of a Chief Commissioner is Rs 50,000 but in the case of the Central Provinces this was raised to Rs 62,000 in consideration of the addition of Berar to his Government.

Provincial Councils

The changes made in the constitution and non-legislative functions of the Legislative Councils of Madras and Bombay by the Act of 1909 more than doubled the number of members, election by specially constituted electorates was introduced, and powers were given to members to debate and move resolutions on the provincial financial statements, to move resolutions on matters of general public interest, and to ask supplementary questions. A description of the system in Bombay will show how the scheme works. The Bombay Legislative Council is composed of four *ex-officio* members (the three members of the Executive Council and the Advocate General) and 44 additional members. Of the additional members the Governor nominates twenty-three (of whom not more than fourteen may be officials) and 21 are elected. The Government is thus without a majority of officials in the Council. Of the elected members, eight are elected by groups of municipalities and the District Boards, four by Mahomedan electorates, and three by electorates of the land-holding classes. The Bombay University, the Bombay Municipal Corporation, the Bombay Chamber of Commerce, the Karachi Chamber of Commerce, and the Mill-owner's Association, and the Indian Commercial Community, each elect one member. The regulations for the formation of electorates, and as to the qualifications and disqualifications of candidates and voters, are similar to those made in the case of the Supreme Council.

The rules for the discussion of the annual financial statement are similar to those applicable to the Supreme Council. The Financial Statement is presented and considered as a whole and then in detail, and resolutions may be moved. The Government is not bound by any resolutions which the Council may pass. Matters of general public interest under the control of Local Governments may be made the subject of resolutions. Laws passed by these Legislative Councils require the sanction of the Governor-General and may be disallowed by the Crown.

In constitution, in functions, and in the system of special electorates, the Legislative Councils in the Lieutenant-Governorships resemble in all the essential particulars the Legislative Council of Bombay.

The Secretariat

Each Local Government works through a Secretariat, which is divided into various departments, each under a Secretary. In addition to the Secretaries, there are special departmental heads such as the Inspector General of Police, Jails, and Registration, the Director of Public Instruction, the Inspector General of Civil Hospitals or Surgeon General, the Sanitary Commissioner and the Superintendent of the Civil Veterinary Department. There are also Chief Engineers for Public Works and Irrigation, who are likewise Secretaries to Government. In nearly all the Provinces except Bombay, the revenue department are administered, under Government, by a Board of Revenue.

The District Officer

The administrative system is based on the repeated subdivision of territory, each administrative area being in the responsible charge of an officer who is subordinate to the officer next in rank above him. The most important of these units is the District, and India embraces more than 250 Districts, with an average area of 1,420 square miles and an average population of 921,000. In Madras there is no local officer above the head of the District, elsewhere a Commissioner has the supervision of a Division comprising from four to six Districts. The head of a District is styled either the Collector and District Magistrate or the Deputy Commissioner. He is the representative of the Government and embodies the power of the State. He is concerned in the first place with the land and the land revenue. He has also charge of the local administration of the excise, income tax, stamp duty and other sources of revenue. As a Magistrate of the first class, he can imprison for two years and fine up to a thousand rupees. In practice he does not try many criminal cases, although he supervises the work of the other Magistrates in the District.

In addition to these two main departments, the Collector is interested in all matters pertaining to the welfare of the people. In some branches of the administration his functions are, in consequence of the formation of special departments such as those of Public Works, Forests, Jails, Sanitation, and Education less direct than was formerly the case. But even in matters dealt with by separate departments, his active co-operation and direction in counsel are needed. The Municipal Government of all considerable towns is vested in Municipalities but it is the duty of the Collector to guide and control their working. He is usually the Chairman of the District Board which, with the aid of subsidiary boards, maintains roads, schools and dispensaries, and carries out sanitary improvements in rural areas.

Other Officers

Other important district officers are the Superintendent of Police, who is responsible for the discipline and working of the police force, and the Civil Surgeon, who (except in Bombay) is the head of the medical and sanitary administration. The local organisation of Government Public Works, Forests, Education and other special departments varies in different parts of the country. Each District has its own law officer, styled the Government Pleader.

The Districts are split up into subdivisions, under Junior Officers of the Indian Civil Ser-

vice or members of the Indian Civil Service and the United Provinces, there are smaller subdivisions called taluk or tahsil, administered by talukdars (Bombed & Madras), with taluk talukdars or mahals, and talukdars are aided by subordinates, officers, and revenue inspectors or talukdars and the village officers. The most important of the latter are the *Amildar* who collect the revenue, the *Patnamdar* or *Patnamdar* who keep the village accounts, and the *Chaudhary* or village watchman.

Trend of Provincial Government

The relations of the Provincial Government with the Government of India form the subject of the present discussion. On the one side there are the strong centralists who would see authority in the Government of India, on the other the local advocates of provincial autonomy who would make the Local Government virtually independent of the Government of India. The trend of Indian policy since the departure of Lord Curzon has been steadily in the direction of increasing the authority of the Provincial Governments and the control and interference of the Government of India has been materially reduced, especially in financial matters. There is a marked development of this policy illustrated in the dispatch of the Government of India which is submitted to the Secretary of State the proposal to remove the headquarters of the Government of India from Calcutta to Delhi. This proposal thus indicated the idea of the supreme authority, although the extreme interpretation placed upon it by some Indian publicists had to be repudiated, it remains the most authoritative exposition of the trend of Indian policy.

The maintenance of British rule in India depends on the ultimate supremacy of the Governor General in Council, and the Indian Councils Act of 1909 itself bears testimony to the impossibility of allowing matters of vital concern to be decided by a majority of non-official votes in the Imperial Legislative Council. Nevertheless it is certain that in the course of time, the just demands of Indians for a larger share in the government of the country will have to be satisfied and the question will be how the devolution of power can be conceded without impairing the supreme authority of the Governor General in Council. The only possible solution of the difficulty would appear to be gradually to give the Provinces a larger measure of self-government until at last India would consist of a number of administrations, autonomous in all provincial affairs with the Government of India, above them all, and possessing power to interfere in case of misgovernment, but ordinarily restricting their functions to matters of Imperial concern. In order that this consummation may be attained, it is essential that the supreme Government should not be associated with any particular Provincial Government. The removal of the Government of India from Calcutta is, therefore, a measure which will in our opinion materially facilitate the growth of Local Self Government on sound and sure lines. It is generally recognised that the capital of a great central Government should be separate and independent, and effect has been given to this principle in the United States, Canada and Australia.

Administrative Divisions.

Provinces.	No of Districts	Area in Square miles	Population (1911)
Ajmer Merwara	2	2,711	501,395
Andamans and Nicobars	1	3,143	26,459
Assam	12	52,959	6,713,635
Baluchistan	6	45,804	414,412
Bengal	28	78,412	45,483,077
Bihar and Orissa	21	83,205	34,490,084
Bombay (Presidency)	26	123,064	19,672,642
Bombay	26	75,918	16,113,042
Sind	6	47,066	3,513,435
Aden	1	80	46,165
Burma	41	236,738	12,115,217
Central Provinces and Berar	22	100,345	13,916,308
Coorg	1	1,582	174,976
Madras	24	141,726	41,405,404
North-West Frontier Province (Districts and administered Territories)	5	16,466	2,196,933
Punjab	29	97,209	19,974,956
United Provinces of Agra & Oudh	48	107,161	47,182,044
Agra	36	83,198	34,624,010
Oudh	12	23,966	12,558,004
Total British Territory	267	1,097,901	214,267,542

States and Agencies	No of Districts	Area in Square miles	Population (1911)
Baluchistan States	1	86,511	396,412
Baroda State	1	8,099	2,032,798
Bengal States	1	32,773	4,538,161
Bombay States	1	65,761	7,411,507
Central India Agency	1	78,772	9,356,580
Central Provinces States	1	31,188	2,117,002
Eastern Bengal and Assam States	1	575,835	13,374,676
Hyderabad State	1	82,698	3,158,126
Kashmir State	1	80,900	4,811,811
Maljras States	1	9,969	918,110
Cochin State	1		3,428,975
Travancore State	1		
Mysore State	1	29,444	5,806,193
North-West Frontier Province (Agencies and Tribal areas)	1		1,622,044
Punjab States	1	36,532	4,212,794
Rajputana Agency	1	127,541	10,530,432
Sikkim	1		87,920
United Provinces States	1	5,079	832,036
Total Native States		675,267	70,864,995
Grand Total, India		1,773,168	315,132,537

The Bombay Presidency.

The Bombay Presidency stretches along the west coast of India, from Sind in the North to Kánar in the South. It embraces, with its feudatories and Aden, an area of 186,923 square miles and a population of 27,084,317. Of this total 65,761 square miles are in Native States, with a population of 7,411,675. Geographically included in the Presidency but under the Government of India is the first class Native State of Baroda, with an area of 8,182 square miles and a population of 2,032,798. The outlying post of Aden is under the jurisdiction of the Bombay Government. It has an area of 80 square miles and a population of 46,165.

The Presidency embraces a wide diversity of soil, climate and people. In the Presidency Proper are the rich plains of Gujrat, watered by the Nerbudda and the Tapti, whose fertility is so marked that it has long been known as the Garden of India. South of Bombay City the province is divided into two sections by the Western Ghats, a range of hills running parallel to the coast. Above Ghats are the Deccan Districts, with a poor soil and an arid climate, south of these come the Karnatic districts. On the sea side of the Ghats is the Konkan, a rice-growing tract intercepted by creeks which make communication difficult. Then in the far north is Sind, totally different from the Presidency Proper, a land of wide and monotonous desert except where irrigation from the Indus has brought abounding fertility.

The People

The population varies as markedly as soil and climate. In Sind Mahomedans predominate. Gujrat has remained true to Hinduism although long under the dominion of powerful Mahomedan kings. Here there is an amplitude of caste divisions, and a people, who although softened by prosperity, are amongst the keenest trading races in the world. The Deccan peasant has been seasoned by adversity, the saving goes that the Deccan expects a famine one year in every three, and gets it, the population is much more homogeneous than in Gujrat, and thirty per cent are Mahrattas. The Karnatic is the land of the Lingayets, a Hindu reforming sect of the twelfth century, and in the Konkan there is a large proportion of Christians. Four main languages are spoken, Sindhi, Gujрати, Marathi and Kánarese, with Urdu a rough *lingua franca* where English has not penetrated. The main castes and tribes number five hundred.

Industries

The principal industry is agriculture, which supports sixty-four per cent of the population. In Sind the soils are wholly alluvial, and under the influence of irrigation produce yearly increasing crops of wheat and cotton. In Gujrat they are of two classes, the black cotton soil, which yields the famous Broach cottons, the finest in India, and alluvial, which under careful cultivation in Ahmedabad and Kurr makes splendid garden land. The dominant soil characteristic of the Deccan is black soil, which produces cotton, wheat, gram and millet, and in certain tracts rich crops of sugar cane. The Konkan is a rice land, grown under the abundant rains of the submontane regions and in the South the Dharwar cotton vies with Broach as the best in India. There

are no great perennial rivers suitable for irrigation, and the harvest is largely dependent upon the seasonal rainfall, supplemented by well irrigation. A chain of irrigation works, consisting of canals fed from great reservoirs in the region of pulsing rainfall in the Ghats, is gradually being completed, and this will ultimately make the Deccan immune to serious drought. More than any other part of India the Presidency has been scourged by famine and plague during the past twenty years. The evils have not been unmixed, for tribulation has made the people more self-reliant, and the rise in the values of all produce, synchronising with a certain development of industry, has induced a considerable rise in the standard of living. The land is held on what is known as the ryotwari tenure, that is to say, each cultivator holds his land direct from Government under a moderate assessment, and as long as he pays this assessment he cannot be dispossessed.

Manufactures

Whilst agriculture is the principal industry, others have no inconsiderable place. The mineral wealth of the Presidency is small, and is confined to building stone, salt extracted from the sea, and a little manganese. But the handicrafts are widely distributed. The handloom weavers produce brightly coloured saris, and to a diminishing extent the exquisite kincobs of Ahmedabad and Surat. Bombay silver ware has a place of its own, as well as the brass work of Poona and Nasik. But the tendency is to submerge the indigenous handicrafts beneath industry organised on modern lines. Bombay is the great centre in India of the textile trade. This is chiefly found in the headquarter city, Bombay, where the industry embraces 29,33,775 spindles and 57,921 looms and employs 1,25,713 hands and consumes 39,71,849 cwt. of cotton. This industry is now flourishing, and is steadily rising in efficiency. In lieu of producing immense quantities of low grade yarn and cloth, chiefly for the China market, the Bombay mills now turn out printed and bleached goods of a quality which improves every year, and the principal market is at home. Whilst the industry centres in Bombay City, there are important outshoots at Ahmedabad, Broach and Sholapur. In Ahmedabad there are 10,48,847 spindles and 20,943 looms, in Sholapur 2,44,164 spindles and 3,932 looms, and in the Presidency 47,14,754 spindles and 91,518 looms. It is expected that the prosperity of the Bombay trade will be quickened, as a project, now in operation, for the substitution of electricity for steam—the electricity is generated at a hydro-electric station in the Ghats, fifty miles distant—furnishes cheap and efficient power. Its situation on the western-sea-board, in touch at once with the principal markets of India and the markets of the west, has given Bombay an immense sea-borne trade. The older ports, Surat, Broach, Cambay and Mandvi, were famous in the ancient days, and their bold and hardy mariners carried Indian commerce to the Persian Gulf and the coasts of Africa. But the opening of the Suez Canal and the increasing size of ocean steamers have tended to concentrate it in modern ports with deep water anchor-

ages, and the sea-borne trade of the Presidency is now concentrated at Bombay and Karachi, although attempts are being made to develop Mormugao, in Portuguese territory, into an outlet for the trade of the Southern Mahratta Country. The foreign trade for the port of Bombay for the year 1917-18 was, as follows — Imports Rs 5681,36,044, Exports (Indian produce) Rs 7614,36,829, (foreign merchandise) Rs 658,75,719

Administration

The Presidency is administered by a Governor-in-Council. The Governor is appointed by the Crown, and is usually drawn from the ranks of those who have made their mark in English public life. He is assisted by a Council of three members, two of whom are drawn from the Indian Civil Service, and the third in practice is an Indian. Each Member takes special charge of certain departments, and cases where differences of opinion occur, or of special importance, are decided "in Council." All papers relating to public service business reach Government through the Secretariat, divided into five main departments each under a Secretary (a) Revenue and Financial (b) Political, Judicial, and Special (c) General, Educational, Marine and Ecclesiastical (d) Ordinary Public Works (e) Irrigation. The senior of the three Civilian Secretaries is entitled the Chief Secretary. The Government frequently moves. It is in Bombay from November to the end of March, at Mahabaleshwar from April to June, in Poona from June to September, and at Mahabaleshwar from October to November, but the Secretariat is always in Bombay. Under the Governor-in-Council the Presidency is administered by four Commissioners. The Commissioner in Sind has considerable independent powers. In the Presidency Proper there are Commissioners for the Northern Division, with headquarters at Ahmedabad, the Central Division at Poona, and the Southern Division at Belgaum. Each district is under a Collector, usually a Covenanted Civilian, who has under him one or more Civilians as Assistant Collectors, and one or more Deputy Collectors. A collectorate contains on an average from eight to ten talukas, each consisting of from one to two hundred villages whose whole revenues belong to the State. The village officers are the patel, who is the head of the village both for revenue and police purpose, the talati or kulkarni, clerk, and accountant, the messenger and the watchman. Over each Taluka or group of village is the mamlatdar, who is also a subordinate magistrate. The charge of the Assistant Deputy Collector contains three or four talukas. The Collector and Magistrate is over the whole District. The Commissioners exercise general control over the Districts in their Divisions. The control of the Government over the Native States of the Presidency is exercised through Political Agents.

Justice

The administration of justice is entrusted to the High Court sitting in Bombay, and comprising a Chief Justice, who is a barrister, and six puisne judges, either Civilian, Barristers, or Indian lawyers. In Sind the Court of the Judicial Commissioner (three

judges, one of whom must be a barrister) is the highest court of civil and criminal appeal. Of the lower civil courts the court of the first instance is that of the Subordinate Judge recruited from the ranks of the local lawyers. The Court of first appeal is that of the District or Assistant Judge, or of a first class subordinate judge with special powers. District and Assistant Judges are Indian Civilians, or members of the Provincial Service. In cases exceeding Rs 5,000 in value an appeal from the decision of the Subordinate or Assistant Judge and from the decision of the District Judge in all original suits lies to the High Court. District and Assistant Judges exercise criminal jurisdiction throughout the Presidency, but original criminal work is chiefly disposed of by the Executive District Officers. Capital sentences are subject to confirmation by the High Court. In some of the principal cities Special Magistrates exercise summary jurisdiction (Bombay has four Presidency Magistrates, as well as Honorary Magistrates exercising the functions of English Justices of the Peace) and a Court of Small Causes, corresponding to the English Country Courts.

Local Government

Local control over certain branches of the administration is secured by the constitution of local boards and municipalities, the former exercising authority over a District or a Taluka, and the latter over a city or town. These bodies are composed of members either nominated by Government or elected by the people, who are empowered to expend the funds at their disposal on education, sanitation, the construction of roads and tanks, and general improvements. Their funds are derived from cesses on the land revenue, the toll and ferry funds. The tendency of recent years has been to increase the elective and reduce the nominated element, to allow these bodies to elect their own chairmen, whilst large grants have been made from the general revenues for water supply and drainage.

Finance

The finance of the provincial governments is marked by definite steps toward provincial financial autonomy. Up to 1870 there was one common purse for all India. Since then progressive steps have been taken to increase the independence of local Governments. Broadly, certain heads of revenue are divided with the Imperial Government, whilst certain growing heads of revenue, varying in each province, are allotted to the local Government. Thus in Bombay the land revenue, stamp revenue and revenue from assessed taxes are divided with the Government of India. All other local sources of revenue go intact to the local Government. The provincial Budget for 1918-19 shows an opening balance of Rs 393 lakhs, revenue 903 lakhs, expenditure 868 lakhs and the closing balance Rs 428 lakhs. These large balances are due to grants from the Imperial Governments for non-recurring expenditure.

Public Works

The Public Works Department is under the control of two Chief Engineers who act as Secretaries to the Government, one for General Works and the other for Irrigation.

Under them are Superintending Engineers in charge of divisions and Executive Engineers in charge of districts, with the Consulting Architect. The chief irrigation works are in Sind and consist of a chain of canals fed by the annual inundations from the Indus and one perennial canal the Jamrao. In the Presidency proper the principal protective works are the Nera Canal, Gokak Canal, Mutha Canal and the Godavari Canal Scheme. In addition there is under construction a chain of protective irrigation works, originating in reservoirs in the Ghat regions. The first of these the Godavari Scheme, is now in operation, the Pravara Scheme and the Nira Scheme are progressing steadily. The Public Works budget for the current year is 123 lakhs of rupees.

Police

The Police Force is divided into three categories: District Police, Railway Police and the Bombay City Police. The District Police are under the Inspector-General who is either a member of the Gazetted Force or a Covenanted Civilian. Under him are the Deputy Inspector-Generals for Sind and the Northern and Southern Ranges of the Presidency proper, for Railways and for Criminal Investigation. District Superintendents of Police have charge of each District with a regular cadre comprising Assistant Superintendents, Sub Inspectors, Chief Constables and Constables. The Bombay City Police is a separate force maintained by Government under a Commissioner who is responsible direct to Government. The Training School at Nashik prepares young gazetted officers and the rank and file for their duties. The cost of the Police is 114 lakhs.

Education.

Education is imparted partly through direct Government agency, partly through the medium of grants-in-aid. Government maintain Arts Colleges at Bombay, Poona and Gujarat, the Grant Medical College, the Poona College of Science, the Agricultural College, Veterinary College, School of Art, Law School and a College of Commerce. A Science College in Bombay is now in course of construction. Also in Bombay City, and the headquarters of each district, a model secondary school. The other secondary schools are in private hands, the majority of the primary schools are maintained by District and Local Boards with a grant-in-aid. The Bombay Municipality is responsible for primary education in Bombay City. There are now in the Presidency 7 Arts Colleges, 4,702 Scholars, 142 High Schools, 42,215 Scholars, 323 Middle Schools, 25,934 Scholars and 10,890 Primary Schools, 6,70,141 Scholars. The Government Educational Budget is 106 lakhs.

The Educational Department is administered by a Director with an Inspector in each Division and a Deputy Inspector with Assistants in each district. Higher education is controlled by the Bombay University (established in 1857) consisting of the Chancellor (the Governor of the Presidency), the Vice Chancellor (appointed by Government for two years), and 110 Fellows of whom 10 are *ex-officio*, 10 elected by the Graduates, 10 by the Faculties, and 80 are nominated by the Chancellor.

The principal educational institutions are—

Government Arts Colleges—

Elphinstone College, Bombay, Principal, Covernton

Deccan College, Poona, Principal, Mr F W Bryn

Gujarat College, Ahmedabad, Principal, the Rev W G Robertson

Dhruvar College, Principal, Mr H G Rawlinson

Private Arts Colleges—

St Xaviers, Bombay (Society of Jesus), Principal, Rev Father Goodier

Wilson College, Bombay (Scottish Mission), Principal, Rev Dr Mackichan

Ferguson College, Poona (Deccan Educational Society), Principal, the Honble Mr. R F Paranjpe

Baroda College, Baroda (Baroda State), Principal, Mr Clarke

Samaldas College, Bhavnagar (Bhavnagar State), Principal, Mr Unwalla

Bahadur College, Junagadh State, Principal, Mr Scott

Special Colleges—

Grant Medical College, Bombay (Government), Principal, Lt-Col Street, I M S

College of Science, Poona (Government), Principal, Dr Allen

Agricultural College, Poona (Government), Principal, Dr Harold Mann

Chiefs' College, Rajkot, Principal, Mr Mayne

College of Science, Ahmedabad

Law School, Bombay, Principal, Mirza Ali Akbar Khan

College of Commerce, Bombay, Principal, Mr P Anstey

Veterinary College, Bombay, Mr K Hewlett

Bombay Bacteriological Laboratory, Director, Lt-Col Glen Liston, C I E, I M S

Sir J J School of Art, Bombay (Government), Principal, Mr Hoggarth

Victoria Technical Institute, Bombay, Principal, Mr T Dawson

Medical

The Medical Department is in charge of the Surgeon-General and Sanitation of the Sanitary Commissioner, both members of the Indian Medical Service. Civil Surgeons stationed at each district headquarters are responsible for the medical work of the district, whilst sanitation is entrusted to one of the Deputy Sanitary Commissioners. Three large hospitals are maintained by the Government in Bombay, and well equipped hospitals exist in all important up-country stations. Over four million persons including 67,000 in-patients are treated annually. The Presidency contains 7 Lunatic Asylums and 16 institutions for the treatment of Lepers. Vaccination is

carried out by a staff under the direction of the Sanitary Commissioner. Sanitary work has received an immense stimulus from the large grants made by the Government of India out of the opium surpluses. The Budget is 22.9 lakhs.

Governor and President in Council

His Excellency The Right Hon'ble Sir George Ambrose Lloyd, G.C.I.E., D.S.O. Took his seat 16th December 1918

Personal Staff

Private Secy—William Patrick Cowie, I.C.S.

Chief Secretary—Lt-Col J. G. Greig

Aide de Camp—Major Arkwright

Honorary Aides de Camp—Lt-Col P. R. Cadell, C.I.E., I.C.S., Commanding 15th Bombay Battalion, Indian Defence Force, Capt E. W. Huddleston, C.I.E., R.I.M., Meherban Abdul Majid Khan Diler Jang Bahadur, Nawab of Savanur, Maharawal Shri Ranjitsinhji, Raja of Bikaner, Meherban Sir Parashram Rao Ramchandrarao alias Bhau Sahib Patwardhan, K.C.I.E., Chief of Jamkhindi, Captain Nigel F. Paton, 15th Bombay Battalion, I.D.F.

Indian Aide de Camp—Subadar Major Bal Krishna, Rao Bahadur 110th Mahrattas

Members of Council

Mr George Carmichael, O.S.I., I.C.S.

Mr G. S. Curtis, O.S.I., I.C.S.

Sir Ibrahim Rahimtoola, Kt., C.I.E.

Additional Members of Council Elected

Mr D. V. Belvi, B.A., LL.B. Elected by the Municipalities of the Southern Division

Mr. G. M. Bhurgri, Barr-at-Law Elected by the Jaghirdars and Zamindars of Sind

Mr Sidhanath Dhondoo Girud

Sardar Syed Ali El Edroos Elected by the Muhammadan Community of the Northern Division

Mr Chunilal V. Mehta, M.A., LL.B.

Shaikh G. H. Hidayatallah, LL.B. Elected by the District Local Boards of the Sind Division

* Sardar Shrinivas Coopcoswami Mudaliar

Mr Montague De Pomeroy Webb, C.I.E., C.B.E.

Mr G. K. Parekh, B.A., LL.B. Elected by the Municipalities of the Northern Division

Rao-ahib Harilal Desai, Bhai Desai

Mr Raghunath Purushottam Parajpye

Mr Abdul Kadir alias Fakir Mohd. alias Ibrahim Khan Pithan

Sardar Dulabawa Raisingji, Thakor of Kerwada Elected by the Sardars of Gujarat

Mr. Manmohandas Ramji Hora Elected by the Indian Commercial Community

Mr Sidney Julius Cilum

Sir Dinshaw Maneckjee Petit, Bart

Mr Harchandrai Vishandas, B.A., LL.B.

Mr Sheriff Devji Kanji

Mr Prindurang Anant Desai

Mr Ebrahim Haroon Jaffar

Mr Shridhar Balkrishna Upasani

Nominated

The Advocate General (*ex-officio*)

Mr C. N. Seddon, I.C.S.

Mr S. R. Arthur

Mr Salebhai Karimji Barodawala

Mr P. R. Cadell

Mr J. G. Covernton

Dr Cajtan Fernandes

Dewan Bahadur Kashinath Ramchandra Godbole

Mr Muhammad Haji Bhai

Mr B. S. Kamat

Mr J. D. Jenkins

Mr G. F. Keatinge

Mr Henry Staveland Lawrence, I.C.S.

Mr Lalubhai Samaldas Mehta, C.I.E.

Rao Bahadur V. S. Naik

Khan Bahadur Pir Bakhsh walad Miran Muhammad

Mr Frederick G. Pratt, I.C.S.

Mr Phiroze C. Sethna

Rao Bahadur G. K. Sathe

Mr Purushotamdas Thakurdas

Surgeon-General R. W. S. Lyons

Rao Bahadur Tekchand Udhavdas

SECRETARIES TO GOVERNMENT

Political, Special and Judicial—L. Robertson, I.C.S. *Acting*, James Crerar C.I.I., I.C.S.

J. E. C. Jukes, I.C.S., *Deputy Secretary Judicial and Political Department* (Temporary)

Revenue, Financial and Separate—The Hon'ble Mr Patrick Robert Cadell, C.I.E., I.C.S.

General, Educational, Marine and Ecclesiastical—George Arthur Thomas, B.A., I.C.S.

Legal Department and Remembrancer of Legal Affairs—George Douglas French, B.A., I.C.S.

Public Works Department—Frederick St John Gebbie (Ag.) and R. J. Kent (*Acting Joint Secretary*)

MISCELLANEOUS APPOINTMENTS (S. C.)

Advocate-General, The Hon. Mr T. J. Strangman.
Inspector General of Police, W. L. Berkeley Souther, C.I.E.

Director of Public Instruction, The Hon. Mr J. G. Covernton, C.I.E.

Surgeon-General, The Hon. Surgeon-General R. W. S. Lyons, I.C.S.

Oriental Translator, Muhammad Kadir Shaikh.
Talukdari Settlement Officer, R. G. Gordon, I.C.S.

Settlement Commissioner and Director of Land Records, I G H Anderson	Major General William Meadows	1788
Director of Agriculture and Co operative Societies, G F Kertridge, C I I	Major General Sir Robert Abercromby, K C B (a).	1790
Registrar of Co operative Societies, R B Ingham	George Dole (Officiating)	1792
Municipal Commissioner, Bombay, P W Monte	John Griffiths (Officiating)	1795
Sheriff, Sir Cowasji Ichangir, Bart	Jonathan Duncan	1795
Vice Chancellor, Bombay University, Churnandil H Setlavad	Died, 11th August, 1811	
Registrar, Bombay University, Iardunji Desai	George Brown (Officiating)	1811
Commissioner of Police, Bombay, F A M Vincent, C I O	Sir Evan Nepean, Bart	1812
Sanitary Commissioner, Lieut Col F H. G Hutchinson	The Hon Mount Stuart Elphinstone	1819
Accountant General (Acting), C W C Caron	Major General Sir John Malcolm, G C B	1827
Inspector-General of Prisons, Lt Col J Jackson, I M S	Lieut-General Sir Thomas Sidney Beckwith, F O B	1830
Postmaster General, Henry Norton Hutchinson, O B L, I C S	Died, 15th January, 1831	
Commissioner of Customs, Salt, Opium and Excise, S R Arthur	John Roper (Officiating)	1831
Collector of Customs, Bombay, P I Cles, I C S	The Earl of Clare	1831
Consulting Architect, G W Wittet	Sir Robert Grant, G C B	1835
GOVERNORS OF BOMBAY		
Sir Abraham Shipman	Died, 9th July, 1835	
Died on the island of Anjediva in Oct	James Farish (Officiating)	1838
Humfrey Cooke	Sir J Platt Currie, Bart	1839
Sir Gervase Lucas	Sir William Hay Macnaghten, Bart (b)	
Died, 21st May, 1667	George William Anderson (Officiating)	1841
Captain Henry Garey (Officiating)	Sir George Arthur, Bart, K C B	1842
Sir George Oxenden	Leacock Robert Reid (Officiating)	1848
Died in Surat, 14th July, 1669	George Russell Clerk	1847
Gerald Aungier	Viscount Falkland	1848
Died in Surat, 30th June, 1677	Lord Elphinstone G C B, F C	1853
Thomas Rolt	Sir George Russell Clerk, K C I (2nd time)	1860
Sir John Child, Bart	Sir Henry Bartle Edward Vere F C B	1862
Bartholomew Harris	The Right Hon William Robert Seymour	1867
Died in Surat, 10th May, 1691	Veitch FitzGerald	
Daniel Annesley (Officiating)	Sir Philip Edmund Wodehouse, K C B	1872
Sir John Gayer	Sir Richard Temple, Bart, K C S I	1877
Sir Nicholas Waite	Lionel Robert Ashburner, C S I (Acting)	1880
William Aislabie	The Right Hon Sir James Fergusson, Bart, K C M G	1880
Stephen Strutt (Officiating)	James Brithwaite Pelle, C S I (Acting)	1885
Charles Boone	Baron Reay	1885
William Phipps	Baron Harris	1890
Robert Cowan	Herbert Mills Birdwood, C S I (Acting)	1895
Dismissed	Baron Sandhurst	1895
John Horne	Baron Northcote, C B	1900
Stephen Law	Sir James Monteath, K C S I (Acting)	1903
John Geekie (Officiating)	Baron Langington, G C M G, G C I E	1903
William Wake	J V P Muir Mackenzie, C S I (Acting)	1907
Richard Bouchier	Sir George Sydenham Clarke, G C M G, G C I E (c)	1907
Charles Crommelin	Baron Willingdon, G C I E	1913
Thomas Hodges	Sir George Arbuthnot Lloyd	1915
Died, 23rd February, 1771	(a) Proceeded to Madras on duty in Aug, 1793, and then joined the Council of the Governor General as Commander in Chief in India on the 28th Oct, 1793	
William Hornby	(b) Was appointed Governor of Bombay by the Honourable the Court of Directors on the 4th Aug, 1841, but, before he could take charge of his appointment, he was assassinated in Cabul on the 23rd Dec, 1841	
Rawson Hart Boddam	(c) Afterwards (by declaration) Baron Sydenham	
Rawson Hart Boddam		
Andrew Ramsay (Officiating)		

The Madras Presidency.

The Madras Presidency, officially the Presidency of Fort St George together with the Native States, occupies the whole southern portion of the peninsula, and, excluding the Native States, has an area of 141,075 square miles. It has on the east, on the Bay of Bengal, a coast-line of about 1,200 miles, on the west, on the Indian Ocean, a coast-line of about 450 miles. In all this extent of coast, however, there is not a single natural harbour of any importance, the ports, with the exception of Madras, which has an artificial harbour, are merely open roadsteads. A plateau, varying in height above sea-level from about 1,000 to about 3,000 ft., and stretching northwards from the Nilgiri Hills, occupies the central area of the Presidency, on either side are the Eastern and the Western Ghats, which meet in the Nilgiris. The height of the western mountain chain has an important effect on the rainfall. Where the chain is high, the intercepted rain-clouds give a heavy fall, which may amount to 150 inches, on the seaward side, but comparatively little rain falls on the landward side of the range. Where the chain is low, rain clouds are not checked in their westward course. In the central tableland and on the east coast the rainfall is small and the heat in summer excessive. The rivers, which flow from west to east, in their earlier course drain rather than irrigate the country, but the deltas of the Godavari, Krishna and Cauvery are productive of fair crops even in time of drought and are the only portions of the east coast where agriculture is not dependent on a rainfall rarely exceeding 40 inches and apt to be untimely.

Population

The population of the Presidency in 1911 was 41,402,000 and that of the Native States was 4,813,000. Hindus account for 89 per cent, Mahomedans for 6, Christians for 3, and Animists for 2. The vast majority of the population is of Dravidian race, and the principal Dravidian languages, Tamil and Telugu, are spoken by 15 and 14 million persons, respectively. Of every 1,000 people, 407 speak Tamil, 377 speak Telugu, 74 Malayalam, 37 Canarese and 23 Hindustani. It is remarkable that of the 41 millions of population all but quarter of a million belong to it by birth.

Agriculture

About 68 per cent of the population is occupied in Agriculture. About 49 per cent having a direct interest as land-owners or tenants. About 86 per cent of the cultivated acre is under food crops, the principal being rice (10.7 million acres), cholam or great millet (5.8 million acres), spiked millet (3.3 million acres) and ragi or millet (2.5 million acres). 24,023 acres are under wheat, 3,079 acres are under barley. About 3.2 million acres are under oil seeds, about 2.7 million acres are under cotton, 26,822 acres are under tea and 43,522 acres are under coffee. Irrigation is unnecessary on the West Coast but on the East about 30.5 per cent of the cultivated area has ordinarily to be irrigated. Irrigation works include 28,896 tanks, 6,164 river channels, 6,114 spring channels, 1,391 canals, 391,659 ayahat wells and 215,736 supplemental wells. The

recent progress of the application of machinery to irrigation on a small scale has been remarkable.

Industries

Comparative poverty in readily exploitable mineral wealth and the difficulty of coal supply prohibit very large industrial development in the Presidency, but excellent work, both in reviving decadent industries and testing new ones, has been done under Government auspices. The only indigenous art employing a considerable number of workers is weaving. There is no system of regular registration in vogue, and the figures given can be regarded only as approximate, but returns show a total of 1,231 factories driven by engines of an aggregate H.P. of 33,417. Of these factories 179 are concerned with cotton.

Trade

The total value of the seaborne trade of the Madras Presidency in 1916-17 was nearly 5,455 lakhs, showing an increase of 569 lakhs or 12 per cent as compared with that of the previous year. Foreign trade continued to feel the effects of the war and in view of the difficulties of obtaining tonnage and the very high rates of freight, coupled with restrictions extended to most commodities and exchange difficulties, it is remarkable that the total volume of the seaborne trade exceeded that of the average for the five years immediately preceding the war. The trade of the United Kingdom with Madras increased both in imports and exports, and this is true also of the United States of America and Japan. The chief port, Madras, accounted for forty-five per cent of the total trade of the Presidency. The trade of the United Kingdom represented forty-eight per cent of the total trade. The trade with the British Empire represented seventy-five per cent of the total trade. Japan contributed mainly to the increase by forty-three per cent in the trade with Asiatic ports.

Education

During the year 1916-17 the total number of public institutions rose from 30,474 to 31,276 and their strength from 1,491,945 to 1,534,051. The percentage of male scholars to male population increased from 5.1 in 1911-12 to 6.5 in 1916-17, and the corresponding percentage for female scholars rose from 1.01 to 1.5. The percentage of the number of scholars, male and female, to the total population rose from 3 in 1911-12 to 4 in 1916-17. The total expenditure for the year 1916-17 rose from Rs. 135.6 lakhs to Rs. 216.9 lakhs. Of the total expenditure public funds contributed 53.15 per cent, fees 26.46 per cent, and other sources 20.39 per cent. With the help of special Imperial and Provincial grants the University has been able to enlarge its functions during the past five years. There has been a pronounced tendency to overcrowd the secondary schools in the large towns. The total number of elementary schools, other than those reserved for girls, has risen in the past five years from 24,034 to 28,867, and in the same period the number of boys attending them has increased by 29 per cent. The number of technical schools declined during the five years but the students attending them increased, the most popular courses are drawing and commerce.

Government

The Madras Presidency is governed on a system generally similar to that obtaining in Bombay and Bengal. At the head is the Governor usually selected from the ranks of British public men or of ex-Governors of Colonies, with the Governor is associated an Executive Council of three members two of whom must have served for ten years under the Crown in India while the third, of whom official experience is not required, is in practice but not of necessity an Indian. Madras administration differs however, in some important respects from that of other major Provinces. There is no intermediate local authority between the Collector of the District and the authorities at headquarters, the Commissioner being unknown in Madras. Part of the power which would be reserved elsewhere for the Commissioner is given to the Collector, whose status is rather higher in Madras than elsewhere, and part is exercised by the Board of Revenue. Each member of the Board of Revenue is in fact a Commissioner for specific subjects throughout the Presidency. This conduces to administration by specialists and to the maintenance of equal progress in specific matters in every part of the Presidency, but it leaves the Government without an official who can judge of the general administration of large parts of the country. For these and other reasons the Decentralisation Commission recommended that a system of Commissionerships be introduced in Madras.

Finance

According to the revised estimates for 1917-18 the Presidency's financial position was as follows in lakhs of rupees—Opening balance, Rs 152.38, receipts, Rs 828.95, expenditure, Rs 767.76, closing balance being Rs 193.57.

Governor and President-in-Council

His Excellency the Rt Hon Baron Pentland, G C I E, P C Took his seat 30th October, 1912

Personal Staff

Private Secy, T E Moir, I C S

Military Secy, Captain W S E Money

Aides de Camp, Capt Lionel Meredith Peet, Capt R G S Hale, Commander A S Balfour

Extra Aide de Camp, Lt John Paton Monims

Indian Aides de Camp, Risaldar Major Malik Sher Bahadur, Hon Capt V S Alexander, Sardar Bahadur

Surgeon, Major Frederick Fenn Elwes, C I F, I M S

Commandant of Body Guard, Lt D E Smith, I A R O

Members of Council

Divan Bahadur P Rajagopala Acharyar, C I E

Mr Lionel Davidson, C S I, I C S

Sir A G Cardew, K C S I, I C S

Additional Members of Council Elected

Truvengada Ranga Acharyar

Rev G Pittendriah

A Suryanarayana Rao Pantulu

M Ramchandra Rao Pantulu

A Subbaraya Krishna Rao Pantulu

Pulamati Siva Rao

A Subbarayulu Reddiyar

B V Narasimha Aiyar

K Sadasiva Bhat

V K Radhanujachariyar

Krishnaswami Ramai Aiyangar

B Raja Rajeswara Setupathi, Raja of Ram nad

Bhupatiraju Venkatapati Paju

K Chidambaramnatha Mudgalivar

K K Raman Kavayippari Muppil Nayar

Yaqub Hasan, Sahib Bahadur

Ahmed Tambi Ghulam Muhiuddin Marikkar

J H Thongir

Gordon Fraser

Sir E F Barber

Nominated

J M Turing

L E Buckley

H S Duncan

R A Graham

A L Marjoribanks

S B Murray

W J Howley

Divan Bahadur Raghunatha Rao Ramchandra Rao

Surz Gen G G Giffard, C S I, I M S

Arthur Rowland Knapp

Khan Bahadur Muhammad Aziz ud din Hussain

S Srinivasa Aiyangar

Sir Ghulam Muhammad Ali

The Most Rev John Aelen

I Richmond

Sir F J E Spring, K C I E

Rao Bahadur S C Ramanathan Chettivar Muthayya Chetti Annamalai Chettivar

Rao Bahadur K R Suryanarayanamurti Nayudu Garu

Sri Sobha Chandra Singh Deo

SECRETARIES TO GOVERNMENT

Chief Secretary to Government, C G Todhunter, I C S, (on leave)

Revenue (Acting) Arthur Rowland Knapp

Local and Municipal Education and Legislative, H G Stokes, C I E, I C S

Public Works (General), S B Murray

Joint Secretary, W J Howley

BOARD OF REVENUE

First Member, L E Buckley

Second Member, Khan Bahadur Mahomed Aziz uddin Husain Sahib Bahadur, C I E, I S O

Third Member, R A Graham

Fourth Member, J M Turing

MISCELLANEOUS APPOINTMENTS

Commissioner of Revenue Settlement, etc, L E Buckley, I C S

Revenue Survey Department, Director, D G Hatchell

Director of Public Instruction, H S Duncan, (Ag)

Vice Chancellor of Madras University, Justice F P D Oldfield

Registrar of Madras University, F Dewsbury

Inspector-General of Police, P L Moore, C I E, I C S

Surgeon General, Surgeon General Gerard Godfrey, Giffard, C S I

Sanitary Commissioner, Major W A Justice

Accountant General, A Newmarch

Inspector General of Prisons, Lt-Col Charles Henry Leet-Palk, I M O

Postmaster General, John Monteath

Collector of Customs, F S Punnett

Commissioner of Salt, Ablars, etc, Mr C G Todhunter, I C S

Inspector General of Registration, C, R M Schmidt

President, Madras Corporation, P L Moore, C I E

Director of the Kodairanal and Madras Observatories, J Evershed

Supdt, Govt Central Museum, and Principal Librarian, Connemara Public Library, J R Henderson

Piscicultural Expert, H C Wilson

Persian and Hindustani Translator to Government, Major A R Nethersole, I A

Registrar of Co-operative Credit Societies, L D Swamikannu Pillai, Diwan Bahadur

Director of Agriculture, G A D Stuart

Consulting Architect, W H Nicholas

Sheriff, Mr W A Beardsell

Presidents and Governors of Fort St George in Madras

William Gyfford 1684

Elihu Yale 1687

Nathaniel Higginson 1692

Thomas Pitt 1698

Gulston Addison 1709

Died at Madras, 17 Oct, 1709

Edmund Montague (*Acting*) 1709

William Fraser (*Acting*) 1709

Edward Harrison 1710

Joseph Collet 1711

Francis Hastings (*Acting*) 1727

Nathaniel Elwick 1727

James Macrae 1725

George Morton Pitt 1730

Richard Benyon 1735

Nicholas Morse 1744

John Hinde

Charles Floyer 1747

Thomas Saunders 1750

George Pigot 1755

Robert Palk 1763

Charles Bouchier 1767

Josias DuPre 1770

Alexander Wynch 1773

Lord Pigot (*Suspended*) 1775

George Stratton 1776

John Whitehill (*Acting*) 1777

Sir Thomas Rumbold, Bart 1778

John Whitehill (*Acting*) 1780

Charles Smith (*Acting*) 1780

Lord Macartney, K B 1781

Governors of Madras.

Lord Macartney, K B 1785

Alexander Davidson (*Acting*) 1785

Major-General Sir Archibald Campbell, K B 1786

John Hollond (*Acting*) 1789

Edward J. Hollond (*Acting*) 1790

Major-General William Medows 1790

Sir Charles Oakeley, Bart 1792

Lord Hobart 1794

Major-General George Harris (*Acting*) 1798

Lord Clive 1799

Lord William Cavendish Bentinck 1803

William Petrie (*Acting*) 1807

Sir George Hilario Barlow, Bart, K B 1807

Lieut-General the Hon John Abercromby 1813

The Right Hon Hugh Elliot 1814

Major-General Sir Thomas Munro, Bart, K C B 1820

Died, 6 July, 1827

Henry Sullivan Græme (*Acting*) 1827

Stephen Rumbold Lushington 1827

Lieut-General Sir Frederick Adam, K C B 1832

George Edward Russell (*Acting*) 1837

Lord Elphinstone, G C H, P C 1837

Lieut-General the Marquess of Tweeddale, K T, C B 1842

Henry Dickinson (*Acting*) 1848

Major-General the Right Hon Sir Henry Pottinger, Bart, G C B 1848

Daniel Eliott (*Acting*) 1854

Lord Harris 1854

Sir Charles Edward Trevelyan, K C B 1859

William Ambrose Morehead (*Acting*) 1860

Sir Henry George Ward, G C M G 1860

Died at Madras, 2 August, 1860

William Ambrose Morehead (*Acting*) 1860

Sir William Thomas Denison, K C B 1861

Acting Viceroy, 1863 to 1864

Edward Maltby (*Acting*) 1863

Lord Napier of Merchistoun, K T (a) 1866

Acting Viceroy

Alexander John Arbuthnot, C S I (*Acting*) 1872

Lord Hobart 1872

Died at Madras, 27 April, 1875

William Rose Robinson, C S I (*Acting*) 1875

The Duke of Buckingham and Chandos 1875

The Right Hon W P Adam 1880

Died at Ootacamund, 24 May, 1881

William Hudleston (*Acting*) 1881

The Right Hon M E Grant Duff 1881

The Right Hon Robert Bourke, P C 1886

Lord Connemara, 12 May, 1887 (by crea-

tion)

John Henry Garstin, C S I (*Acting*) 1890

Baron Wenlock 1891

Sir Arthur Elibank Havelock, G C M G 1896

Baron Amptill 1900

Acting Viceroy and Governor-General, 1904

James Thomson, C S I (*Acting*) 1904

Gabriel Stokes, C S I (*Acting*) 1906

Hon Sir Arthur Lawley, K C M G, G C I E 1906

Sir Thomas David Gibson-Carmichael, 1911

Bart, K C M G, G C I E (b)

Became Governor of Bengal, 1 April, 1912

Sir Murray Hammett, K C S I, C I E 1912

(*Acting*)

Right Hon Baron Pentland, P C, G C I E 1912

Baron Willingdon 1918

(a) Afterwards (by creation) Baron Napier

of Ettrick

(b) Afterwards (by creation) Baron Carmichael of Shirlly.

The Bengal Presidency.

The Presidency of Bengal, as constituted on the 1st April 1912, comprises the Burdwan and Presidency divisions and the district of Darjeeling, which were formerly administered by the Lieutenant-Governor of Bengal, and the Rajshahi, Dacca and Chittagong divisions which by the partition of the old Province had been placed under the administration of the Lieutenant Governor of Eastern Bengal and Assam. The area of the Presidency is 84,092 square miles, and it possesses a population of 46,305,642 persons, included within this area are the two Native States of Cooch Behar and Hill Tippera, which are under the general supervision of the Government of Bengal. The area of the British territory is 78,699 square miles. Bengal comprises the lower valleys and deltas of the Ganges and Brahmaputra, and in the main consists of a great alluvial plain intersected in its southern portion by innumerable waterways. In the north are the Himalayan mountain and sub-montane tracts of Darjeeling and Jalpaiguri, and on the south east the hills in Hill Tippera and Chittagong, while on the west the Chota Nagpur plateau is continued by an undulating tract running through the western portions of Midnapur, Bankura, Burdwan and Birbhum. The general range of the country however is very low, and a great fertile plain extends southward from Jalpaiguri to the forests and swamps known as the Sunderbans, which lie between the area of cultivation and the Bay of Bengal.

The People

Of the inhabitants of the Presidency 24,237,238 or 52.4 per cent are Mahomedans and 20,945,379 Hindus. These two major religions embrace all, but 2.4 per cent of the population. Christians, Buddhists, and Animists combined number a little over 1,100,000.

Bengali is spoken by ninety-two per cent of the population of the Presidency and Hindi and Urdu by four per cent. The Oriya speaking people number nearly 300,000 and Naipali is the tongue of 89,000 persons principally residents in the Darjeeling and Jalpaiguri districts. The great majority of the speakers of the Munda languages are Santals in West and North Bengal.

Industries

According to the returns of the Census of 1911 nearly 35½ million or three-fourths of the population derive their support from pasture and agriculture, and of these nearly 30 millions are cultivators, and nearly 3 millions farm servants and field labourers. The area under jute in 1918 is estimated at 2,219,212 acres against 2,376,247 in 1917. The weather although favourable at sowing time was too wet for the crop in its early stages. Owing to the unfavourable season the crop outturn is on the whole a poor one especially in the Presidency and Burdwan Divisions. In Eastern Bengal early harvesting on the lower lying areas with a consequent cutting of much immature jute, was necessitated by the early rise of the rivers. The season in Northern Bengal was unfavourable owing to excessive rainfall and persistent water logging. Bengal is the most important

ant rice-producing area in Northern India, and it is computed that about 85 per cent of the cultivated area of the Presidency is devoted to its production. Other crops include barley, wheat, pulses and oil seeds, the area devoted to the last named being 1,558,300 acres. Sugar is produced both from the sugar cane and from the date palm, and tobacco is grown for local consumption in nearly every district of Bengal. The area under tea in 1917-18 was 167,700 acres. There were 305 plantations employing a daily average of 107,670 permanent and 30,731 temporary hands.

Manufacture and Trade

The main industries in this part of India in addition to the agricultural industry are the jute mill industry, the tea industry (largely an Assam industry) and coal mining. The Jute Mills in and around Calcutta constitute the principal manufacturing industry of the Presidency. Difficulties with freight and exchange prevented free exports of jute manufactures with the result that the Bengal Mills worked only five days per week instead of six during the first nine months of 1917-18. Since January 1918, however, they have resumed full time working. There were 72 mills belonging to 43 companies (including four private concerns) at work throughout the year with 40,271 looms and 825,795 spindles. The average number of persons employed duly was 262,767. There were no difficulties as regards the supply of labour. Only one mill has come into existence during the year and is working with only 35 looms and 2,920 spindles at present. The total profits (after deduction of interest on debentures but subject to allowances for depreciation) made by 42 Jute Mill Companies in Bengal (owning 67 Mills) at the close of the year 1917 were Rs. 616 lakhs. The corresponding figures for 1914, 1915 and 1916 were Rs. 1,23, Rs. 6,99 and 9,23 lakhs respectively. The value of the exports of Raw Jute during 1917-18 decreased by nearly 9.11 lakhs to Rs. 6.24 lakhs. The quantity exported, however, was less than in the preceding year by 241,968 tons. The Jute cess benefited the Calcutta Improvement Trust to the extent of Rs. 7.4 lakhs, while Rs. 10.11 lakhs were collected in the preceding year. The exports of raw and manufactured Jute represented 68 per cent of Calcutta's exports during 1917-18 and jute manufactures were, it may be noted, India's premier export in that year. Other principal industries are cotton twist and yarn, silk yarn and cloth, hand-made cloth, sugar, molasses and paper. Fourteen cotton mills were at work during 1917-18 employing daily on an average 11,000 persons. The silk weaving industry continues to decline. There was only one silk mill working during 1917, which employed 103 hands. The manufacture of tea is carried on an extensive scale in Darjeeling and Jalpaiguri. The capital employed in the industry in India amounts to about Rs. 93 crores and the daily average labour force to 752,000. In 1917 the number of coal mines

worked in Bengal was 190. The total output for Bengal was 4,632,000 tons against 4,992,000 tons raised in 1916, while the output of all the mines in Bengal, Bihar and Orissa, and Assam amounted to 16,865,000 tons. The capital in the industry employed in these provinces is approximately Rs 705 lakhs. The daily average of persons employed in the coal mines in Bengal was 3,585 and in Bengal, Bihar and Orissa, and Assam 118,103. Three paper mills produced paper valued at Rs 1.68 lakhs in 1917, the highest on record.

In 1917-18 the foreign seaborne trade of Bengal (excluding treasure but including Government stores) amounted to Rs 150 crores of which Rs 62.38 crores represented imports and Rs 88.13 crores exports. Of the total foreign and coasting trade of Bengal, 96 per cent was the share of Calcutta. The six chief exports from Bengal are in order of importance jute (raw and manufactures), tea, hides and skins (raw), lac, grain, pulse and flour and opium seeds and the six leading imports are cotton goods, sugar, metals, machinery and mill-work, salt, and oils.

Administration

The present form of Government dates from the 1st of April 1912, when the administrative changes announced by the King-Emperor at Delhi in December 1911 came into operation. A Governor was then substituted for a Lieutenant-Governor, who had previously been at the head of the Province, and Lord Carmichael of Skirling assumed charge of the office. He was succeeded by the Earl of Ronaldshay in March 1917. The Governor is assisted by an Executive Council, two of whom are at present members of the Indian Civil Service and the third an Indian. The Civil Secretariat consist of the Chief Secretary, who is in charge of the Political and Appointment Department, the Judicial Secretary, the Revenue Secretary, the Financial Secretary, who also deals with Commercial questions, the General Secretary who deals with questions of Local Self Government and Education and the Legislative Secretary, four Under Secretaries and one Assistant Secretary. The Government divides its time between Calcutta, Darjeeling and Dacca.

Bengal is administered by five Commissioners under the Governor in Council, the divisions being those of the Presidency, Burdwan, Rajshahi, Dacca and Chittagong. The unit of administration is the District Magistrate and Collector. As Collector he supervises the gathering of the revenue and is the head of all the Departments connected with it, while as District Magistrate he is responsible for the administration of Criminal justice in the district. The immediate superior of the District Magistrate is the Divisional Commissioner. Commissioners are the channels of communication between the local officers and the Government. In certain revenue matters they are, in their turn, subject to the Board of Revenue in Calcutta, in other matters they are under the direct control of Government.

Justice

The administration of justice is entrusted to the High Court of Calcutta which consists of the Chief Justice who is a barrister and 13 puisne judges who are barristers, civilians or vakils.

Below the High Court are the District and Additional Judges, the Small Cause Court and Subordinate Judges and the Munsifs. Of these officers the District and Additional Judges and a certain number of subordinate judges are also endowed with the power of a Criminal Court while the remainder have jurisdiction in Civil matters only. Criminal justice is administered by the High Court, the Courts of Session and the courts of the various classes of magistrates. On its appellate side the High Court disposes of appeals from the order of a Court of Session, and it also confirms, modifies or annuls sentences of death passed by Sessions Courts. Calcutta has four Presidency Magistrates, two Municipal Magistrates and also a number of Honorary Magistrates and it possesses a Court of Small Causes with six judges who dispose of cases of the class that are usually heard in County Courts in England.

Local Self-Government

By Bengal Act III of 1884 which regulates municipal bodies in the interior and its subsequent amendments the powers of Commissioners of municipalities have been increased, and the elective franchise has been extended. Municipal expenditure now comprises a large number of objects, including veterinary institutions and the training and employment of Health Officers and Sanitary Inspectors and female medical practitioners. The Commissioners also have large powers in regard to the water-supply and the regulation of buildings. In Calcutta Act (III) of 1899 created three co-ordinate municipal authorities, the Corporation, the General Committee, and the Chairman. The total number of Commissioners is fifty, of whom 25 are elected, and the remainder appointed by Government and by commercial bodies in order to improve the insanitary and congested areas of the city, the Calcutta Improvement Trust has been created with extensive powers in the mofussil, District and Local Boards exercise considerable powers, with regard to Public Works, Education and Medical relief and Union Committees have been formed which deal for the most part with the control of village roads, sanitation and water-supply.

Finance

As in other Provinces, the revenue is divided between the Local Government and the Government of India. The Budget for 1918-19 showed an opening balance of Rs 3.78 crores, estimated revenue amounted to Rs 6.96 crores and expenditure aggregated Rs 7.37 crores. Of the closing balance of Rs 3.37 lakhs, Rs 2.56 lakhs was earmarked for various objects.

Public Works

The Public Works Department is at present under the charge of a Chief Engineer and the Irrigation Department under that of a temporary Chief Engineer whose appointment has been sanctioned for eight years. The redistribution of territories on 1st April 1912 caused considerable changes in this Department and almost all the irrigation works in the old province of Bengal as well as two out of the three Canal Revenue Divisions went to the new province of Bihar and Orissa. There was also a considerable reduction in the staff and in the number of P. W. Circles and Divisions. Public buildings are erected

by the Department which constructs roads and carries out miscellaneous public improvements. Irrigation Works in Bengal are under the charge of the Irrigation Department which deals with the numerous embankments and draining works as well as waterways that intersect the province.

The Marine Department which deals with all questions connected with the Bengal Pilot Service, Merchant Shipping and with the Importation, possession, &c. of petroleum is also under the charge of the Irrigation Secretary.

Police

The Bengal Police force comprises the Military Police, the District Police, the Railway Police, and the River Police. The District Police are under the control of the Inspector General of Police, the present Inspector General being a member of the Imperial Police Service. Under him are Deputy Inspectors General for the Dacca Range, the Rajshahi range, the Presidency range, the Burdwan range and the new Bakarganj range and also two Deputy Inspectors General, one in charge of the C. I. D. and the other in charge of the Intelligence Branch of the C. I. D. Each district is in charge of a Superintendent, and several of the more important districts have an Additional Superintendent. The Railway Police is divided into three distinct charges, each under a Superintendent. The River Police is also under a Superintendent. The cadre comprises Assistant Superintendents, Deputy Superintendents, Inspectors, Sub-Inspectors, Sergeants, head constables and constables. There is also a Village Police, composed of daffadars and chowkidars, who receive a monthly salary which is collected from the villages by the Panchayat. In the Madrasipur Sub Division however the daffadars who are whole time servants are paid partly by Government and partly by the Panchayat. The Calcutta City police is a separate force maintained by Government under a Commissioner who is responsible direct to Government. The Commissioner has under him Deputy Commissioners, Assistant Commissioners, Inspector, Sub-Inspectors, European Sergeants, head constables and constables. A school for the training of recruits for the Calcutta Police force has been established at Calcutta. There is a training college and school at Sardah, in the district of Rajshahi where newly appointed gazetted officers, Sub-Inspectors and constables learn their duties. There are two other schools at Dacca and Berhampore for the training of constables. The annual cost of the Police is over Rs 110 lakhs.

Medical

The head of the Medical Department is the Surgeon General with the Government of Bengal, and Sanitation is in charge of the Sanitary Commissioner, the former appointment is always held by a member of the Indian Medical Service while the latter post is also ordinarily held by a member of that service. There is also a Sanitary Engineer for the Presidency. In the districts the Civil Surgeons are responsible for medical work. There are 22 hospitals in Calcutta, 10 of which are supported by the Government and 446,670 persons are treated at these institutions during

1917, of whom 31,101 were in patients. In the mofussil districts there are 724 hospitals, and dispensaries, the number of patients treated in them during 1917 was 6,310,564 including 65,617 in patients.

Education

In the Presidency of Bengal education is imparted partly through Government agency and partly through private bodies, assisted in large measure by Government grants. In old Government maintains three Arts Colleges in Calcutta (of which one is a college for women and one the Sanskrit College), one at Hughli, one at Krishnagar, one at Dacca, one at Rajshahi and one at Chittagong. It also maintains two training colleges, one at Calcutta and one at Dacca, for teachers who teach in secondary schools through the medium of English and 5 normal schools, one in each division, for the training of teachers in secondary schools through the medium of the vernacular, also an engineering college at Sibpur and an engineering school at Dacca a medical college, a veterinary college, a school of art and a commercial school in Calcutta and a weaving school at Serampore. It also provides at the headquarters of all districts, except Burdwan and Midnapore, and also at certain other mofussil centres, High English schools for the education of boys, while to some Government Arts Colleges high schools are attached. In Calcutta there are four high schools for boys, two of which are attached to Presidency College and one to the Sanskrit College. There is another school at Hastings House, Alipor, which is a residential institution. Government high schools for girls exist only in the headquarters stations of Calcutta, Dacca, Mymensingh and Chittagong. The other secondary schools, with the exception of a few middle schools managed either by Government or by boards, are under private control. The administration of primary education in all areas, which are not under municipalities, rests with the district boards, large grants being given from provincial revenues to the boards, which contribute only slightly from their own funds. Only in backward localities are such schools either entirely managed, or directly aided, by Government. Apart from the institutions referred to above, 115 institutions called Guru Training Schools are maintained by the Department for the training of vernacular teachers. For the education of Mohammedans, there are senior madrasas at Calcutta, Dacca, Chittagong and Hughli, which are managed by Government. There are also certain Government institutions for technical and industrial education. A large proportion of educational work of every stage is under the control of various missionary bodies, which are assisted by Government grants in aid.

The municipalities are required to expend a certain proportion of their ordinary income on education. They are mainly responsible for primary education within their jurisdiction, but schools in these areas are eligible also for grants from Government. These bodies maintain a second grade Arts College and a high school at Midnapore, a high school at Burdwan, a high school at Baranagore and a high school at Chittagong.

There were on 31st Mar '17 in the Presidency --
 Arts Colleges 33 Secondary Schools 2,756
 Law " 9 Primary Schools 41,961
 Medical Colleges 2 "Special " 1,331
 Engineering College 1 Private Institutions 2,269
 Training Colleges 5
 with 19,18,434 pupils in all

The Department is administered by a Director of Public Instruction, assisted by an Assistant Director and an Assistant Director for Muhammadan Education and a special officer in connection with Technical and Industrial Education. Each division is in charge of a Divisional Inspector assisted by a certain number of Additional and Assistant Inspectors according to the requirements of the several divisions. Similarly the administrative charge of the primary education of each district is in the hands of a Deputy Inspector assisted by Additional Deputy and Sub Inspectors of Schools, the latter class officers being in some instances helped by officers of humbler status called Assistant Sub Inspectors and Inspecting Pandits and Maulvis. Higher education is controlled by the University (Calcutta) established in 1857, administered by the Chancellor (the Governor-General and Viceroy of India), the Rector (the Governor of Bengal), the Vice-Chancellor (appointed by the Government of India, usually for two years at a time), and 110 Fellows, of whom 10 are ex officio, 10 are elected by registered Graduates, 10 by the Faculties and the remainder 80 are nominated by the Chancellor. The University maintains a Law College, called the University Law College, Calcutta. The University is mainly an examining body, but it has now made itself responsible for the actual teaching of students, for which purpose it employs an agency which is quite distinct from the staffs of the affiliated colleges.

The following University Professorships have been founded — (1) Prasanna Kumar Tagore Law Professorship, (2) Vinto Professorship of Economics, (3) George V Professorship of Mental and Moral Science, (4) Hardinge Professorship of Higher Mathematics, (5) Carmichael Professorship of Ancient Indian History and Culture, (6) Palit Professorships of Chemistry and Physics, (7) Sir Rash Behary Ghose Professorship of Applied Mathematics, Physics, Chemistry and Botany, and (8) Two Professorships of English.

The principal educational institutions are —
 GOVERNMENT ARTS COLLEGES

Presidency College Calcutta Principal W C Wordsworth, officiating Director, Mr J R Barrow, officiating
 Dacca College, Principal, F C Turner
 Rajshahi College, Principal, Rai K K Banerji Bahadur
 Chittagong College, Principal, J R Barrow, on deputation Babu Purnachandra Kundu, officiating
 Sanskrit College, Principal, Dr S C Acharya
 Hughli College, Principal, J M Bottomley
 Krishnagar College, Principal, R N Gilchrist
 Bethune College, Calcutta, Principal, Miss M Wright

PRIVATE ARTS COLLEGES

Aided

Scottish Churches College, Calcutta, Principal, Rev J Watt
 St Xavier's College, Calcutta, Rector, Rev Father Crohan
 Jagannath College, Dacca, Principal, Rai L M Chatterji Bahadur
 Bramahm College, Barisal, Principal, N L Mookherjee
 Anandamohan College, Mymensingh, Principal, Dr J Ghosh
 Victoria College, Comilla, Principal, Satyendranath Basu
 Wesleyan College, Bankura, Principal, Rev J Mitchell
 Victoria College, Narail, Principal, Gopalchandra Mitra
 Hindu Academy Daulatpur, Principal, Kama-khacharan Nag
 Serampore College, Principal, The Rev Dr George Howell
 St Paul's Cathedral Mission College, Calcutta, Principal, The Rev W E S Holland
 Edward College, Pabna, Principal, R Bose
 Diocesan College, Calcutta, Lady Principal, Sister Mary Victoria, O T S B

Unaided

City College, Calcutta, Principal, Heramba Chandra Mitra
 Ripon College, Calcutta, Principal, Ramendra Sundar Trevedi
 Bangabasi College Calcutta, Principal, G C Bose
 Vidyasagar College, Calcutta, Principal, Saradranjan Roy
 Central College, Calcutta, Principal, Khudiram Bose
 Krishna Chandra College, Hetampur, Principal, Dhurumdas Dutt
 Burdwan Raj College, Principal, Umacharan Bandyopadhyaya
 Uttarpara College, Principal, Jogendra Nath Mitra
 Krishnath College, Berhampore, Principal, S Banerji (offg)
 Loreto House, Calcutta, Lady Principal, The Rev Mother Mary Borgin, I B V M
 Carmichael College, Raigpur, Principal, Rev Dr C H Watkins
 Rajendra College, Faridpur
 Bagerhat College, Khulna
 South Suburban College Bhabanipur

MUNICIPAL

Midnapore College, Principal, Jogendra Nath Hazia

COLLEGES FOR PROFESSIONAL TRAINING

Engineering—Government

Civil Engineering College, Sibpur, Principal, R. Heaton

Teaching—Government

David Hare Training College, Principal, W E Griffith (on deputation) Babu Chaita Haran Chakravarti (offg)
 Dacca Training College, Principal, E E Biss (on deputation), Mr H A Stark (offg)

Unaided

L. M. S. Training College, Bhowanipore (Calcutta), Rev. A. Sims
Training Department attached to Toroto House, Calcutta

Aided

Diocesan College, Calcutta, Lady Principal,
Sister Mary Victoria, O.I.C.

Medicine—Government

Medical College, Calcutta, Principal, Jt. Col
J. T. Calvert

Law

University Law College, Calcutta, Principal
Dr. Sati Chandra Bagchi

The Law Department, attached to the Dacca College, Vice Principal, Narish Chandra Sen Gupta

The Law Department, attached to the Ripon College, Calcutta, Principal, Jankinath Bhat tajarji

There are also Pleader-ship classes attached to the Government Colleges at Dacca, Rajshahi, Hooghly, Chittagong and Krishnagar and in the unaided college at Berhampore, the Ripon College and the Metropolitan Institution, Calcutta, and the Municipal College at Midnapore

Administration

GOVERNOR AND PRESIDENT IN COUNCIL

His Excellency The Rt. Hon. Lawrence John Lumley Dundas, Earl of Ronaldshay, G.C.I.
Took his seat, 26th March 1917

PERSONAL STAFF

Private Secretary, W. R. Gourlay, on Special duty, officiating H. R. Wilkin on

Military Secretary, Capt. Henry George Vaur
Surgeon, Major J. D. Sandes, I.M.S.

Aides de Camp, Capt. R. W. Hyde, Lt. D. Balfour

Honorary Aides de Camp, Col. C. M. Pearce, V.D., Commander L. A. Constable, F.N., Lt.-Col. R. Glen, V.D., Lt.-Col. G. F. Stoddart, Lt.-Col. R. S. Hawkins, V.D., Commander Duncan Frederick Vines, R.I.M., Lt.-Col. D. A. Tyrie, V.D., Col. C. H. Shephard

Extra Aide de Camp, 2nd Lt. C. B. Ivon
Indian Aide de Camp, Risaldar Faiz Muhammad Khan

Commander of Body Guard, Capt. P. V. Doucet, I.A.R.O.

MEMBERS OF COUNCIL

Sir Henry Wheeler, K.C.I.R., C.S.I., I.C.S. Took his seat on 9th April 1917

Mr. John Ghost Cumming, O.S.I., C.I.E., I.C.S., 29th March 1918

Sir Satyendra Prasanna Sinha, Kt., 8th June 1917

Sir Bijay Chand Mahatab, K.C.S.I., K.C.I.E., I.O.M., 14th May 1918

Maharajahdhiraja Bahadur of Burdwan (Temporary)

Nominated, Officials

Mr. James Donald

Mr. J. H. Kerr, C.I.F.

Mr. C. H. Bompa

C. J. Stevenson Moore

F. C. P. Gibbons

L. S. S. O. Malley, I.C.S.

Raj Priva Nath Mukharji Bahadur,

Mr. F. B. H. Panton

„ C. F. Payne, I.C.S.

Surg. General W. H. B. Robinson

Mr. W. C. Wordsworth

„ F. A. A. Cowley

Nominated Non officials

Nawab Sir Asif Qudr Sayid Wasif Ali Mirza Khin Bahadur, F.C.I.O. of Murshidabad

Sir Rajendra Nath Mukharji, K.C.I.E.

Mr. James Mackenzie

Dr. Sir Nilratan Sarkar

Raja Hrishikesh Laha, C.I.E.

Mr. T. W. H. Hutchinson

„ W. H. Heton Arden Wood, C.I.R.

„ Aminur Rahman

Elected

Mr. Provash Chandra Mitter

Babu Sib Narayan Mukharji

Kunwar Shub Shekhawastwar Ray

Babu Brijendra Kishor Ray Chaudhuri

Babu Arun Chandra Singh

Dr. Sir Debprasad Sarbadhikari

Raj Radhricharan Pal Bahadur

Mr. T. W. Carter, C.I.E.

„ Walker Erskine Crum, O.B.E.

„ Raj Debendra Chandra Ghosh Bahadur

„ Ernest Bruce Eden

„ H. R. A. Irwin

Dr. Abdulla al-Mamum, Subrahwardi

Maulvi Abdul Kasem

Maulvi Abdul Kasem Fazl-ul-Haq

Mr. Ashraf Ali Khan Chaudhuri

Khan Sahib Aman Ali

Babu Bhabendra Chandra Ray

Raj Mahendra Chandra Mitra

Mr. Altaf Ali

Raj Sri Nath Ray

Babu Akhil Chandra Datta

Babu Surendra Nath Ray

Babu Mohendra Nath Ray

Babu Kshirod Bihari Dutta

Babu Kishori Mohan Chaudhuri

Mr. Ambika Charan Mazumdar

SECRETARIAT

Chief Secretary to Government, J H Kerr, CIE
Secretary, Revenue Department, L Birley, CIE
Secretary, General Department, I S S O'Malley
Secretary, Financial Department, J Donald, CIE
Acting Secretary to the Council and Secretary, Legislative Department, A M Hutchison
Secretary to Government, Public Works Department, and Chief Engineer, C P Walsh
Under Secretary to Government, Public Works Department (Civil Buildings Branch), G A Casson

BOARD OF REVENUE

Member, Charles James Stevenson-Moore

MISCELLANEOUS APPOINTMENTS.

Director of Public Instruction, W W Hornell
Principal, School of Arts, P Brown
Inspector-General of Police, C W C Plowden, CIE
Commissioner, Calcutta Police, Reginald Clarke (Offg)
Conservator of Forests, Sir Henry Anthony Farrington, Bart
Surgeon-General, W H B Robinson, I M S
Sanitary Commissioner, Lieut Colonel W W Clemens (on Military duty)
Collector of Customs, Calcutta, C W E Cotton, B A ICS
Commissioner of Excise and Salt, Satish Chandra Mukherji, ICS
Accountant-General, H G Tomkins, CIE
Inspector-General of Prisons, Lt Col Sir W J Buchanan, CIE
Postmaster-General, George Waverling Schone-man
Inspector-General of Registration, P N Mukherji
Director of Agriculture, S Milligan
Protector of Emigrants, C Banks, M D
Chairman of Calcutta Corporation, C F Payne
Sheriff, Prince Akram Hussain

Superintendent, Royal Botanic Gardens, Major A T Gage
Coroner, F K Dobbin
Registrar of Co-operative Credit Societies, J M Mitra

LIEUTENANT-GOVERNORS OF BENGAL

Frederick J Halliday	1854
John P Grant	1859
Cecil Beadon	1862
William Grey	1867
George Campbell	1871
Sir Richard Temple, Bart, KCSI	1874
The Hon Ashley Eden, CSI	1877
Sir Stuart C Bayley, KCSI (Offg)	1879
A Rivers Thompson, CSI, CIE	1882
H A Cockerell, CSI (officiating)	1885
Sir Stuart C Bayley, KCSI, CIE	1887
Sir Charles Alfred Elliott, KCSI	1890
Sir A P MacDonnell, KCSI, (Offg)	1893
Sir Alexander Mackenzie, KCSI	1895
Retired 6th April 1898	
Charles Cecil Stevens, CSI (Officiating)	1897
Sir John Woodburn, KCSI	1898
Died, 21st Nov 1902	
J A Bourdillon, CSI (Officiating)	1902
Sir A H Leith Fraser, KCSI	1903
Lancelot Hare, CSI, CIE (Offg)	1906
F A Slacke (Officiating)	1906
Sir E N Baker, KCSI	1908
Retired 21st Sept 1911	
F W Duke, CSI (Officiating)	1911
The office of Lieutenant-Governor of Bengal was abolished on April 1st, 1912, when Bengal was raised to a Governorship	
GOVERNORS OF THE PRESIDENCY OF BENGAL	
WILLIAM IN BENGAL	
The Rt Hon Baron Carmichael of Skirling, G CIE KCMG	1912
The Rt Hon Earl of Ronaldshay, G CIE	1917

The United Provinces.

The United Provinces of Agra and Oudh lie in practically the centre of Upper India. They are bounded on the north by Tibet, on the north-east by Nepal, on the south and south-east by Bengal, on the south by two of the Chota Nagpur States of the Central India Agency and the Saugor District of the Central Province, and on the west by the States of Gwalior, Dholpur, Bharatpur, Sirmor, and Jubbulpur and by the Punjab. Their total area amounts to 107,207 square miles to which may be added the area of the two Native States of Tehri and Rampur, both of which lie within the United Provinces. 5,070 square miles and the newly-created independent State of Benares with an area of 505 miles, giving a total of 112,786 square miles. The total population is 45,011,000 out of which Tehri and Rampur account for 8,20,36.

The Provinces, originally termed the North Western Provinces and so amalgamated in 1877 receiving their present designation in 1902, include four distinct tracts of country: portions of the Himalayas, the sub-Himalayan tracts (the Kumaon), the great Gangetic plain and portions of the hill systems of Central India (Bundelkhand). The first two of the tracts are fertile and support a very sparse population and the Central Indian plateau is almost equally infertile, though better populated. The soil of the Gangetic plain, however, possesses an extreme fertility and here the density of population rises from 512 persons per square mile in the west, to 510 in the centre and 718 in the east, which gives the Provinces as a whole a greater population pressure on the soil than any other Provinces in India. In the south there are low rocky hills, broken spurs of the Vindhyan mountains, covered with stunted trees and jungle and in the North the lower slopes of the Himalayas, clothed with dense forest, affording excellent big and small game shooting, and rising beyond in a tangled mass of ridges, ever higher and higher, until is reached the line of the eternal snows, but the greater part of the provinces consists of level plain, teeming with highly cultivated fields and watered by four rivers—the Ganges, Jumna, Gogra and the Gomti.

The People

The population is mainly Hindu, 85 per cent ranking as such whilst Mahomedans number 14 per cent, the total of all other religions being less than 0.6 per cent composed of Christians (Europeans and Indians), Jains, Aryas and Sikhs, the Aryas are the followers of the Arya Samaj sect, which obtains widely in the Punjab and has extended its influence to the United Provinces. The three main physical types are Dravidian, Aryan and Mongoloid, the latter being confined to the Himalayan and sub-Himalayan districts and the former to South Mirzapur and Bundelkhand, whilst the high-caste Aryans frequent the western Districts of the Province. Most of the people, however, show a mixed Arya-Dravidian origin. Three languages are spoken by the great majority of the people in the plains—Western Hindi, Eastern Hindi and Behari, Urdu, or Hindustani is a

dialect of Western Hindi though it contains a large admixture of Persian and Arabic words, which makes it a *lingua franca*.

Industries

The principal industry is agriculture, which supports no less than 71.7 of the population. The soils of the Provinces fall into three groups, the valley soils of the Himalayas, the main alluvium and the Central Indian alluvium, the chief characteristic soil of the Central Indian alluvium is the black soil, with a lighter variety, though here also there are light loams and gravel. The Himalayan soils are of local origin and vary with the nature of the rock from which they have been formed, whilst the main alluvium soils are sand, clay, and loam, the loam being naturally the most productive. The soil generally yields excellent crops of rice, millet, maize, linseed, cotton, wheat, sugarcane, pulses, barley and poppy, rice being grown mostly in low-lying heavy clays. The greater part of the Provinces is highly cultivated, the rainfall varies from 50 to 60 inches in the Hills to 40 inches in the Benares and Gorakhpur Divisions, whilst the Agra Division receives about 25 to 30 inches annually only. Drought seriously affected Bundelkhand and the Agra Division in the past but improved drainage and irrigation (a protective system of irrigation works exists and is being extended) have enabled a complete recovery to be made and the agricultural prosperity of the Provinces is now high, though it varies with the rainfall. The great scourge has been, and is, that of plague which hampers the agricultural service and in the Terai, malaria still exacts a large toll. Land is held mostly on the ryotwari tenure in Bundelkhand and Kumaon, on zamindari tenure in Agra and taluqdari tenure in Oudh. The principal land owners in Oudh are the Taluqdars, some of whom own very large estates. The area held in taluqdari tenure amounts to 51 per cent of the total area in Oudh.

Manufactures

The Provinces are not rich in minerals. Coal exists in Southern Mirzapur, Iron and Copper are found in the Himalayan Districts, and there were mines of importance there formerly, but increased difficulty of working them as veins became exhausted resulted in the closure of most of them. Gold is found in minute quantities by washing in some of the rivers in the Hills. Lime-stone is found in the Himalayas and stone is largely quarried in the Mirzapur District. Cotton is ginned and spun throughout the provinces, as a home industry, and weaving, by means of hand looms, is carried on in most districts. In 1901 nearly a million persons were dependent on weaving, 140,000 on spinning and 130,000 on cleaning, pressing, and ginning, but during the last decade these industries have been on the decrease. The largest industry is in Azamgarh district, where there are 130,000 looms. Silk spinning is confined almost entirely to the district of Benares, where the famous *Kirch* brocade is made. The

broidery is manufactured in Lucknow, where the noted *chikan* work of silk on cotton or muslin, is produced and in Benares, where gold and silver work on velvet silk crepe and sarsenet obtains. The glass industry is important in some districts, Benares and Moradabad are noted for their lacquered brass work, porcelain is manufactured at Ghazipur, and other industries are those of paper-making (Lucknow) dyeing, leather-work and fireworks. The chief centre of European and Indian industry is Cawnpore, which situated in most advantageous position on the Ganges, possesses tanneries, cotton, woollen, jute and other mills, which have a large and ever increasing output (the woollen mill is the largest in India). There are cotton factories at Aligarh (famous for its locks), Meerut and Bareilly, Mirzapur (which produces also excellent carpets), Hardoi and Hathras have cotton mills. Excellent furniture is made at Bareilly, at Allahabad there are stone works, at Rosa there is a very large English distillery, with patent still, and the provinces can claim six breweries, with an out-turn of over a million gallons.

The largest trade centres are Cawnpore, Allahabad, Mirzapur, Benares, Lucknow, Meerut, Aligarh, Hathras, Muttra, Agra, Farukhabad, Moradabad Chandausi, Bareilly, Saharanpur, Muzaffarnagar, Ghaziabad, Khurja, Gorakhpur, Ghazipur, Pilibhit and Shahjahanpur.

Administration

The Provinces are administered by a Lieutenant Governor, who is generally chosen from among the members of the Indian Civil Service who have served in the Province. The medium for the transaction of public business is the Secretariat, the Staff of which consists of five Secretaries and five Under-Secretaries. The Chief Secretary is in charge of the Revenue, Appointment, General Administration, Political and Forest Departments, another Secretary attends to the Medical, Judicial, Police, Educational and Sanitation Departments, whilst a third looks to the local Self-Government, Financial, Municipal, Miscellaneous and Separate Revenue Departments. The other two Secretaries belong to the Public Works Department, and are also Chief Engineers, one of whom deals with Irrigation, and the other with Roads and Buildings. Government spends the cold weather, October to April, in Lucknow and Allahabad, mostly in Lucknow, the Secretariat moves between these two places. The Lieutenant-Governor and the Secretariat spend the hot weather in Naini Tal, but during the monsoon the Lieutenant-Governor tours the plains, as he does also in the cold weather. The Board of Revenue is the highest court of appeal in revenue and rent cases, and it has important executive duties, being the chief revenue authority in the Provinces. There are forty-eight British districts, thirty-six in Agra and twelve in Oudh, average area 2,000 square miles and average population a million. Each District is in charge of a District Officer, termed a Collector and Magistrate in Agra and a Deputy Commissioner and Magistrate in Oudh and Kumaon, who is an Indian Civilian. The Districts are grouped together in Divisions under a Commissioner. There are nine Divisions, having an average area of nearly 12,000 square miles and a population of from 5 to 6 millions.

The Districts are sub-divided into *tahsils*, of which there are 217, with an average area of 500 square miles and a population of 220,000. Each *Tahsil* is in charge of a *Tahsildar*, who is responsible for the collection of revenue, and also exercises judicial powers. *Tahsils* are divided into *parganas* which are units of importance in the settlement of land revenue. Subordinate to the *Tahsildars* are *kanungos*, of whom there are, on an average, three to a *tahsil*. These officials supervise the work of the *patwaris*, or village accountants, check their papers and form a link direct between the villagers and Government. For judicial purposes (revenue and criminal), the District Officer assigns a subdivision consisting of one or more *tahsils*, as the case may be to each of his subordinates, who may be covenanted civilians, (Joint and Assistant Magistrates and Collectors) or members of the Provincial Service (Deputy Collectors and Magistrates). The Commissioner of the Bareilly and Kumaon Divisions are Political Agents for the Native States of Rampur and Tehri respectively and the Commissioner of Benares is the Political Agent for Benares State.

Justice

Justice is administered by the High Court in the Province of Agra, and the Court of the Judicial Commissioner, in Oudh, which are the final appellate authorities in both criminal and civil cases. The former, which consists of a Chief Justice and five puisne Judges, two of whom are Indians, sits at Allahabad, and the latter, represented by a Judicial Commissioner and two Additional Commissioners, one of whom is an Indian, sits always in Lucknow. There are twenty-seven District and Additional District Judges, (Indian Civilians) twenty-one in Agra and six in Oudh, who have both original and appellate jurisdiction in civil and criminal cases, and occasional appellate jurisdiction in rent cases, but District Officers and their assistants, including *Tahsildars*, preside in both criminal and rent and revenue courts, and dispose of a good deal of the work. In Kumaon, the Commissioner is a High Court Judge in Civil cases and a District Judge in Criminal cases. In the larger Cantonments, the Cantonment Magistrates have limited powers as Judges of a Small Cause Court. There are also Subordinate Judges Judges of Small Cause Courts and Munsifs, who dispose of a large number of small civil suits, being specially empowered, in some cases, to decide suits up to Rs 2,000, but generally they take cases up to Rs 1,000, whilst Subordinate Judges hear cases up to Rs 5,000. Appeals from Munsifs and Subordinate Judges go to the District Judges. Small Cause Court Judges try suits to the value of Rs 500. There are also Honorary Munsifs, limited to Rs 200 suits, and village Munsifs, whose jurisdiction is fixed at Rs 20.

Local Government

Local Government is exercised by means of District and Municipal Boards, the former levying local rates on land-owners, the latter deriving its revenue from octroi and other forms of taxation. The aim is to abolish octroi, because it interferes with through trade. Fifty-five Municipalities possess the privilege of electing their own members and all the principal Boards now have

non official Chairman, with an Executive Officer who is directly responsible to the Board in all matters. Local self government has been given a wider extension by the Municipalities Act passed in 1916, under which the responsibilities of the boards and their chairmen have been largely increased. They deal with questions of sanitation, communication, lighting, town improvement, roads, water supply, drainage and education. Grants are made to Boards by Government. In some cases for special purposes from Provincial revenues. Small towns, termed Act XX towns, also enjoy some measure of local self government and it is under consideration to extend the principle here, too.

Finance

The Financial history of the Province has not been a happy one, inadequate settlements, the contracts between the Government of India and the local Government, and the severe famine in 1896 having caused Provincial bankruptcy, which for a long time necessitated rigid economy in order to accumulate reserves which could be spent on productive works. Recently liberal Imperial Government have been made by the Government of India and the financial prospects are accordingly much brighter, though the war is naturally hampering progress. The local government gets 80% of the land revenue. The Provincial Budget for 1918-19 shows an opening balance of 211 lakhs, revenue 727 lakhs, and expenditure 719 lakhs, and a closing balance of 253 lakhs.

Public Works

The Public Works Department is divided into the Roads and Buildings branch and the Irrigation branch, each of which is administered by a Chief Engineer, who is also a Secretary to Government. The Provinces are divided into three circles and ten divisions for the administration of roads and buildings, and into four circles and twenty divisions for irrigation purposes. Each circle is in charge of a Superintending Engineer, and each division is in charge of an Executive Engineer. The whole of the irrigation works constructed or maintained by Government are in charge of the Department, nearly all metalled roads, and also bridges on second class roads, and generally, all works costing more than Rs 1,000, except in Municipalities. The most important irrigation works within the last twenty years have been the construction of the Betwa Canal the Fatehpur branch of the Lower Ganges Canal, the Mat branch of the main Ganges Canal, improvements in the Rohilkhand and Ieral Canals and extensive drainage operations in the Doab districts of the Meerut and Agra division. Important irrigation extension works are now being considered. The budget for irrigation and other public works for the present year is 128 lakhs.

Police

The Police Force is divided into District and Railway Police and is administered by an Inspector-General, with five Deputies, one of whom is in charge of Railways, and two Assistants. forty-nine District Superintendents, two Railway Superintendents, and thirty As-

stant Superintendents. There is a Police Training School at Moadabad. There is a local C.I.D. forming a separate detective department, under a Deputy Inspector-General, with an Assistant. There is an armed police, specially recruited and armed with the V.M. rifle. The present cost of the force is 131 lakhs. The administration of the Police department is in charge of an Inspector-General of Police, who is a member of the Indian Civil Service.

Education

Education is in part wholly State maintained and partly by means of grants-in-aid. There is a State University at Allahabad, a Government Sanskrit College at Patna, a Hindu College at Patna, and a Government College at Patna. While Arabic and Persian are taught in special classes at the Muz College, Allahabad, which also has a special science side, which of late has been greatly extended, and there is a Government Engineering College at Pootah (Thomason College). There are also Colleges in Lucknow (Canning College), (Pillai Christian College) and (Allahabad College) Agra (St. John's, Allahabad) (The Mahomedan Oriental College), Gorakhpur, Cawnpore and Meerut and an unaided College at Benares, the Central Hindu College. In Lucknow there is the Martineau school an entirely independent institution, for European and Anglo-Indian children, and there is a Girls' Martinian connected with it, whilst in the Hill Stations Nainital and Mussoorie there are many excellent private scholastic institutions for European boys and girls, which are attended by students from all over India. Government maintain Training Colleges for teachers in Lucknow and Allahabad, an Art Crafts and an Industrial School in Lucknow and an Agricultural College at Cawnpore. Public Schools are almost entirely maintained by the District and Municipal Boards, and primary education is almost entirely in their hands. Primary and female education are in a very backward condition, though there was in 1915-16 an increase in pupil under 16th years. Technical education is being pushed forward. The total number of schools of all kinds decreased by 170 to 17,631, but that of scholars rose from 812,154 to 811,134. The number of secondary public schools (high schools and middle schools, English and vernacular) for Indian boys rose from 591 to 611, while the number of scholars fell from 102,012 to 97,048. The decrease was wholly in vernacular schools. Students receiving collegiate education rose from 7,121 to 7,467 of these 5,112 were learning English, 3,369 a classical language and 280 a vernacular. The amount budgeted for education this year is 74 lakhs.

Higher education is controlled by the Allahabad University (constd in 1887) which consists of a Chancellor, Vice-Chancellor and seventy-five ordinary and four *ex-officio* Fellows, of whom some are elected by the Senate or by registered graduates and the Faculties, and the remainder nominated by the Lieutenant-Governor, in his capacity of Chancellor. The Faculties are those of Art, Science, Law and Medicine, and the University possesses an important Law School. It is proposed to establish a Mahomedan University at Aligarh and a Hindu University has been inaugurated at Benares.

The principal educational institutions are —
 The Mahomedan Anglo Oriental College,
 Aligarh—Principal, J H Powle
 The Central Hindu College, Benares—Prin-
 cipal, R. B. Adhikari, offg
 St John's College, Agra—Principal, Rev
 A W Davies
 Muir College, Allahabad—Principal, S G
 Jennings
 Queen's College, Benares—Principal, P S
 Burrill
 Canning College, Lucknow—Principal, M B
 Cameron
 Agra College—Principal, T Cuthbertson Jones
 Reid Christian College, Lucknow—Principal,
 Rev F C Badley
 Meerut College—Principal, William Jesse
 Woodstock College, Mussorie—Principal,
 Rev H M Andrews
 Bareilly College—Principal, J H Alderson
 Christian College, Allahabad—Principal, Rev
 C A R Janvier
 Christ Church College, Cawnpore—Principal,
 Rev M S Douglas
 Isabella Thoburn College, Lucknow—Prin-
 cipal, Miss Robinson
 Thomason College, Roorkee—Principal, Mr
 W G Wood, CSI
 King George's Medical College, Lucknow—
 Offg Principal, Major J W D Megaw, IMS

Medical

The Medical Department is in charge of
 an Inspector General of Civil Hospitals.
 A Civil Surgeon is in charge and is
 responsible for the medical work of each dis-
 trict, and in a few of the larger stations he has
 an assistant. In two stations (Ranikhet and
 Almora) Medical Officers in military employ
 hold collateral civil charge. There are eighty-
 three Assistant Surgeons in charge of impor-
 tant dispensaries and a large number of Indian
 hospital assistants. Lady doctors and female
 hospital assistants visit *purdā nashin* women
 in their own homes and much good work is
 done in this manner.

The best equipped hospitals, for Indian pa-
 tients are the Thomason Hospital at Agra and
 the Balmampur Hospital at Lucknow. The
 Ramay Hospital for Europeans at Nainital is
 a first class institution and there are also the
 Lady Dufferin Hospitals. King George's Medical
 College and the hospital in connexion with it
 have been opened recently in Lucknow.
 The College is one of the best equipped in the
 country, with a staff of highly efficient pro-
 fessors, and the hospital is the first in the
 Provinces. There is an X-Ray Institute at
 Dehra Dun, where valuable research work has
 been carried out and the Pasteur Institute at Ka-
 ranthale caters for all parts of India and
 there are sanatoria for British soldiers in the
 Hills.

Administration.

Inspector General, The Hon Sir Spencer H.
 Court-Palliser, CSI, CIE. Headed both
 Police and Prisons.
 Principal Secretary, T. J. H. J. C. S.

Aid-de-Camp, Captain T C Twinning

Honorary Aides-de-Camp, Lieut-Col P H
 Clutterbuck, Lieut-Col J H E Beer, CIE,
 V D, Lieut-Col J Walker, V D, Hon Capt
 Subadar Major Chamu Singh Buratholi
 Risaldar Major Qudrat Khan Bahadur

LEGISLATIVE COUNCIL OF THE LIUTENANT GOVERNOR

President, The Lieutenant-Governor

Vice President, J M Holms, CSI

Members

Nawab Muhammad Muzammil Ullah Khan,
 Khan Bahadur, of Bhillampur
 Kunwar Aditya N Singh, of Benares
 Frederick James Pert
 Raja Sir Muhammad Tasadduk Rasul Khan,
 KCSI
 Nawab Mumtaz ud-daula Sir Muhammad F
 Ali Khan, KCI, KCI O, CSI, of Pahasu.
 Mr Ludovic Charles Porter, CSI, CIE
 S H Fremantle
 Samuel Perry O'Donnell, ICS
 Atul Chandra Chatterji, ICS
 Michael Keane, ICS
 George Gill Sim, ICS
 Herbert Morton Willmott
 Rai Janki Prasad Bahadur
 Col C MacTaggart, CIE, IMS
 C T de la Posse
 T MacInnon
 H R C Halley
 H C Ferard
 W E Crawshaw
 Rai Anand Sarup Bahadur
 James Rae Pearson, CIE
 Henry Mayne Reid Hopkins
 Sidney Reginald Daniels, ICS
 Tara Datt Gidrola
 Pundit Jagat Narayan
 Jala Madhusudan Datta
 Munshi N P Ashithana
 Moti Lal Nehru
 Rai Sadanand Pande Bahadur
 Maharaja Sir Bhagwati Prasad Singh, F.C.I.E.,
 of Balmampur
 Raja Keshupal Singh
 Rai Ashithya Prasad Bahadur
 S Dill Raza Ali
 Rai Shankar Sahai Sahab
 Radha Kishan Das
 C A Chinnabhai
 Goarai Nath Mishra
 Sgltir Singh
 P. A. Chatterji Chatter Singh
 P. A. Chatterji
 Nawab Mirza Asad Ali Khan
 A W W. W.

Thomas Smith

Sahid Ali-Nabi Khan Bahadur

Sayid Wazir Hasan

SECRETARIAT

Chief Secretary to Government, S P O'Donnell

Financial Secretary to Government, G G Sim, ICS

Judicial " " M Keane, ICS

Secretary to Government, Public Works Dept (Buildings & Roads, & Railways), H M Willmott

Secretary to Government, Public Works Dept (Irrigation), G T Barlow, CIE, (on leave), Officiating, A W L Standley

Registrars, F D Lowe, A Grant, A M Jolly, I C Richardson, C St L Ewen, and I I L Phapp

BOARD OF REVENUE

Members, J M Holms C SI, J S Campbell, C SI, C II

MISCELLANEOUS APPOINTMENTS

Opium Agent Ghazipur, C E Wild

Director of Land Records and Agriculture, H R C Hailey

Chief Conservator of Forests, P H Clutterbuck, CIE, VD, FRGS, FRS, FIS,

Director of Public Instruction, C I de la Fosse

Inspector-General of Police, W S Morris, Sub pro tem

Inspector General of Civil Hospitals, Col C Macartagart M A MB, CIE, IMS

Sanitary Commissioner, Lieut-Col S A Harriss, IMS

Inspector General of Registration, George Bincroft Lambert ICS

Commissioner of Excise, T A H Way

Accountant General, Wilfrid Alder M A, ICS

Inspector General of Prisons, Lt-Col S H Henderson, MB, CM, IMS

Postmaster General, Lionel Truninger, CIE

Chemical Analyser, Dr E H Hankin

LIEUTENANT GOVERNORS OF THE NORTH WESTERN PROVINCES

Sir C T Metcalfe, Bart GCB 1836

The Right Hon the Governor General 1838
in the North-Western Provinces (Lord Auckland)

T C Robertson 1840

The Right Hon the Governor General, 1842
in the North-Western Provinces (Lord Lilenborough)

Sir G R Clerk, KCB 1843

James Thomson Died at Bareilly 1843

A W Begbie, In charge 1853

J R Colvin Died at Agra 1853

E A Rcade, In charge 1857

Colonel H Fraser, CB, Chief Commissioner, N-W Provinces 1857

The Right Hon the Governor-General 1858
administering the N-W Provinces (Viscount Canning)

Sir G F Edmonstone 1859

R Money, In charge 1863

The Hon Edmund Drummond 1863

Sir William Muir, KCSI 1868

Sir John Strachey, KCSI 1874

Sir George Couper, Bart, CB 1876

LIEUTENANT-GOVERNORS OF THE NORTH WESTERN PROVINCES AND CHIEF COMMISSIONERS OF OUDH

Sir George Couper, Bart, CB, KCSI 1877

Sir Alfred Comyns Lyall, KCB 1882

Sir Auckland Colvin, KCMG, CIE 1887

Sir Chas H T Crosthwaite, KCSI 1892

Alan Cadell (Officiating) 1895

Sir Antony P MacDonnell, KCSI (a) 1895

Sir J J D La Touche KCSI 1901

(a) Afterwards (by creation) Baron MacDonnell

LIEUTENANT-GOVERNORS OF THE UNITED PROVINCES OF AGRA AND OUDH

Sir J J D La Touche KCSI 1902

Sir J P Hewett, KCSI CIE 1907

L A S Porter, CSI (Officiating) 1912

Sir J S Weston KCSI 1912

Sir Harcourt Butler, KCSI, CIE 1918

The Punjab.

The Punjab, or land of the five rivers, is so called from the five rivers by which it is enclosed, namely, the Jhelum, Chenab, Ravi, Beas and Sutlej. Together with the North-West Frontier Province and the Native State of Jammu and Kashmir which lie to the north, the Punjab occupies the extreme north-western corner of the Indian Empire, and with the exception of the above mentioned province, comprises all of British India north of Sind and Rajputana and west of the river Jumna. Previous to October 1912, the Punjab with its feudatories embraced an area of 136,330 square miles and a population at the Census of 1911 of 24,187,750 (inclusive of 28,587 trans-frontier Baluchis) that is to say, about one-thirteenth of the area and population of the Indian Empire. But the formation of a separate province of Delhi reduced the area and population of the Punjab by about 450 square miles and 380,000 souls respectively. Of the total area of the Punjab, 36,551 square miles are in Native States (34 in number) with a population of 4,212,794, and 2,566 square miles are tribal territory on the western border of Dera Ghazi Khan district with a population of 28,587.

Physical Features

The greater part of the Punjab consists of one vast alluvial plain stretching from the Jumna in the east to the Suleman Range in the west. The north-east is occupied by a section of the Himalayas and the Salt Range forms its north-western angle. A few small spurs of the Aravalli mountain system traverse the extreme south-east and terminate in the Ridge at Delhi. The Punjab may be divided into five natural divisions. The Himalayan tract includes an area of 22,000 square miles, with a scanty population living scattered in tiny mountain hamlets. The Salt Range tract includes the districts of Attock, Rawalpindi and Jhelum and part of Shahpur district. Its physical configuration is broken and confused and the mountainous tracts of Murree and Kahuta approximate closely in characteristics to the Himalayan tract. Except in the hills, the rainfall leaves little margin for protection against distress in unfavourable seasons and irrigation is almost unknown. Skirting the base of the hills and including the low range of the Siwaliks, runs the narrow sub-montane tract. This tract, secure in an ample rainfall, and traversed by streams from the hills, comprises some of the most fertile and thickly populated portions of the province. Its population of over four millions is almost wholly agricultural and pastoral but it includes one large town in Sialkot. Of the plains of the Punjab, the eastern portion covers an area of some 36,000 square miles with a population of 10½ millions. East of Lahore, the rainfall is everywhere so far sufficient that cultivation is possible without irrigation in fairly favourable seasons, but over the greater part of the area the margin is so slight that, except where irrigation is employed, any material reduction in the rainfall involves distress, if not actual famine. Within the eastern plains lie the large cities of Lahore and Amritsar, and the population in comparison with the western Punjab

is largely urban. The western plains cover an area of 59,000 square miles, with a population of a little over six millions. The rainfall in this area, heaviest in the north and east and decreasing towards the west and south, is everywhere so scanty that cultivation is only possible with the aid of artificial irrigation or upon the low-lying river-banks left moist by the retreating floods. In this very circumstance, these tracts find their scarcity against famine, for there cultivation is almost independent of rain, a failure of which means nothing worse than a scarcity of grass. So little rain is sufficient, and absolute drought occurs so seldom that the crops may be said never to fail from this cause. The western plains embrace the great colony areas on the Lower Chenab and Lower Jhelum Canals which now challenge the title of the eastern plains as the most fertile, wealthy and populous portions of the province. Multan and Lyallpur are the largest towns in the western area. Owing to its geographical position, its scanty rainfall and cloudless skies, and perhaps to its wide expanse of untilled plains, the climate of the Punjab presents greater extremes of both heat and cold than any other portion of India. The summer, from April to September, is scorchingly hot, and in the winter, sharp frosts are common. But the bright sun and invigorating air make the climate of the Punjab in the cold weather almost ideal.

The People

Of the population roughly one half is Mahomedan, three eighths Hindu and one eighth Sikh. Socially the landed classes stand high and of these the Jats, numbering nearly five millions, are the most important. Roughly speaking, one half the Jats are Mahomedan, one-third Sikh and one-sixth Hindu. In distribution they are ubiquitous and are equally divided over the five divisions of the province. Next in importance come the Rajputs, who number over a million and a half. The majority of them are Mahomedans by religion, about a fourth are Hindus and a very few Sikhs. They are widely distributed over the province. Both Jats and Rajputs of the Punjab provide many of the best recruits for the Indian Army. In fact all the agricultural classes of the Punjab, except in the south-western districts, made a magnificent response to the appeal for recruits in the great war and the province's contribution or upwards of 400,000 men to the main power of the Empire speaks for itself. The Gujars are an important agricultural and pastoral tribe, chiefly found in the eastern half of the province and in the extreme north-west. In organisation they closely resemble the Jats and are often absorbed into that tribe. There are many minor agricultural tribes, priestly and religious castes (Brahmans, Sanyas and Kureshis), most of whom are landholders, the trading castes of the Hindus (Khatri, Aroras and Banias) and trading castes of the Mahomedans (Khojas, Parachas and Khakhas), and the numerous artisan and menial castes. There are also vagrant and criminal tribes, and foreign elements in the population are represented by the Baluchis of Dera Ghazi Khan and neighbouring

districts in the west, who number about half a million and maintain their tribal system, and the Pathans of the Attock and Mianwali districts. Pathans are also found scattered all over the province engaged in horse-dealing, labour and trade. A small Tibetan element is found in the Himlayan districts.

Languages

The main language of the province is Punjabi, which is spoken by more than half the population. Western Punjabi may be classed as a separate language, sometimes called Lahndi, and is spoken in the north and west. The next most important languages are Western Hindi, which includes Hindustani, Urdu (the polished language of the towns) and other Hindi, Western Pahari, which is spoken in the hill tracts, and Rajasthani, the language of Rajputana. Baluchi, Pushto, Sindhi and Tibeto Burman languages are used by small proportions of the population.

Agriculture

Agriculture is the staple industry of the province, affording the main means of subsistence to 56 per cent of the population. It is essentially a country of peasant proprietors. About one-sixth of the total area in British districts is Government property, the remaining five-sixths belonging to private owners. But a large part of the Government land is so situated that it cannot be brought under cultivation without extensive irrigation. Thus the Lower Chenab Canal irrigates nearly 1,900,000 acres of what was formerly waste land and the Lower Jhelum Canal, 790,000 acres, and the Lower Bari Doab Canal, when the colonisation scheme is completed, will add 1,200,000 acres to this total. Large areas in the hills and elsewhere which are unsuited to cultivation are preserved as forest lands, the total extent of which is about 8,700 square miles. Of the crops grown, wheat is the most important and the development of irrigation has led to a great expansion of the wheat area, which now occupies in an average year over 8½ millions of acres. The average annual outturn of wheat is 3,000,000 tons, valued at present prices at approximately £20,000,000. Next in importance to wheat is gram, the average annual produce of which is a million tons valued at £5,000,000. Other important staples are barley, rice, millets, maize, oilseeds (ripe, toria and sesamum), cotton and sugarcane. Cotton is grown generally throughout the province but the ravages of boll worm have affected the popularity of the crop. The cotton grown is of the short stapled variety, known as 'Bengals'. The country being preponderantly agricultural, a considerable proportion of the wealth of the people lies in its live-stock. The latest cattle census gives the following figures—cattle, nearly 8,000,000 head, buffaloes about 850,000, bovine young stock, 3,800,000, sheep, 4,500,000, goats, 4,250,000. Large profits are derived from the cattle and dairy trades and wool is a staple product in the south west in Kulu and Kangra and throughout the plains generally. The production of hides and skins is also an important industry.

Industries

The mineral wealth of the Punjab is small, rock salt, saltpetre, and limestone for road-

building being the most important products. There are some small coal mines in the Jhelum district, with an output of about 50,000 tons a year and gold washing is carried on in most of the rivers not without remunerative results. Iron and copper ores are plentiful but difficulties of carriage and the absence of fuel have hitherto prevented smelting on a large scale. The Punjab is not a large manufacturing country, the total number of factories being only 191, the majority of which are devoted to cotton spinning, cleaning and pressing. Cotton weaving as a domestic industry is carried on by means of hand looms in nearly every village. The Salvation Army has shown considerable enterprise in improving the hand weaving industry. Blankets and woollen rugs are also produced in considerable quantities and the carpets of Amritsar are famous. Silk weaving is also carried on and the workers in gold, silver, brass, copper and earthenware are fairly numerous and ivory carving is carried on at Amritsar and Patiala. The trade of the province is steadily expanding the total internal trade being valued at 6½ crores of rupees. The external trade with Afghanistan, Ladakh and Tibet is valued at 3½ lakhs.

Administration

The administrative functions of Government are performed by a Lieutenant Governor, appointed by the Governor General with the approval of the Crown. The Lieutenant-Governor in practice is always a member of the Indian Civil Service though military members of the Punjab Commission are eligible for the position. The Punjab Commission, the body which is responsible for the civil administration of the province is recruited from the Indian Civil Service and the Provincial Civil Service. Up to the date of the separation of the North West Frontier Province from the Punjab one-fourth of the cadre was drawn from the Indian Army. The business of Government is carried on through the usual Secretariat which consists of three Secretaries, designated (1) Chief, (2) Revenue and (3) Financial Secretaries, and three Under-Secretaries. There is also at present an Additional Secretary. In the Public Works Department, there are also three Secretaries (Chief Engineers), one in the Buildings and Roads Branch and two in the Irrigation Branch. The heads of the Police and Educational Departments are also Under Secretaries to Government. The Government spends the winter in Lahore and the summer (from the middle of May to the middle of October) in Simla. The Lieutenant Governor has no Executive Council but is assisted in legislative business by a Legislative Council of 28 members, of whom 11 are elected and 17 nominated by the Lieutenant-Governor. Of the nominated members, not more than 11 may be officials, in addition there may be two nominated expert members. Under the Lieutenant Governor, the province is administered by five Commissioners (for Ambala, Jullundur, Lahore, Rawalpindi and Multan) who exercise general control over the Deputy Commissioners—28 in number—each of whom is in charge of a district. A district on an average contains four tahsils, each consisting of about 300 villages. The Deputy Commissioner is usually a Covenanted Civilian.

or military member of the Punjab Commission, although five Deputy Commissioners are "helped" by Provincial Civil Servants. The Deputy Commissioner has under him one or more Assistant Commissioners (Covenanted Civilians) and one or more Extra Assistant Commissioners (Provincial Civilians). In some cases, one or more tahsils form a subdivision under the charge of a sub-divisional officer who has wide powers. The tahsil is in charge of a Tahsildar in some cases assisted by one or more Naib Tahsildars. The village is under a Lambardar or headman and in most districts the villages are grouped into zails, each under a zaildar. The lambardars and zaildars are "village officers" and not Government-servants. The district Land Records and Excise staff, though organised for special departmental purposes, is available for general administrative work. The Native States of the province are arranged for the purposes of supervision into five groups, each under the charge of a Political Agent. Except in the case of the Sikh Phulkian States (Patiala, Jhind and Nabha) and the Bahawalpur Agency, the Political Agent is either the neighbouring Commissioner or Deputy Commissioner. The principal heads of Department in the province are the two Financial Commissioners (who are the highest Court of Revenue jurisdiction, and heads of the departments of Land and Separate Revenue and of Agriculture and the Court of Wards), the three Chief Engineers, the Inspector-General of Police, the Director of Public Instruction, the Inspector General of Prisons, the Inspector-General of Civil Hospitals, the Sanitary Commissioner, the Conservator of Forests, the Director of Agriculture and Industries, the Inspector-General of Registration, the Registrars of Co-operative Credit Societies and Joint Stock Companies and the Legal Remembrancer. The Accountant-General, the Postmaster General, the Director of Telegraph Engineering, and the Agent, North-Western Railway, represent Imperial Departments under the Government of India.

Justice

The administration of justice is entrusted to a Chief Court, which is the final appellate authority in civil and criminal cases, and has powers of original criminal jurisdiction in cases where European British subjects are charged with serious offences and original civil jurisdiction in special cases. The Court sits at Lahore and is composed of a Chief Judge and four puisne judges (either Civilians or barristers), a sixth additional judge whose appointment is sanctioned for two years and a seventh and eighth additional judge whose appointment is sanctioned for one year. For some years past there has been a strongly supported movement in the province in favour of raising the Court to the status of a High Court, and the Secretary of State has sanctioned the proposal though the change is expected to take effect this year. Subordinate to the Chief Court are the District and Sessions Judge (22 in number) each of whom exercises civil and criminal jurisdiction in a civil and sessions division comprising one or more districts. They hear most of the first appeals in civil suits and try sessions cases and hear criminal appeals from the district and first class magis-

trates. One or two divisions have an additional judge and in many districts a Subordinate Judge exercising unlimited civil jurisdiction, is appointed to assist the District Judge but the majority of civil suits are tried in the first instance by Munsifs whose jurisdiction is limited to suits not exceeding Rs 1,000 in value. The assistants to Deputy Commissioners are always invested with the powers of a Munsif, but the former practice of investing Tahsildars with Munsifs powers is being gradually discontinued. At Lahore, Amritsar and Simla there are Courts of Small Causes. The Deputy Commissioner is the District Magistrate and controls the subordinate Criminal Courts of the District. All the assistants of the Deputy Commissioner as well as the District and Subordinate Judges but not the Munsifs, are invested with magisterial powers. Tahsildars usually exercise the powers of a second class magistrate and Naib Tahsildars those of the third class, and considerable assistance is obtained from Honorary Magistrates who sit either singly or as a bench. In districts in which the Frontier Crimes Regulation is in force the Deputy Commissioner on the finding of a Council of Elders (Jirga) may pass sentence up to four years imprisonment. In all cases capital sentences require the confirmation of the Chief Court. Special Revenue Courts to decide all suits regarding tenant right, rents and cognate matters in which civil courts have no jurisdiction have been established under the Punjab Tenancy Act. The Financial Commissioners are the final court of appeal in revenue cases.

Local Government

Local control over certain branches of the administration is secured by the constitution of district boards exercising authority over a district and of municipalities exercising authority over a city or town. A few districts have local boards which exercise authority over a tahsil. These bodies are composed of members either nominated by Government or elected by the people and they are empowered to spend the funds at their disposal on schools and dispensaries, vaccination, sanitation, roads and rest houses and general improvements. The funds of district boards are derived mainly from a cess on the land revenue of the district supplemented by grants from Provincial Funds, and those of municipalities from octroi, local taxation and Government grants. In the smaller towns which are known as "notified areas", a simpler form of government than the municipal system is in force. Where the elective principle is in force as regards both district boards and municipalities, the public shows very little interest in the elections, except in a few cases where sectarian feeling runs high.

Finance

Under the present system of decentralisation in finance, the Imperial Government delegates to the Punjab Government the control of expenditure on the ordinary administrative services together with the whole or a certain proportion of certain heads of revenue sufficient to meet those charges. Of the various heads of revenue post office, telegraphs, railways, opium and salt are entirely Imperial. Land revenue, stamps, excise, income-

tax and major irrigation works are divided between the Imperial and Provincial Governments in the proportion of one half to each. Minor irrigation works and some minor head-works are divided in varying proportions while the revenue from forests, registration, courts of law, jails, police and education are wholly provincial as well as the income of district boards and municipalities. The Budget for 1917-18 shows a total revenue of Rs 5,50,00,000, and a total expenditure of Rs 5,19,00,000, leaving a closing balance of Rs 1,01,00,000.

Public Works

As was stated in the section on "Administration" the Public Works Department is divided into two branches one for Buildings and Roads and the other for Irrigation. In the former branch, under the Chief Engineer, the province is divided into three circles under Superintending Engineers and 11 divisions under Executive Engineers. The primary object of this branch is the construction and maintenance of Imperial and Provincial works, but it also assists municipalities and district boards. The Irrigation branch is under two Chief Engineers, one of whom is also Chief Engineer of Irrigation Works in the North-West Frontier Province. Under them are nine Superintending Engineers in charge of circles and 30 Executive Engineers in charge of divisions. In addition to the work of construction and maintenance Irrigation Officers are responsible for the assessment of water rates leviable on irrigated areas and in several districts where the land revenue demand is assessed on the fluctuating principle, for the formulation of this demand on irrigated crops as well.

Irrigation

The canal system of the Punjab is admittedly one of the greatest achievements of British rule in India. Not including the enormous Triple Canal project recently completed, the total irrigated area in British districts and Native States amounts to 8,269,233 acres. The Beas is the only one of the great rivers of the province from which no canal takes off. The Indus provides supplies for two large series of inundation canals, one on either bank. Taking off from the Jhelum is the Lower Jhelum perennial canal, with 150 miles of main channel and 1,000 miles of distributaries and lower down the river is a large series of inundation canals. The Lower Chenab perennial canal takes off from the Chenab and comprises 427 miles of main channel and branches and 2,278 miles of branches, while below the junction of the Chenab and Ravi rivers is a series of inundation canals on both banks. The Ravi provides supplies for the Upper Bari Doab Canal, which has 370 miles of main line and branches and 1,571 miles of distributaries. Some small inundation canals and the Sidhani system with a length of 200 miles also take off from the Ravi. The Sirhind Canal, which has a main line and branches of 538 miles and distributaries amounting to 3,703 miles, takes off from the Sutlej, and there are two systems of inundation canals deriving their supplies from the Upper and Lower Sutlej respectively in addition to the Grey Canals maintained on the co-operative system in the Ferozepore district and a vast

series of inundation canals in Bahawalpur state. The Western Jumna Canal which takes off from the right bank of the Jumna, has a main line and branches of 377 miles and distributaries of 1,764 miles. The Triple Canal project is intended to carry surplus water from the Jhelum and the Chenab to supplement the scanty supplies in the lower reaches of the Ravi and incidentally to afford irrigation to the tracts through which the supply channels pass. The three canals included in the project are known as the Upper Jhelum, Upper Chenab and Lower Bari Doab Canal. Of these the Upper Chenab was opened in April 1912 and the Lower Bari Doab in April 1913 and the Upper Jhelum in December 1915. The most interesting feature of this great work is the level crossing at Ballokh, 10 miles from Lahore, where the Upper Chenab canal supply is pressed across the Ravi into the Lower Bari Doab Canal. The revised estimate of the cost of the whole scheme is £62 millions. The scheme is expected to serve an area of 1,470,000 acres annually.

Police

The Police force is divided into District and Railway Police. The combined force is under the control of the Inspector General, who is a member of the gazetted force and has under him five Deputy Inspectors General, and a sixth Deputy Inspector General in charge of Criminal Investigation, the Police Training School and Fingerprint Bureau at Phillaur. The Railway Police are divided into two districts, Northern and Southern, under an Assistant Inspector General. The District Police are controlled by Superintendents, each of whom is in charge of a district, and has under him one or more Assistant Superintendents. The district is divided into circles under charge of Inspectors, and again into thanas in charge of a Sub-Inspector. The staff of a thana consists on an average of one Sub-Inspector, two head constables and 10 constables. A service of Provincial Police officers has also been established consisting of 18 Deputy Superintendents, who are employed as assistants to the Superintendents. The total police force of the province exclusive of gazetted officers, consists of 980 officers and about 20,000 men, practically half of whom are armed with revolvers and bored out rifles. The village police or chauraidars are under the control of the Deputy Commissioner of each district not of the Police Superintendent. The cost of the Police Force is 62½ lakhs.

Education

Although the Punjab is usually considered rather a backward province, education has made great strides especially in the last ten years. Government maintain the Government College at Lahore, the Central Training College at Lahore, a Training Class for European teachers at Sanawar (Simla Hills), normal schools at the headquarters of each division, and High Schools at the headquarters of each district, and the Lawrence Military Asylum at Sanawar for European children. Two more Government Colleges, at Ambala and Muttra are in contemplation. There are in the province nine arts colleges (one of them Oriental), 6 professional colleges

for males and 1 for females, 130 High Schools for boys and 18 for girls, 241 middle schools for boys and 43 for girls, 6,492 Primary Schools for boys and 855 for girls, 54 schools for special instruction for boys and 12 for girls. The number of pupils attending schools of all classes, both male and female, is 563,154. The nine arts colleges are—The Government, Oriental, Forman Christian, Dayanand, Islamia and Dayal Singh Colleges at Lahore, Khalsa, Amritsar, Murray, Sialkote, Gordon, Rawalpindi. Professional education is represented by the Law, Medical and Veterinary Colleges at Lahore, the Agricultural College at Lyallpur, the Clerical and Commercial School at Amritsar, the Engineering School at Rasul, the Mayo School of Art and the Railway Technical School, both at Lahore. There are eight Industrial Schools in the Province maintained by Municipalities or District Boards and others maintained by Missionary bodies the Arya Samaj, etc., which receive grants in aid. The education of the domiciled community is provided for by a number of secondary boarding schools in hill stations and of primary schools in the plains. The aristocracy of the province is provided for by the Aitchison Chiefs' College for boys and the Queen Mary's College for girls, both at Lahore.

The Education Department is administered by the Director of Public Instruction, who has under him an Inspector of Schools in each civil division with two or more assistants, a District Inspector, with assistants, in each district, two Inspectresses of girls' schools and an Inspector of European schools. Higher education is controlled by the Punjab University (incorporated in 1882) which has the Lieutenant-Governor as *ex officio* Chancellor, a Vice Chancellor appointed by Government and a Senate. In addition to the nine arts colleges already mentioned and the Law and Medical Colleges at Lahore, St. Stephen's College, Delhi, and the Hindu College, Delhi, and six other colleges in Kashmir, Patiala, Bahawalpur, Kapurthala and the North-West Frontier Province are affiliated to the Punjab University.

Medical

The Medical Department is controlled by the Inspector General of Civil Hospitals (a member of the Indian Medical Service) who also supervises the departments of the Chief Plague Medical Officer and the Chief Malaria Medical Officer. Sanitation is controlled by the Sanitary Commissioner (also a member of the Indian Medical Service) who has under him two Deputy Sanitary Commissioners and is advised by the Sanitary Board, with the Sanitary Engineer as Technical Adviser. Medical work in the districts is in charge of the Civil Surgeons, of whom fourteen before the War were members of the Indian Medical Service and others Military Assistant Surgeons and unconnected Medical Officers, chiefly Civil Assistant Surgeons. The Mayo Hospital at Lahore and special railway, canal and police hospitals are maintained by Government, but the ordinary hospitals and dispensaries in the districts are maintained by municipal or district funds. Certain private institutions such as the Walker Hospital at Simla and many

mission dispensaries receive grants-in-aid. The Mayo Hospital at Lahore has been greatly extended and improved as a memorial to King Edward VII, and was formally opened by Lord Hardinge in December 1915. The total number of patients treated at all hospitals and dispensaries in the year is over four and a half millions, including nearly 75,000 in patients. A temporary department to combat plague has been organised under the Chief Medical Plague Officer. In the districts the Civil Surgeons are generally in charge of the operations against plague, but additional officers are employed from time to time. There is only one lunatic asylum in the Province at Lahore, but there are ten leper asylums. The Pasteur Institute at Kasauli performs the functions of a provincial laboratory for the Punjab. Vaccination is supervised by the Sanitary Commissioner, but is more particularly the concern of the Deputy Sanitary Commissioner, who has under him a special staff. Civil Surgeons also have a local staff of vaccinators under them.

Administration

Lieutenant Governor, Sir Edward Maclagan

PERSONAL STAFF

Private Secretary, Lieut-Col E C Bayley
C I E, I A.

Honorary Aides de Camp, Lieut-Col W T Wright, Hony Capt Ghulam Muhammad Khin, Hon Capt Surja, and Hon Capt. Bishan Singh

LEGISLATIVE COUNCIL

President, The Lieutenant-Governor

MEMBERS

Nominated.

H J Maynard, C S I, I C S
D W Aikman
O F Lumsden, C S
J A Richey

H D Crick, I C S
C A H Townsend, I C S
C J Hallifax, C B E, I C S
Col R C MacWatt

Sardar Bahadur Gajjan Singh
Khwajah Yusuf Shah, Khan Bahadur
Rai Bahadur Ram Suran Das, C I E
Rai Bahadur Pandit Sheo Narayan
Nawab Sir Bihram Khan
E W Parker
Sardar Gopal Singh

Elected.

J. Currie
Lala Jowahar Lal Bhargava
Rurda Bhagat Ram
Sayad Makhdum Rajan Shah
Dewan Bahadur Dewan Daulat Rai

Bakhshi Sohan Lal of Lahore
 Malik Muhammad Amin Khan of Sharnabad
 Chaudhri Lal Chand
 Khan Sahib Mirza Ikram Ullah Khan
 Khan Bahadur Sayad Mehdi Shah
 Khan Bahadur Miran Fazli Husain

SECRETARIAT

Chief Secretary, J P Thompson, ICS
 Revenue Secretary, H D Crick, ICS
 Financial Secretary, O F Lumsden
 Registrar, James Alfred Weston

PUBLIC WORKS DEPARTMENT

Irrigation Branch

Secretaries, F W Woods, W F Holms

Buildings and Roads Branch

Secretary, D V Aikman, CIE

REVENUE DEPARTMENT

Financial Commissioners, H J Maynard,
 ICS, on leave, and P J Fagan, ICS

Director of Agriculture and Industries, C A
 H Townsend, BA, ICS

Director of Land Records, Inspector Genl of
 Registration, and Registrar General, D J Boyd

MISCELLANEOUS APPOINTMENTS

Director of Public Instruction, James Alexander
 Richey, MA

Inspector General of Police, Lieut-Col H T
 Denny, MA

Inspector General of Registration, Shukh Rahim
 Bikhsh.

H A Close (N-W Frontier Province)
 Conservator of Forests, R McIntosh
 Inspector General of Civil Hospitals and Sanitary
 Commissioner, Colonel Robert Charles Macgill,
 CIE, ICS
 Inspector General of Prisons, Lt Col I L
 Ward
 Accountant General, T D Gordon, MA
 Postmaster General, Philip Graham Rogers, ICS
 Registrar of Co-operative Credit Societies
 and Joint Stock Companies, H Calvert, BSC

LEGISLATIVE COUNCILS OF THE PUNJAB

Sir John Lawrence, Bart, GCB	1859
Sir Robert Montgomery, KCB	1859
Donald Irlie McLeod, CIE	1865
Major General Sir Henry Durand, KCSI, CB, died at Feroz, January 1871	1870
R H Davies, CSE	1871
R E Egerton, CSE	1877
Sir Charles U Aitchison, KCSI, CIE	1882
James Broadwood Lyall	1887
Sir Dennis Fitzpatrick, KCSI	1892
William Mackworth Young, CSE	1897
Sir C M Rivaz, KCSI	1902
Sir D C J Ibbetson, KCSI, resigned 22nd January 1908	1907
T G Walker, CSE (offg)	1907
Sir Louis W Dane, KCI, CSE	1908
James McCrone Douie (offg)	1911
Sir M L O'Dwyer, KCSI	1913
Sir Edward Maclagan	1918

• Burma. •

The Province of Burma lies between Assam on the North-West and China on the North-East, and between the Bay of Bengal on the West and South-West and Siam on the South-East. Its area, including the district of Putao constituted in February 1914, is approximately 270,000 square miles of which 172,000 are under direct British Administration, 31,000 belong to independent and 67,000 to semi-independent Native States. The main geographical feature of the country is the series of rivers and hills running fan-like from North to South with fertile valleys in between, widening and flattening out as they approach the Delta. Differences of elevation and rainfall produce great variations in climate. The coastal tracts of Arakan and Tenasserim have a rainfall of about 200 inches, the Delta less than half that amount. The hot season is short and the monsoon breaks early. The maximum shade temperature is about 96° the minimum about 60°. North of the Delta the rainfall decreases rapidly to 30 inches in the central dry zone which lies in a "rain shadow" and has a climate resembling that of Bihar. The maximum temperature is twenty degrees higher than in the wet zone, but this is compensated by a bracing cold season. To the north and east of the dry zone lie the Kachin hills and the Shan plateau. The average elevation of this tableland is 3,000 feet with peaks rising to 9,000. Consequently it enjoys a temperate climate with a rainfall of about 70 inches on the average. Its area is over 50,000 square miles. There is no other region of similar area in the Indian Empire so well adapted for European colonization. The magnificent rivers, the number of hilly ranges (Yomas) and the abundance of forests, all combine to make the scenery of Burma exceedingly varied and picturesque.

The People

The total population of Burma at the census of 1911 was 12,115,217. Of this total, 7,642,204 are Burmans, 996,420 Shans, 919,641 Karens, 239,953 Kachins, 306,486 Chins, 344,123 Arakanese and 320,629 Talangs. There is also a large alien population of 108,877 Chinese and about 600,000 Indians, while the European population is 24,355.

The Burmans, who form the bulk of the population, belong to the Tibetan group and their language to the Tibeto-Chinese family. They are essentially an agricultural people, 80 per cent of the agriculture of the country being in their hands. The Burmese, and most of the hill tribes also, profess Buddhism, but Animism, or the worship of nature spirits is almost universal. The interest taken by the Burmese in the course of the war, their response to the call for recruits and their generous contributions to war loans and charitable funds seem to show that their apathy towards the government of the country is giving way to an intelligent loyalty to British rule. In appearance the Burman is usually somewhat short and thick set with Mongolian features. His dress is most distinctive and exceedingly comfortable. It consists of a silk headkerchief

bound round his forehead, a loose jacket on his body and a long skirt or loongyi tied round his waist, reaching to his ankles. The Burman women, perhaps the most pleasing type of womanhood in the East, lead a free and open life, playing a large part in the household economy and in petty trading. Their dress is somewhat similar to the man's minus the silk kerchief on the head, and the loongyi is tucked in at the side instead of being tied in front. A well-dressed and well-groomed Burmese lady would, for grace and neatness, challenge comparison with any woman in the world.

Communications

The Irrawaddy, and to a less extent the Chindwin, afford great natural thoroughfares to the country. At all seasons of the year these rivers, especially the Irrawaddy, are full of sailing and steam craft. In the Delta the net-work of waterways is indeed practically the only means of communication. The Irrawaddy Flotilla Company, with a fine fleet of mail, cargo and ferry boats, gives the Irrawaddy and the Delta rivers and creeks a splendid river service.

The Burma Railways Company has a length of 1,600 miles open line. The principal lines are from Rangoon to Mandalay, from Sagaing to Myitthina, the most northern point in the system, the Rangoon-Prome line, and the Pegu-Martaban line, which serves Moulmein on the further bank of the Salween River. An important branch line runs from Thazi on the main line across the Meiktila and Myingyan Districts to Myingyan Town on the Irrawaddy. Another branch goes from Sagaing on the Irrawaddy to Alon on the Chindwin. A small branch on the Sagaing-Myitthina line runs from Naba to Katha on the Irrawaddy. A branch on the right bank of the Irrawaddy runs from Bassein to Kyaukse. A ferry at Henzada connects this branch with another branch running from Lepadan on the Prome line to the left bank of the Irrawaddy at Tharawaw. An important line, the Southern Shan States Railway, is open as far as Aungmye, 7 miles beyond Kalaw, the future hill-station of the province, and 70 miles from Thazi, the junction with the Rangoon-Mandalay main line. The new line will end thirty miles further east at Yawngwe, the principal town in the rich valley of the Nam Pulu. The Northern Shan States railway runs from Myohaung Junction, 3 miles south of Mandalay, to Lashio.

The length of metalled roads is nearly 2,000 miles and of unmetalled roads nearly 11,000. The number of roads is for a rich province like Burma quite inadequate. One of the most urgent needs of the Province is a very generous extension of roads both metalled and unmetalled. The newly-constituted Committee on Roads and Communications will no doubt effect rapid improvement when funds become available. The imperial grant of 50 lakhs spread over four or five years went a very little way towards making good deficiencies, and the proposal to provide funds by means of a tax on rice exports was not approved.

A revision of the Provincial settlement is urgently required. No arrangement can be satisfactory which does not recognize the claim of Burma, as a new and undeveloped country, to separate treatment. She is taxed far more highly than any other province and her surplus should be used to a far greater extent than hitherto for capital expenditure on development, and not swept into the Imperial coffers.

Industry

Agriculture is the chief industry of the province and supports nearly three fourths of the population. The net total cropped area is 14½ million of acres, which more than half a million acres, are cropped twice. Irrigation works supply water to 1½ million acres. The main crop is paddy, of which some seven million tons are produced, and two and three quarter million tons of rice are available for export. In 1915-16 the actual exports were lower than in any of the previous nine years except 1911-12 and the price realized six crores of rupees below the figure for 1913-14. In 1916-17, though rates for tonnage to Europe rose as high as £14 and never fell below £7-10-0, compared with an average rate of £15-10 for the four years preceding the war exports of rice and paddy rose by over 50,000 tons to 2,243,204, valued at Rs 22,16,80,000 or about two and a half crores more than in 1915-16. India took nearly half the export. Rice forms 50 per cent of the total exports. Over 8,000 tons of cotton are produced, 106,000 tons of groundnuts, and 90,000 tons of castor oil. Maize (35,000 tons) and millet (79,000 tons) are the other chief crops.

Forests play an important part in the industrial life of the Province. The forest reserves cover nearly 30,000 square miles, while unclassified forests are estimated at about 114,000 square miles. Government extracts some 80,000 tons of teak annually, private firms of whom the Bombay Burma Trading Corporation and a Steel Brothers are the chief, extract over 40,000 tons. Other timber extracted by purchaser amounts to nearly 300,000 tons and firewood 70,000 tons. The gross revenue from forests is 127 lakhs of rupees, the net revenue 76 lakhs.

The war has given a great impetus to the exploitation of the mineral resources of the country and there has been a rapid increase in the number of mines. Wolfram and tin mines in Tenasserim have especially developed. Government has aided their development by the appointment of special officers, the importation of labour and the construction of roads. Nearly 4,000 tons of wolfram worth seventy-three lakhs of rupees are now produced annually and the output grows steadily. Burma is the chief source of the world's supply of this important mineral. The output of tin ore has risen in seven years from less than a hundred tons to five hundred tons, valued at seven lakhs of rupees. The Southern Shan States contribute over two fifths of the total. Silver, lead and zinc are extracted by the Burma Mines Company at Bawdwin in the Northern Shan States. Copper in small quantities is also found there. There are small deposits of Molybdenite in Tavoy and Mergui and of platinum in Myithyina. Antimony

is found in large quantities, in Maberlet district in an area at present too difficult of access for profitable working. The annual output is about 14,000 tons of lead worth nearly fifty lakhs of rupees, 800,000 ounces of silver worth fourteen lakhs, and over 3,000 tons of zinc ore valued at Rs 85,000. The output of precious stones from the ruby mines has declined since the war began, but the stones won annually are still worth over five and a half lakhs. Gold dredging in the Muthyina district has proved unprofitable. The latest returns show only 1,900 ounces as the result of a year's work and the company will shortly be wound up. From the mines in the Hukong valley jade and amber worth little over a lakh and a half are won. Next in importance for war purposes is wolfram and far exceeding it in commercial value is petroleum. The oldest and largest oil field in the province is at Yanamayang in Magwe district where the Purani Oil Company has its chief wells. But borings in other districts have shown that the oil bearing strata extend over the whole of the dry zone and the output from the smaller fields in Myingyan, Pakokku and Imbu districts is now considerable while the wells in Thavimyo and Promé districts are also showing satisfactory returns. The annual output is three hundred million gallons worth Rs 170 lakhs. Two-thirds of the total production comes from the Yanamayang field, whence it is carried 100 miles in pipes to the oil refineries at Siam on the Irawaddy river. The revenue from minerals is roughly Rs 35 lakhs.

The area under rubber is 60,000 acres. The plantations are young and as the trees come into bearing production increases rapidly. The exports of rubber have more than doubled in two years and in 1916-17 exceeded 1,000 tons. But the planting of new ground is not on a scale to meet the demands for rubber, and Government has endeavoured by free grants of suitable land to stimulate planting. On this as on other industries of Burma the mischievous activities of the company promoter during the great "boom" cast a blight from which it is only just recovering. The bulk of the rubber is grown in Tenasserim division, but there are large plantations near Rangoon and in the wet zone of Upper Burma near Myithyina.

Manufactures

There are less than 500 factories, over three-fifths of which are engaged in milling rice and over one fifth are sawmills. The remainder are chiefly cotton ginning mills, oil mills for the extraction of oil from groundnuts, and oil refineries connected with the petroleum industry. The average daily number of operatives is under 70,000. At the Census of 1911, 469,743 or only 6.6 of the total population were engaged outside agriculture and production.

As is the case in other parts of the Indian Empire, the imported and factory made article is rapidly ousting the home-made and indigenous. But at Amarapura in the Mandalay District a revival has taken place of hand silk weaving. Burmese wood-carving is still famous and many artists in silver still remain, the finish of whose work is sometimes very fine. Bassein and Mandalay parasols are well known and much

admired in Burma. But perhaps the most famous of all hand-made and indigenous industries is the lacquer work of Pagan with its delicate patterns in black, green and yellow traced on a ground work of red lacquer over bumboo. A new art, the making of bronze figures. The artists have gone back to nature for their models, breaking away from the conventionalized forms into which their silver work had crystallized, and the new figures display a vigour and life that make them by far the finest examples of art the province can produce.

Trade

The total value of the foreign trade in 1916-17 was 3,139 lakhs, an increase of 18 per cent compared with the previous year but 850 lakhs below the returns for the best year before the war. Imports amounted to 1,185 lakhs or 9 per cent more than in the previous year. Rangoon, the only port with facilities for distribution, took 89.97 per cent of the foreign trade and 82.47 of the Indian trade. Indian trade rose from 2,631 to 2,805 lakhs. The net customs duty was 165½ lakhs or 26 per cent more than in 1915-16. The shortage of shipping and the enormous cost of freight continued to hamper trade. Only articles of export required for war purposes, such as lead, wolfram, rubber and cotton, shew any marked increase. The exports of rice and paddy to foreign countries totalled 1,215,277 tons, 25 per cent more than in the previous year, but over 40 per cent less than in 1912-13. Increase of prices accounts for a considerable part of the increase of total trade, but after allowances have been made for the inflation of prices it is clear that there was a great recovery during the year.

The most important item of merchandise imported into Rangoon is manufactured cotton, which accounts for 32 per cent of the total import trade. These imports are valued at Rs 376 lakhs. In 1915-16 the United Kingdom took 41 per cent and the rest of the British Empire 26 per cent of the total import and export trade of the province.

Administration

In 1897 the Province, which had formerly been administered by a Chief Commissioner, was raised to a Lieutenant-Governorship. The head of the Province is therefore now the Lieutenant-Governor. He has a Council of seventeen members, one of whom is elected by the Burma Chamber of Commerce, one by the Rangoon Trades Association and the remaining fifteen are nominated by the Lieutenant Governor. Not more than seven members may be official, the rest must be non-officials, and at least four must be selected from the Burmese population, one from the Indian and one from the Chinese community.

Burma is divided administratively into Upper Burma (including the Shan States and Chin Hills) and Lower Burma. The Shan States are administered by the Chiefs of the States, subject to the supervision of the Superintendents in the case of the Northern and Southern Shan States, and to the supervision of the Commissioners of the adjoining Divisions in the case of the other States. The

Civil, Criminal and Revenue administration is vested in the Chief of the State, subject to the restrictions contained in the sanad. The law administered is the customary law of the State.

The Chin Hills are administered by a Superintendent.

Under the Lieutenant-Governor are eight Commissioners of divisions, four in Upper and four in Lower Burma. Commissioners in Upper Burma and the Commissioner of the Arakan Division are ex-officio Sessions Judges, but the other three Commissioners have been relieved of all judicial work.

Under the Commissioners are 40 Deputy Commissioners in charge of districts including the Police officers in charge of the Hill Districts of Arakan and the Salween District, who exercise the powers of a Deputy Commissioner. Deputy Commissioners are also District Magistrates, Collectors, and Registrars, except in Rangoon, where there is both a District Magistrate and a Collector Subordinate to the Deputy Commissioner are Assistant Commissioners. Extra Assistant Commissioners and township officers, called Mrooks. In the villages are the village headmen, Thugyis, assisted in Lower Burma by the Seelings (rural policemen in charge of ten houses). The revenue administration is controlled by a Financial Commissioner assisted by two Secretaries. Subordinate Departments are in charge of a Commissioner of Settlements and Land Records, a Director of Agriculture, a Superintendent of the Civil Veterinary Department and a Registrar of Co-operative Credit Societies.

Justice

The administration of Civil and Criminal Justice is under the control of the Chief Court of Lower Burma with five judges, and of the Judicial Commissioner, Upper Burma, with an Assistant Judicial Commissioner. There are seven Divisional and eight District Judges. There are also separate Provincial and Subordinate Judicial Services. Divisional Judges are also Sessions Judges. The Chief Court at Rangoon is the highest Civil Court of appeal and the highest court of Criminal appeal and revision in Lower Burma. It is also the High Court for the whole of Burma (including the Shan States) where European British subjects are concerned. It is the principal Civil and Criminal Court of original jurisdiction for Rangoon Town and hears appeals from all sentences of Courts and magistrates exercising jurisdiction in Rangoon Town.

In Criminal and Civil matters the Judicial Commissioner of Upper Burma exercises the power of a High Court for appeal, reference and revision, except in respect of criminal cases in which European British subjects are concerned.

All village headmen have limited magisterial powers and a considerable number are also invested with civil jurisdiction to a limited extent.

In pursuance of the policy of decentralization steps were taken in 1917 to restore to the village headmen the power and influence which they possessed in Burmese times before the

centralizing tendencies of British rule made them practically subordinate officers of the administration

Municipalities.

The Rangoon Municipality is the most important, with an income of Rs 50 62 lakhs and an expenditure of Rs 43 95 lakhs. The Chairman is a member of the Indian Civil Service of Deputy Commissioner's rank. The members of the Committee are elected by wards.

There are 44 minor Municipalities, of which the most important are those at Mandalay and Moulmein. The average incidence of Municipal taxation is less than Rs 3, but in Rangoon it reaches nearly Rs 12.

Local Funds

No Local Boards or District Boards exist in Burma. But in Lower Burma there are District Cess Funds, derived mostly from a 10 per cent cess on collections of ordinary local revenue and from collections from markets, ferries, slaughter houses, etc. The total receipts exceed Rs 43 lakhs.

In Upper Burma there are District Funds. They are derived from market, ferry and license fees and occasional grants from Provincial revenues. The total revenue exceeds Rs 12 lakhs.

There are 7 Cantonment Funds, 19 Town Funds and, excluding the Rangoon Port Trust, 6 Port Funds.

Finance

In Burma, as in other Provinces, the finances are based on a "Provincial Settlement," which came into force on the 1st April 1907. The Government of India retains in the first place the entire profits of the commercial departments, such as Posts and Telegraphs, and in the second place all the revenue where the 'locale' is no guide to its true incidence, such as the net receipts from Customs, Salt and Opium. But as the income from these sources is inadequate for the purpose of meeting the cost of the Imperial Services, special arrangements are made as with other Provinces for the division of the remaining sources of revenue between Imperial and Provincial Funds.

In 1910-1911, as a result of the Report of the Decentralisation Committee, modifications were introduced into the Settlement. Briefly, the Local Government retains 5 8ths of the net Land Revenue instead of a half, and the whole of the net forest revenue. Stamps, Excise and Income tax receipts are divided equally between Imperial and Provincial revenues. The unfairness of the Provincial settlement is disguised by the inclusion, under the head of Land revenue, of capitation taxes amounting to nearly a crore of rupees. This is a tax peculiar to Burma and should be entirely provincial. The injustice of the existing arrangement is redressed by contributions from Imperial revenues, which enable the Local Government to remain solvent (see below). But it is very unsatisfactory form of finance that robs a province of what are rightly its own revenues and remedies the injustice by means of dols.

The following figures show the gross revenue and expenditure for 1916-17 —

	Receipts	Expenditure
	Rs	Rs
Imperial	429 29 lakhs	61 62 lakhs
Provincial	593 31 "	559 06 "
District Funds	55 22 "	56 62 "
Municipalities	105 56 "	105 58 "
Other Funds	83 68 "	89 75 "

The Imperial Government makes a fixed annual assignment to the Burma Government. Under the settlement of 1911 this assignment was fixed at Rs 12 90 lakhs. The total contributions from Imperial Funds during the year 1917-18 amounted to Rs 46 93 lakhs. From April 1st, 1915, onwards the Government of India has allotted an additional recurring grant of Rs 10 11 lakhs to the province, and has further guaranteed to the province a minimum aggregate of revenue advancing by Rs 8 lakhs annually until 1932. No payments under this guarantee are to be made till after the war but it will have retrospective effect from the year 1911-12. The new financial arrangements proposed in the Montagu-Chelmsford scheme will no doubt up to all these arrangements.

Public Works

This Department is administered by two Chief Engineers who are also Secretaries to Government in the Public Works Department. There are eight Superintending Engineers (including one for Irrigation and a Sanitary Engineer), 8 Executive Engineers and Assistant Engineers. A Consulting Architect is attached to Head Quarters.

There are four Major Irrigation Works—Mandalay, Shwabo and Mon Canals and the Ye U canal in the Shwabo District. These irrigate nearly 400,000 acres. Minor irrigation works maintained by the department supply water to another 400,000 acres, and a large area is supplied with water from minor works maintained by the villagers themselves. The area in lower Burma protected from floods and thrown open to cultivation by means of embankments is nearly 800,000 acres.

Police

The Police Force is divided into Civil, Military and Rangoon Town Police. The first two are under the control of the Inspector-General of Police, the latter is under the orders of the Commissioner of Police, Rangoon, an officer of the rank of Deputy Inspector General.

There are four other Deputy Inspectors-General, one each for the Eastern and Western Range, one for the Railway and Criminal Investigation Department and one for the Military Police.

The sanctioned strength of the Civil Police Force at the end of 1916 was 1,363 officers, and 14,378 men, but the numbers were 42 officers and 590 men short of the sanctioned strength. The strength of the Military Police on the 1st January 1917 was 16,693 officers and men. The Rangoon Town Police stand at 102 officers and 1,246 men.

A special feature of Burma is the Military Police. Its officers are deputed from the Indian Army. The rank and file are recruited from natives of India with a few Kachins, Karens and Shans. The experiment of recruiting Burmese on a small scale has been successful. The organisation is military, the force being divided into battalions. The object of the force is to supplement the regular troops in Burma. Their duties, apart from their military work is to provide escorts for specie, prisoners, etc and guards for Treasuries, Jails and Courts. During the year 1916 the Military Police furnished 2,641 volunteers who were drafted into Indian regiments on active service, making 5,214 since war began. This number has been raised to over 7,000 in 1917.

Education

At the head is the Director of Public Instruction with an Assistant Director. There are 5 Inspectors of Schools belonging to the Imperial and 3 belonging to the Provincial Service, and 7 Assistant Inspectors and one Assistant Inspector belonging to the Provincial Service. The Rangoon College is staffed by a Principal and nine Professors drawn from the Imperial Service with three from the Provincial Service. Outside the Education Department is the Educational Syndicate, which holds certain examinations and serves as an advisory body on educational questions referred to it by Government. As system of Divisional Boards for the management of vernacular education is now in operation, and District Boards are under consideration.

Pending the establishment of the Burma University at the end of the war, the Rangoon College and the Baptist College are affiliated to the Calcutta University. Under Government there are—

An Arts College, Law School, Reformatory School, School of Engineering, Medical School, Veterinary Training School, Apprentice School, High School for Europeans, High School at Iwunggyi for the sons of Shan Chiefs, 5 Normal Schools, 18 Anglo Vernacular High Schools, and 19 Anglo Vernacular Middle Schools.

Aided Schools, managed chiefly by Christian Missions, include 31 European Schools, 7 Normal Schools and 134 Anglo-Vernacular High and Middle Schools. The number of schools managed by Buddhist Societies is steadily increasing.

A remarkable feature of education in Burma is the system of elementary education evolved, generations ago, by the genius of the people. Nearly every village has a monastery (hpoongyi kyaung), every monastery is a village school and every Burman boy has, in accordance with his religion, to attend that school, shaving his head and for the time wearing the yellow robe. At the hpoongyi kyaungs the boys are taught reading and writing and an elementary native system of arithmetic. The result is that there are very few boys in Burma who are not able to read and write and the literacy of Burman men is 112 per mille.

Of 9,000 Vernacular Schools registered under the grant in aid rules and subject to regular in-

spection more than one third are Monastic Schools.

Another feature of education in Burma is the excellent work of the American Baptist Mission, which has established schools in most of the important towns in Burma, as well as a College in Rangoon.

The Imperial Education Commission which sat in 1916-17 drew attention to the fact that considerably more than half the A V Schools in the province are controlled by Missions and nearly half by foreign agencies.

Medical

The control of the Medical Department is vested in an Inspector-General of Civil Hospitals. Under him are 41 Civil Surgeons. There is also a Sanitary Commissioner, two Deputy Sanitary Commissioners, an Inspector-General of Prisons, three whole time Superintendents of Prisons, a Chemical Examiner and Bacteriologist and a Superintendent of the Lunatic Asylum.

A Civil Surgeon is in charge of each District, while at the summer Head Quarters of Maymyo there is a special Civil Surgeon.

The total number of Hospitals and Dispensaries was 282 at the end of March 1916. The Rangoon General Hospital is perhaps the finest in the East.

The Pasteur Institute was opened in Rangoon in July 1915. The Director is a senior member of the Indian Medical Service.

The total number of patients treated in 1916 was nearly 2 millions.

The expenditure on hospitals and dispensaries in 1916 was 18 lakhs, of which sum Rs 60,800 only were subscriptions and donations.

Administration

Lieutenant Governor, Sir Reginald Craddock, K C S I

Private Secretary, Major W L Mende, I A

Aide de Camp, Lt L C Graves

Honorary Aide de Camp, Lt Col J L W French-Mullen, O I E

Indian Aides de Camp, Hon Capt Muzaffar Khan, *Sardar Bahadur*, Hon Capt Amar Singh, *Rai Bahadur* Subadar Maung Aung Bwin

LEGISLATIVE COUNCIL OF THE LIEUTENANT GOVERNOR

Officials

W J Keith

Walter Francis Rice,

H Thompson

Charles M Webb, I C S

C. H. Wollaston

Non Officials

Dr Nasarwanji Nowroji Pirakh
 Lim Chiu Tsong
 Sir Sao Mawng, C I F
 Abdul Karim Abdul Shakur Jamal, C I I
 Francis Foster Goodliffe
 Maung Po Tha
 Dr Sam Crombie Po, M D
 E O Anderson
 J E Du Bern
 Maung Nyun

SECRETARIAT

Chief Secretary, W F Rice, C S I, I C S
 Revenue Secretary, W J Keith
 Secretary, P W L, C H Wollaston
 Officialing Joint Secretary, P W D, B M
 Samuelson, C I I
 Financial Commissioner, H Thompson
 Senior Registrar, S C Buttery

Miscellaneous Appointments

Settlement Commissioner and Director of Land
 Records, R L V Arbuthnot
 Director of Agriculture, Thomas Couper, M A,
 I C S
 Consulting Architect, T O Foster, F R I B A
 Superintendent and Political Officer, Southern
 Shan States, G C B Stirling
 Superintendent and Political Officer, Northern
 Shan States, H A Thornton
 Director of Public Instruction, J M S Hunter,
 M A
 Inspector General of Police, Lt Col H Des
 Voeux

Chief Conservator of Forests, C G Rogers
 Inspector General of Civil Hospitals, Col
 Percy Charles Hutchinson Strickland
 Sanitary Commissioner, Lt Col C L Williams
 Inspector General of Prisons, Major H H G
 Knapp
 Commissioner of Excise, Lieut Colonel T L
 Ormiston
 Accountant General, A M Brigstocke, I C S
 Postmaster General, G W Wilbot

Chief Commissioners of Burma

Lieut Colonel A P Phayre, C B	1862
Colonel A Latche, C S I	1867
Lieut Colonel R D Ardagh	1870
The Hon Ashley Eden, C S I,	1871
A R Thompson, C S I	1875
C U Atchinson, C S I	1878
C I Bernard, C S I	1880
C H I Crothwaite	1883
Sir C I Bernard, K C S I	1886
C H I Crothwaite, C S I	1887
A P MacDonnell, C S I (a)	1889
Alexander Mackenzie, C S I	1890
D M Smeaton	1892
Sir I W R Iryer, K C S I	1893
(a) Afterwards (by creation) Baron MacDonnell	Baron

Lieutenant Governors of Burma

Sir I W R Iryer, K C S I	1897
Sir H S Barnes, K C S I, K C V O	1903
Sir H T White, K C I I	1903
Sir Harvey Adamson, Kt, K C S I, I L D	1910
Sir Harcourt Butler, K C S I, C I E	1915
Sir Reginald Craddock	1917

Bihar and Orissa.

Bihar and Orissa lies between 19°-02' and 27°-30' N latitude and between 82°-31' and 88°-26' E longitude and includes the three provinces of Bihar, Orissa and Chota Nagpur, and is bounded on the north by Nepal and the Darjeeling district of Bengal, on the east by Bengal and the Bay of Bengal, on the south by the Bay of Bengal and Madras, and on the west by the United Provinces of Agra and Oudh and the Central Provinces.

The area of the British territories which constitute the Lieutenant-Governorship of Bihar and Orissa is 83,181 square miles inclusive of the area of large rivers. In addition to the districts which are directly under British rule, there are two groups of petty States which lie to the south and south-west of the Province and which under the names of the Tributary and Feudatory States of Orissa and the Political States of Chota Nagpur are governed each by its own Chief under the superintendence and with the advice of the Commissioner of the nearest British Administrative division assisted, in the case of the Orissa States, by a Political Agent. The area of these territories is 28,648 square miles and as it is usual to include them when speaking of Bihar and Orissa the area of the whole Province may be stated at 111,829 square miles. Two of the provinces of the Lieutenant-Governorship of Bihar and Orissa, viz. Bihar and Orissa, consist of great river valleys, the third, Chota Nagpur, is a mountainous region which separates them from the Central Indian Plateau. Orissa embraces the rich deltas of the Mahanadi and the neighbouring rivers and is bounded by the Bay of Bengal on the south-east and walled in on the north-west by the hilly country of the Tributary States. Bihar lies on the north of the Province and comprises the valley of the Ganges from the spot where it issues from the territories of the Lieutenant Governor of the United Provinces of Agra and Oudh till it enters Bengal near Rajmahal. Between Bihar and Orissa lies Chota Nagpur. Following the main geographical lines there are five Civil Divisions with head-quarters at Patna, Muzaffarpur (for Tirhut), Bhagalpur, Cuttack (for Orissa) and Ranchi (for Chota Nagpur).

The People

The temporary head-quarters of Government are at Ranchi in Chota Nagpur, while the permanent Capital at Patna is nearing completion, the High Court, Government House and the Secretariat being already occupied. Various residences for the officials and quarters for the ministerial officers remain to be built. The new capital which lies between the Military Cantonment of Dinapore and the old civil station of Bankipore is known as 'Patna', the old town being called 'Patna City'. The Province has at present no hill station. Enquiries are being made and records taken at Netarhat, an extensive plateau elevation 3,700 feet, 90 miles over west of Ranchi, where climatic conditions closely resemble Pachmarhi.

The Province has a population of 36,435,293 persons which is very little less than that of France and rather more than that of the Bombay Presidency. The province is almost entirely rural, no fewer than 966 per mile of the population living in villages. Even so with 344 persons per square mile, Bihar and Orissa thus more thickly populated than Germany. There are only three towns which can be classed as cities, namely, Patna, Gaya and Bhagalpur. During the last thirty years the population of Patna, the capital designate, has been steadily diminishing. Hindus form an overwhelming majority of the population. Though the Muhammadans form less than one tenth of the total population they constitute more than one-fifth of urban population of the province. Animists account for 7 per cent. These are inhabitants of the Chota Nagpur plateau and the Santal Parganas, the latter district being a continuation of the plateau in a north easterly direction.

Industries *

The principal industry is agriculture, Bihar, more especially North Bihar, being the "Garden of India". Rice is the staple crop but the spring crops, wheat, barley, and the like are of considerable importance. It is estimated that the normal area cultivated with rice is 15,615,100 acres or 48 per cent of the cropped area of the Province. Wheat is grown on 1,121,800 million acres, barley on 1,411,800 acres, maize or Indian-corn on 1,634,600 acres, the latter being an autumn crop. Oilseeds are an important crop, the cultivation having been stimulated by the demand for them in Europe. The exports in various kinds of oilseeds amounted in 1915-16 to 3,622,788 maunds valued at Rs 1,08,96,484. It is estimated that 1,932,300 acres of land are annually cropped with oil seeds in the Province. There is irrigation in Shahabad, Gaya, Champaran and Muzaffarpur districts in Bihar and in Balasore and Cuttack in Orissa. The Indigo industry had before the war been steadily on the decline, the total area sown having decreased from 342,000 acres in 1896 to 109,600 acres in 1911. The principal cause of this was the discovery of the possibilities of manufacturing synthetic or chemically prepared indigo on a commercial scale, a process chiefly carried out in Germany. Owing, however, to the stoppage of supplies from Germany the value of natural indigo has risen enormously and the area under cultivation has also risen from 38,500 to 80,600 acres and the total yield has increased from 8,181 factory maunds to 16,292. In the district of Purnea and in Orissa, and parts of the Tirhut Division jute is grown, but the acreage varies according to the price of jute. Thus in 1914-15 330,100 acres were under cultivation in 1915-16 only 188,100. All the districts of Bihar, with the exception of Purnea, are liable to famine. The last serious famine was in 1895-96. In any year in which monsoon currents from either the Bay of Bengal or the Arabian Sea are unduly late in their arrival or cease abruptly before the middle of September the agricultural situation is very grave. It may

* The figures given in this paragraph relate to British territory only

be said that for Bihar the most important rainfall is that known as the *Patna*, due towards the end of September or up to middle of October. Rain at this time not only contributes materially to an increased outturn of the rice crop but also provides the moisture necessary for starting the spring or *rabi* crop.

Manufactures

Opium was formerly, with indigo, the chief manufacture product of Bihar, but in consequence of the agreement with the Chinese Government the Patna Factory has been closed. At Monghyr the Peninsular Tobacco Company have erected one of the largest cigarette factories in the world and as a result tobacco is being grown much more extensively. There are two important iron works in the Singhbhum District. Messrs. Tata & Co.'s Iron and Steel Works at Sakchi and the Bengal Iron and Steel Company at Dhanbad. The net profit of the Tata Iron Works showed a remarkable rise from Rs. 24 lakhs to Rs. 65 lakhs for the year ending June 30th 1916. Both these works possess considerable economic possibilities and are likely to have a far reaching effect on the iron and steel trade of India in the future. The Cape Copper Co. are also opening up copper mines at the Bakhr Hills in the same district. The amount of Copper Ore extracted in 1915-16 was 8,010 tons. But by far the most important of the mineral industries in the province is that concerned in the raising of coal. The coalfields in the Manbhum District have undergone an extraordinary development in the past twenty years. The importance of the industry may be said to date from the opening of the railway from Barakar to Dhanbad and Katras in 1891. In 1891 the outturn of all the mines in the district was only 126,686 tons. In 1895 it rose to 1,281,204 tons, the enormous increase being almost entirely from the Jharia field. In the two succeeding years there was a set back, but from 1898 there was a steady rise in the outturn which first touched two million tons in 1901. In 1903 the outturn had swelled to nearly three million tons and in 1906 to nearly four millions, in 1907 over 5,800,000 tons were raised and in the following year no less than seven million tons. By 1914-15 the production of Indian coal had been raised to 16,464,000 tons valued at Rs. 586 lakhs. Of this total 56 per cent was raised in the Jharia fields and 30 per cent from the Ramgarh coal fields of Bengal. The entrance of the Bengal Nagpur Railway into the Jharia field in 1904, and the subsequent extension of various small loops and branches, besides innumerable sidings from both systems, the doubling of the line from Barakar to Dhanbad and the opening of the section of the Grand Chord of the East Indian Railway from Dhanbad to Gomoh have all contributed to this rapid development. Giridih in Hazaribagh is also the centre of a considerable coal mining industry containing, as it does, mines owned and worked by the East Indian Railway Company. The Bokaro Ramgarh field in the same district is likely to be of great economic importance as soon as the area is fully opened up by the railway now under construction. It immediately adjoins the Jharia field across the Hazaribagh border. There is a large undeveloped coal

supply, it is believed in the Districts of Palamau and Hazaribagh. There are now 34 collieries in this Province with an output of 6,711,356 tons. The war has demonstrated the great value of the mica mines in Hazaribagh and Gaya which are now entirely controlled by Government and the output from which has considerably increased under the management of an officer deputed from the Geological Department.

Administration

The Province is administered by a Lieutenant Governor in Council. The Lieutenant Governor is appointed by the Crown and is a senior member of the Indian Civil Service. He is assisted by a Council of three members, two of whom are drawn from the Indian Civil Service, while the third, in practice, is an Indian. Each member takes charge of certain departments and in the event of any difference of opinion regarding inter departmental references the matter is decided in Council. In practice all important cases are submitted through the member concerned to the Lieutenant Governor.

The unit of executive administration is the District. The District Officer is styled District Magistrate and Collector, except in the Scheduled districts where he is known as the Deputy Commissioner. The ordinary district jails are placed in charge of a Superintendent usually the Civil Surgeon while the Magistrate pays periodical visits of inspection. All District Officers are *ex officio* Registrars, and as *ex officio* Chairmen of the District Boards they have control over primary education and are charged with the execution and administration of all local public works. In a word, the District Officer is the executive chief and administrator of the tract of country committed to him. As District Magistrate he is also local head of the magistracy and, as such, competent to try all cases, except the more important which are sent for trial at the Sessions, but except in the Scheduled districts he seldom presides in Court, and his share in this part of the administration is practically confined to the distribution of work, the hearing of petty appeals and the general superintendence of his subordinates. The latter combine revenue with magisterial functions and as Deputy Collectors exercise under his control many of the powers of a Collector. The police, by whose aid he carries on the criminal administration, have as their local superior a Superintendent, who in all matters, except those concerning the discipline and internal economy of the force, has to carry out such instructions as he receives from the District Magistrate. The Sub divisional Officers, who are Joint, Assistant and Deputy Magistrates in charge of portions of districts, occupy, to a great extent, in their own jurisdictions, the position of the District Officer, except in respect of the police, over whom they have only judicial and no executive control. There are 21 Districts.

Above the District Magistrates are the Divisional Commissioners. Their duties are principally those of supervision. In almost all matters they exercise a general superintendence, and especially in the Revenue Department they control the Collectors' proceedings. Commissioners are the channels of communication between the local officers and Government,

sitting, collecting and bringing together in a compact form the information they receive. In recent years the Commissioner forms a Court of appeal and in this and similar matters subject to the order of the Board of Revenue. With this exception he is in subordination to Government direct.

The Civil Secretary consists of the Chief Secretary, who is in charge of the Political, Appointment and Education Departments, the Revenue and Judicial Secretary, the Municipal and Municipal Secretary and their three Under Secretaries.

Finance

The Province of Bihar and Orissa was formed with five divisions, detached from the old province of Bengal with effect from the 1st April 1912. The old arrangements made with the Government of Bengal regarding the financial administration of the Province therefore ceased to apply from that date. A fresh arrangement has, however, been made, with the approval of the Secretary of State. As the method adopted was in some measure tentative and provisional, a temporary settlement for a period of three years only has been effected. Owing to the war it has been found necessary to continue the provisional settlement for the present. Under the terms of this settlement the whole of the receipts under the heads of Interest, Forest, Registration, Courts of Law, Jail Police, Ports and Pilgrage, Education, Medical and superannuation etc. have been made over entirely to the local Government together with their corresponding charges. In addition to these, it receives three-fourths of the receipts from excise, the whole of the Land Revenue collected from Government Estates, one-half of the receipts under all other sub-heads excepting recoveries from zamindars and rates on account of survey and settlement in Bihar and other similar special surveys and the whole of the receipts under Scientific and other Minor Departments.

The only expanding items of revenue are Excise and Stamps. The Provincial Budget for 1918-19 shows an opening balance of Rs. 1,59,10,000. Receipts Rs. 3,17,97,000, Expenditure Rs. 5,67,16,000, Closing Balance Rs. 1,19,91,000. The reduction in the balance is primarily due to the construction of the new capital at Patna.

Public Works

The Public Works Department in the Province of Bihar and Orissa consists of two branches, viz. — (1) Roads and Buildings, and (2) Irrigation and Marine, which also deals with railways. Each branch has a Chief Engineer, who is also Secretary to the Local Government with an Engineer Officer as Under Secretary under him. There is also a non-professional Assistant Secretary, a Consulting Architect and a Sanitary Engineer, who works under a Sanitary Board. The electrical work of the Province is carried out by an Electrical Inspector and a staff of subordinates.

The Roads and Buildings Branch consists of two Circles in charge of two Superintending Engineers who control the Public Works Divisions held by the Executive

Engineers for the execution of Imperial and Provincial works. The Superintending Engineer are also the Inspectors of Works under the Local Self Government Act in respect of all local works of the District Boards and, in this capacity, are the professional advisers of the Chairman and of the Divisional Commissioner who control the operation of the Boards. They also supervise all works carried out by the District Boards.

The Irrigation branch is composed of three Circles, each of which is in charge of a Superintending Engineer. In the Irrigation Circles, the Executive Engineers carry out the works of the Roads and Buildings Branch, within the limits of their divisions, in addition to their Irrigation duties. The Superintending Engineers of Irrigation Circles also act as Inspectors of Works in regard to local works in the districts in their Circles. In the Sone and Orissa Circles there are two Revenue Divisions under Deputy Collectors who deal with the assessment and collection of water rates on the Orissa and Sone Canals under the control of the Superintending Engineer.

Justice

The administration of justice is controlled by the High Court of Judicature recently established at Patna. In the administration of civil justice by the High Court are the District Judges as Courts of Appeal, the Subordinate Judges and the Munsiffs. The jurisdiction of a District Judge or subordinate Judge extends to all original suits cognizable by the Civil Courts. It does not, however, include the powers of a Small Cause Court, unless these be specially conferred. The ordinary jurisdiction of a Munsiff extends to all suits in which the amount or value of the subject matter in dispute does not exceed Rs. 1,000 though the limit may be extended to Rs. 2,000. On the criminal side the Sessions Judge hears appeals from Magistrates exercising first class powers while the District Magistrate is the appellate authority for Magistrates exercising second and third class powers. The District Magistrate can also be, though in point of fact he very rarely is, a court of first instance. It is usual in most districts for a Joint Magistrate or a Deputy Magistrate to receive complaints and police reports, cases of difficulty or importance being referred to the District Magistrate who is responsible for the peace of the district. In the non-regulation districts the Deputy Commissioner and his subordinates exercise civil powers and hear rent suits.

Local Self Government

Bengal Act III of 1884, which regulates the constitution, powers and proceedings of Municipal bodies in this Province has been amended by the Bengal Acts IV of 1891 and II of 1896. By these enactments the elective franchise has been further extended, and now provides for the establishment and maintenance of veterinary institutions and the training of the requisite staff, the improvement of breeds of cattle, the training and employment of female medical practitioners, the promotion of physical culture, and the establishment and maintenance of free libraries. The Commissioners may order a survey and organise a fire brigade, they may control the water supply when its purity is

all cognizable crime at the police station, and generally to assist in the prevention and detection of crime. They are not whole time servants of Government, but they are paid a small monthly salary which is realized from the villagers by the panchayat. The cost of the police is estimated at Rs 54 lakhs for the year 1918-19.

Education *

The Department of Public Instruction is controlled by a Director. There are 6 Divisional Inspectors of Schools, of whom one inspects European Schools in addition to his other duties, 5 Assistant Inspectors, 5 Special Officers for Muhammadan Education, 26 Deputy Inspectors, 194 Sub Inspectors, 30 Assistant Sub Inspectors and 158 Inspecting Pandits.

A University has recently been established at Patna.

There are 7 Arts Colleges with 2,415 students and one Training College for 32 students, which with the Patna College, the Ravenshaw College at Cuttack and the Greer Bhumihar Brahman College at Muzaffarpur is maintained by Government. The College at Bhagalpur, the Bihar National College at Bankipore and the Dublin University Mission College at Hazaribagh are aided by Government. There are 97 High Schools, 94 for boys and 3 for girls with 32,392 and 325 pupils, respectively. Of these the most important are the Zilla Schools, maintained by Government at the headquarters of each district, and the Government Schools for girls at Cuttack and Bankipore, but 44 schools for boys and 1 for girls also receive aid from provincial revenues. Most of the schools of status lower than High Schools are managed by local bodies such as District Boards. Among these are 234 Middle English Schools with 23,625 pupils, 135 Middle Vernacular Schools with 11,936 pupils, and 23,402 Primary Schools with 6,43,137 pupils. Of the primary schools 17,876 are maintained or aided by public funds. For training vernacular teachers there are 5 first grade training schools, 107 smaller schools for training *gurus* or village school masters and 7 training schools for mistresses. Other special institutions include 30 technical and industrial schools, 4 commercial schools and 15 *Madrasas* where Persian and Arabic are the chief subjects of study. The expenditure on public instruction from provincial funds in 1916-17 was Rs 81,52,080.

Contributed as follows —

	Rs
Provincial Revenue	28,71,832
District Funds	15,73,599
Municipal Funds	1,72,748
Fees	21,78,696
Other Sources	11,42,442
Total	79,39,317

Spent on Indian education, to which may be added Rs 2,12,763 spent on European Schools

Medical

The Medical Department is under the control of the Inspector-General of Civil Hospitals who is a Member of the Indian Medical Service. Under him there are 20 Civil Surgeons who are responsible for the medical work of the districts at the head-quarters of which they are stationed. 57 Dispensaries are maintained by Government—

Public	19
Special Police	24
Canal	5
Others	9

Total 57

Besides these there are 330 Dispensaries maintained by Local bodies, Railways, private persons, etc. 3,463,145 patients including 50,625 in-patients in public dispensaries were treated.

The total income of the medical institutions amounted to Rs 16,69,916. A large asylum for Europeans has been opened at Ranchi which receives patients from Northern India. A similar institution is under construction for the Indians. At present these are treated at Patna.

There are 8 institutions for the treatment of lepers, the number treated being 1,337 and the total expenditure Rs 87,207, of which Government contributed 26 per cent. A new leper asylum is under construction at Cuttack.

The Sanitary Department is in charge of the Sanitary Commissioner who is directly subordinate to Government as its expert adviser in regard to sanitation. There are three Deputy Sanitary Commissioners who work under the control of the Sanitary Commissioner. Vaccination is carried out by a staff under the direction of the Sanitary Commissioner. There is also a Sanitary Engineer.

The expenses on sanitation was Rs 15,18,554 by Municipalities and Rs 4,32,028 by District Boards.

Administration

Lieutenant-Governor, Sir Edward Gait, KCSI, CIE. Assumed charge of office, 19th November 1915.

PERSONAL STAFF

Private Secretary, J C B Drake, ICS
Aide de Camp, W S Hitchcock
Honorary Aides de Camp, Hon Capt Sardar Bahadur Hira Singh Subadar Major Sita Ram Singh, Major A T Peppe and Major J A M Wilson.

EXECUTIVE COUNCIL

Harvilland Le Mesurier, CSI, CIE, ICS
Suyid Sharf-ud-din
Walter Maude, CSI
Sir Salyed Ali Imam, KCSI, Temp. Member

* The figures given in this paragraph relate to British territory only.

LEGISLATIVE COUNCIL
President, The Lieutenant Governor

Ex Officio

The Members of the Executive Council

NOMINATED

Officials

C. E. A. William Oldham
J. G. Jennings
J. F. Grunning
Hugh McPherson
Blanchard Foley
Lt.-Col. J. C. S. Vaughan
Stoner Forrest
F. Clayton
E. G. Stanley
Edward Foster, C.I.I.
James David Sifton, I.C.S.
Robert Thomas Dundas, C.I.I.
T. S. Macpherson
Donald Weston
Col. G. J. Hamilton Bell

Non Officials

Maharaja Bahadur Sir Rameswar Prasad
Singh, K.C.I.L.
Raj Bahadur Nishi Kanta Sen
Madhu Sudan Das, C.I.I.
Rev. A. Campbell, D.D.

Elected

Raja Harihar Prashad Narayan Singh
Babu Maheshwar Prashad
Kirtvanand Singh
Babu Ganesh Lal Pandit
Kumar Bhakuram G. Prasad Singh
Julian Veitch Jamieson
Moulvi Saïid Nurul Hasan
Salyid Ahmad Husain
Robert Middleton Watson Smyth

Salyid Muhammad Naim
Khawaja Muhammad Nur a
Bishun Prasad
Dwarkanath Rai Bahadur
Jachmi Prasad Sinha
Pray Sundar Das
Sharat Chandra Sen
Purnendu Narayan Singh
Adit Prashad Singh
Kumar Sheyanand Prasad Singh
Babu Gopabandhu Das
Shyam Krishna Sahay

SECRETARIAT

Chief Secretary to Government, Political, Ap-
pointment, and Educational Departments, H.
McPherson

Secretary to Government Financial and Mun-
icipal Departments, J. D. Sifton

Secretary to Government, Revenue Department,
F. Clayton, C.I.I.

Secretary to Government (P. W. D.), Irriga-
tion Branch, F. Clayton

Buildings and Roads Branch, E. G. Stanley

BOARD OF REVENUE

Member, E. H. C. Walsh

MISCELLANEOUS APPOINTMENTS

Director of Public Instruction, The Hon. Mr. H.
Sharp, M.A., C.I.I.

Inspector General of Police, R. T. Dundas

Conservator of Forests, H. H. Holmes

Inspector General of Civil Hospitals, Col. G. J.
H. Bell

Sanitary Commissioner, Major William Charles
Ross

Inspector General of Prisons, Lt.-Col. Bawa
Jivan Singh, C.I.I., I.M.S.

Accountant General, V. C. Scott O'Connor

Director of Agriculture, G. Milne

The Central Provinces and Berar.

The Central Provinces and Berar compose a great triangle of country, midway between Bombay and Bengal. Their area is 130,991 miles, of which 82,000 are British territory proper and the remainder held by Feudatory Chiefs. The population (1911) is 13,916,508 under British administration and 2,117,002 in the Feudatory States. Various parts of the Central Provinces passed under British control at different times in the wars and tumult in the first half of the 19th century and the several parts were amalgamated after the Mutiny, in 1861, into the Chief Commissionership of the Central Provinces. Berar was, in 1853, assigned to the East India Company as part of a financial arrangement with the Nizam and was transferred to the Central Provinces in 1903, as the result of a fresh agreement with the Nizam.

The Country

The Central Provinces may roughly be divided into three tracts of upland, with two intervening ones of plain country. In the north-west, the Vindhyan plateau is broken country, covered with poor and stunted forest. Below its precipitous southern slopes stretches the rich wheat growing country of the Nerbudda valley. Then comes the high Satpura plateau characterised by forest-covered hills and deep water cut ravines. Its hills decline into the Nagpur plain, whose broad stretches of shallow black cotton soil make it one of the more important cotton tracts of India and the wealthiest part of the C P. The Eastern half of the plain lies in the valley of the Wainganga and is mainly a rice growing country. Its numerous irrigation tanks have given it the name of the 'lake country' of Nagpur. Further east is the far-reaching rice country of Chattisgarh, in the Mahanadi basin. The south-east of the C P is again mountainous, containing 24,000 square miles of forest and precipitous ravines, and mostly inhabited by jungle tribes. The Feudatory States of Bastar and Kankar lie in this region. Berar lies to the south-west of the C P and its chief characteristic is its rich black cotton-soil plains.

The People

The population of the province is a comparatively new community. Before the advent of the Aryans, the whole of it was peopled by the Gonds and these aboriginal inhabitants fared better from the Aryans than their like in most parts of India because of the rugged nature of their home. But successive waves of immigration flowed into the province from all sides. The early inhabitants were driven into the inaccessible forests and hills where they now constituted a large portion of the tribes in those parts, who form a quarter of the whole population of the C P. The Gonds are still found in large numbers in all parts of the province but they are partially concentrated in the south-east. The main divisions of the new comers are indicated by the language divisions of the province. Hindi, brought in by the Hindustani speaking peoples of the North, prevails in the North and East, Marathi in

Berar and the west and centre of the C P. Hindi is spoken by 56 per cent of the population and is the *lingua franca*. Marathi by 31 per cent and in Berar, and Gond by 7 per cent. The effects of invasion are curiously illustrated in Berar where numbers of Moslems have Hindu names being descendants of former Hindu officials who on the Mahomedan invasion adopted Islam rather than lose their positions. The recent census shows that a gradual Brahmanising of the aboriginal tribes is going on. The tribes are not regarded as impure by the Hindus and the process of absorption is more or less civilising.

Industries

When Sir Richard Temple became first Chief Commissioner of the C P the province was landlocked. The only road was that leading in from Jubbulpore to Nagpur. The British administration has made roads in all directions, the two trunk railways between Bombay and Calcutta run across the province and in the last few years a great impetus has been given to the construction of subsidiary lines. These developments have caused a steady growth of trade and have aroused vigorous progress in every department of life. The prime industry is, of course agriculture which is assisted by one of the most admirable agricultural departments in India and is now receiving additional strength by a phenomenal growth of the co-operative credit movement. The land tenure is chiefly on the zemindari, or great landlord system, ranging, with numerous variations, from the great Feudatory chiefships, which are on this basis, to holdings of small dimensions. A system of land legislation has gradually been built up to protect the individual cultivator. Berar is settled on the Bombay ryotwari system. Thirty-eight per cent or about 44,000 square miles of the C P is forest. In Berar the forest area is 3,941 square miles. The rugged nature of the greater part of the country makes forest conservation difficult and costly. Excluding forest and wastes, 57 per cent of the total land is occupied for cultivation, in the most advanced districts the proportion is 80 per cent and in Berar the figure is also high. The cultivated area is extending continuously except for the temporary checks caused by bad seasons. Rice is the most important crop of the C P, covering a quarter of the cropped area. Wheat comes next, with 15½ per cent, then pulses and cereals used for food and oil seeds, with 11 per cent and cotton with 7 per cent. In Berar cotton occupies nearly 40 per cent of the cropped area, jowar covers an equal extent, then wheat and oil seeds. In agriculture more than half the working population is female.

Commerce and Manufactures

Industrial life is only in its earliest development except in one or two centres where the introduction of modern enterprise along the railway routes has laid the foundations for great future developments of the natural wealth of the province. Nagpur is the chief centre of

a busy cotton spinning industry. The Empress Mills, owned by Parsi manufacturers, were opened there in 1877 and the general prosperity of the cotton trade has led to the addition of many mills here and in other parts of the province. The total output of spun yarn now amounts to approximately 50 million yards a year.

The largest numbers engaged in any of the modern industrial concerns are employed in manganese mining. Then follow coal mining, the Jubbulpore marble quarries and allied works, the limestone quarries, and the mines for pottery clay, soapstone, &c.

The total number of factories of all kinds legally so described was 458 in 1917, the latest period for which returns are available and the number of people employed in them 47,793. The same economic influences which are operative in every progressive country during its transition stage are at work in the C P and Berar, gradually sapping the strength of the old village industries, as communications improve, and concentrating industries in the towns. While the village industries are fading away, a large development of trade has taken place. The last pre-war reports showed an increase in volume by one third in eight years. In 1914 for the first time statistics for the Berar factories were incorporated with those of the C P.

Administration

The administration of the Central Provinces and Berar is conducted by a Chief Commissioner, who is the controlling revenue and executive authority and is appointed by the Governor-General-in-Council. He is assisted by three secretaries, two under secretaries and an assistant secretary. Simultaneously with the jubilee of the foundation of the Province in 1913 a Legislative Council was constituted. It consists of 24 members, excluding the Chief Commissioner, 7 being elected by Municipalities, District Councils and Landholders in the C P and 17 nominated by the Chief Commissioner, of whom not more than 10 may be officials and 3 shall be non officials chosen respectively by the municipalities, District Boards and Landholders of Berar. The Chief Commissioner may nominate an additional member, official or non official, who has special knowledge of a subject on which legislation is pending. The C P are divided for administrative purposes into four divisions, and Berar constitutes another division. Each of these is controlled by a Commissioner. Berar is divided into four districts, three other divisions into five districts each and one into three, and these are controlled by Deputy-Commissioners, immediately subordinate to the Commissioners. The principal heads of Provincial departments are the Commissioner of Settlements and Director of Land Records, the Inspector General of Civil Hospitals and Sanitary Commissioner, the Inspector General of Police, the Inspector General of Prisons, the Director of Public Instruction, the Commissioner of Excise, the Inspector-General of Registration, Assessed Taxes, &c, and the Director of Agriculture and Director of Industries. The Deputy-Commissioners of districts are the chief revenue authorities and District Magistrates, and they exercise the usual powers and functions of a district officer. The

district forests are managed by a forest officer, usually a member of the Imperial Forest Service, over whom the Deputy Commissioner has certain powers of supervision, particularly in matters affecting the welfare of the people. Each district has a Civil Surgeon, who is generally also Superintendent of the District Jail and whose work is also in various respects supervised by the Deputy-Commissioner. The Deputy Commissioner is also marriage registrar and manages the estates of his district which are under the Court of Wards. In his revenue and criminal work the Deputy Commissioner is assisted by (a) one or more Assistant Commissioners, or members of the Indian Civil Service, (b) one or more Extra-Assistant Commissioners, or members of the Provincial Civil Service, usually natives of India, but including a few Europeans and Eurasians, and (c) by tahsildars and naib tahsildars or members of the Subordinate service, who are nearly always natives of India. The district is divided for administrative purposes into tahsils, the average area of which is 1,500 square miles. In each village a lam bardar, or representative of the proprietary body, is executive headman.

Justice

The Court of the Judicial Commissioner is the highest court of appeal in Civil cases, and also the highest Court of criminal appeal and revision for the Central Provinces and Berar except in reference to proceedings against European British subjects and persons jointly charged with European British subjects in such cases the High Court of the N W P and the High Court of the Bombay have jurisdiction over different parts of the Provinces.

The Court sits at Nagpur and consists of a Judicial Commissioner (who is appointed by the Governor-General in Council) and 3 Additional Judicial Commissioners of whom one at least must be an advocate of the Court or a Barrister or pleader of not less than 10 years' standing.

Subordinate to the Judicial Commissioner's Court are the District and Sessions Judges (11 in number) each of whom exercises civil and criminal jurisdiction in a Civil and Sessions district comprising one or more Revenue districts. The civil staff below the District and Sessions Judge consists of Sub Judges and Munsiffs.

Local Government

Municipal administration was first introduced under the Punjab Municipal Acts and the Municipality of Nagpur dates from 1864. Several revising Acts extend its scope. Viewed generally, municipal self government is considered to have taken root successfully. The general basis of the scheme is the Local Board for each tahsil and the District Council for each district. In Berar these bodies are called Local Boards and District Boards. The larger towns have municipalities.

A certain proportion of the Local Board members are village headmen, elected by their own class, others are elected representatives of the mercantile and trading classes and a third proportion, not exceeding $\frac{1}{3}$ of the whole are nominated by Government. The constitution of the District Councils is similar.

The District Councils have no power of taxation and Local Boards derive their funds in allotments from the District Councils

The officers of the District Councils are frequently non-officials, but it is generally found convenient that the Tahsildar and Naib Tahsildar should be Chairman and Secretary of the Local Boards

Rural education and sanitation are among the primary objects to which these bodies direct their attention and expenditure on famine relief is in the first instance a charge upon the District Council funds

Finance

The main sources of Government income in the province has always been the land revenue, but under Maharratta rule many petty imposts were added in all branches of trade and industry and life in general. Thus there was a special tax on the marriage of Baniyas and a tax of a fourth of the proceeds of the sale of houses. The scheme of Provincial finance was introduced in 1871-72. Special settlements under this system have been necessitated in view of the special circumstances of the province and the recurrence of famines, which a few years ago caused a severe economic strain upon the province. The wave of prosperity which has spread over the country, in the past 14 years, since the end of the previous period, has more than trebled the funds available for the administration, compared with what they were before the several years of scarcity, and the progress of the administration and of expenditure has increased correspondingly, without any increase of taxation under provincial heads

Public Works

The Public Works Department is controlled by a Chief Engineer, who is also Secretary to the Chief Commissioner. There are two Superintending Engineers for roads and buildings and a third in charge of irrigation. In 1892 a separate division of the Public Works Department was formed for the construction of roads and buildings in the Feudatory States. The expansion of the department and its work has been one of the most remarkable features of the administration in the past decade and a half, largely owing to the demands of a progressive age in regard to communications and new buildings. The Irrigation Branch of the P. W. D. represents a completely new departure. It was formerly the accepted view that the irregular surface of the country would make irrigation canals impossible and that the S. W. monsoon was so regular that it would pay better to relieve famine than to prevent it. Both conclusions have been reversed. Picked officers investigated projects for irrigation when the Irrigation Commission was appointed (1901) and canal and storage works have since been advanced with vigour. The Tandula, Wainganga and Mahanadi canal projects are amongst the more important schemes.

Police

The police force was constituted in its present basis on the formation of the Provinces, the whole of which, including the Cantonments and the Municipalities, is under one force. The strength is equal to one man per 8 square miles of area. The superior officers comprise an

Inspector-General, whose jurisdiction extends over Berar, three Deputy Inspectors-General, for assistance in the administrative control and supervision of the Police force, including the Criminal Investigation Department, and the usual cadre of District Superintendents of Police, Assistant and Deputy Superintendents and subordinate officers. On three railways special Railway Police are employed. A Special Reserve of 486 men is distributed over the head-quarters of seven districts, for use in dealing with armed disturbers of the peace in whatever quarter they may appear. The men in this reserve are regularly drilled and are armed with rifles. There is a small force of Mounted Police. The Central Provinces has no rural police as the term is understood in other parts of India. The village watchman is the subordinate of the village headman and not a police official and it is considered very desirable to maintain his position in this respect.

Education

The educational department was constituted in 1862 and the scheme then drawn up has remained the basis of the system of public education to the present day. The leading principles are that the department should content itself with the direct management of colleges and higher secondary schools, the training of teachers and inspection in work in rural areas. The maintenance of rural schools should as far as possible be left to the local authorities, every encouragement should be given to private philanthropy and no Government schools should be founded where there existed a sufficient number of institutions capable, with the assistance of the State, of supplying the local demand for instruction. At the head of the Department is the Director of Public Instruction who has a staff of Inspectors and Inspectresses for girls schools. All these appointments are included in the Indian Educational Service. An Agency Inspector supervises the schools of the Feudatory States. The province has five colleges: the Robertson and Trunton Colleges at Jabulpore, and the Morris and Hislop Colleges and the Victoria College of Science at Nagpur. The Agricultural Department maintains an Agricultural College at Nagpur. The Colleges are affiliated to Allahabad University, but a demand has arisen for a local University.

After much preliminary discussion, a committee was appointed in July, 1914, to frame a scheme "which shall provide for a University of the teaching type at Nagpur, or in its immediate neighbourhood, and for the affiliation to this central institution of colleges situated in other places in the C. P. and Berar." The committee in their report, issued in 1915, proposed a University presenting some of the features of an affiliating University but possessed of functions and endowed with responsibilities which transcend the scope of those universities in India which conform to that type. "For (says the report) it will not only be an examining but a teaching university, and its teaching activities will not be limited to the provision of courses of instruction for postgraduate degrees, but will embrace several departments of study

North-West Frontier Province.

The North-West Frontier Province, as its name denotes, is situated on the north-west frontier of the Indian Empire. It is in form an irregular strip of country lying north by east and south by west and may generally be described as the tract of country, north of Baluchistan, lying between the Indus and the Durand boundary line with Afghanistan. To the north it extends to the mountains of the Hindu Kush. From this range a long broken line of mountains runs almost due south, dividing the province from Afghanistan, until the Sulaiman Range eventually closes the south of the Province from Baluchistan. The greatest length of the province is 408 miles, its greatest breadth 279 miles and its total area about 39,000 square miles. The territory falls into three main geographical divisions: the Cis Indus district of Hazara, the narrow strip between the Indus and the Hills, containing the Districts of Peshawar, Kohat, Banu and Derai Ismail Khan, and the rugged mountainous regions on the north and west between those districts and the border line of Afghanistan. Hazara and the four districts in the second division contain 13,418 square miles. The mountain regions, north and west, are occupied by tribes subject only to the political control of the Chief Commissioner in his capacity as Agent to the Governor-General. The area of this tract is roughly 25,500 square miles and in it are situated, from north to south, the political agencies severally known as the Malakand, Khyber, Kurram, Tochi and Wana Agencies. Each of the Deputy Commissioners of the five administered districts is responsible for the management of political relations with certain tribes or sections of the tribes across the frontier. A few hundred miles of the trans-border Territory are internally administered by the Political Agents, but the bulk of the trans-border population is free from any internal interference, so long as offences are not committed and so long as the tribes observe the conditions on which allowances are paid to many of them.

The area of the Province is a little more than half that of Bombay (excluding Sind and Aden) and amounts to more than three-fifths of the size of England without Wales. The density of population throughout the Province equals 98 persons to a square mile, but in the more favoured portions the pressure of population is much greater. In the Hazara District there are 207 persons to a square mile and in the trans Indus plains tract the number is 152. The key to the history of the people of the N-W F P lies in the recognition of the fact that the valley of Peshawar was always more closely connected politically with Eastern Iran than with India, though in pre-Mahomedan times its population was mainly Indian by race. Early history finds the Iranians dominating the whole Indus valley. Then came the Greek invasion under Alexander the Great, in B.C. 327, then the invasions of the Sakas, and of the White Huns, and later, the two great waves of Muhammadan invasion. Last came the Sikh invasion, beginning in 1818. The Frontier Territory was annexed by the British in 1849 and placed under the control of the Punjab Government. Frequent

warfare occurred with the border tribes, but since the conclusion of peace with the Afghans in 1898, the whole border has been undisturbed except for the expedition against the Zakka Khel Afghans in 1908 and the recent blockade of Mohmand in 1916-17 and Waziristan Expedition of 1917.

The division of the Frontier Province from the Punjab was frequently discussed, with the double object of securing closer and more immediate control and supervision of the Frontier by the Supreme Government and of making such alterations in the personnel and duties of frontier officials as would tend to the establishment of improved relations between the local British representatives and the independent tribesmen. The province was eventually removed from the control of the Punjab administration in 1901. To it was added the political charge of Dir, Swat and Chitral, the Political Agent of which had never been subordinate to the Punjab. The new Province was constituted under a Chief Commissioner and Agent to the Governor-General, with headquarters at Peshawar, in direct communication with the Government of India in the Foreign Department. In political questions there is no intermediary between the Chief Commissioner and the local officer, an arrangement designed to secure both prompt disposal of references and the utilisation of the expert knowledge of frontier conditions for which the head of the administration is selected.

The People

The total population of the N-W F P (1911) is 3,819,027, made up as follows —

Hazara	603,028
Trans Indus Districts	1,593,905
Trans-Border Area	1,622,094

This last figure is estimated. There are only 625.6 females per 1,000 males in the towns and 900 females per 1,000 males in rural areas. This disproportion of the sexes cannot at present be explained in the N-W F P any more than in other parts of Northern India, where it also appears. The discrepancy is greater here than in any other Province of India. There is no ground for believing that the neglect of girls in infancy has any effect in causing the phenomenon. On the other hand the female population has to face many trials which are unknown to men. The evils of unskilled midwifery and early marriage are among them. Both the birth and death rates of the Province are abnormally low. The birth rate in the administered districts, according to the last available official reports, is 35.1 and the death-rate 33.3. There were 122.5 male births for every 100 females. It is recognised that in this matter, and in regard to population generally, the registration of females may be defective, inasmuch as the Pathans, for whatever reasons, regards the birth of a daughter as a misfortune, the less said about which the better. The population is naturally increasing, but emigration reduces the net result.

The dominant language of the Province is Pashtu and the population contains several lingual strata. The most important sections of the population, both numerically and by social position, are the Pathans. They own

a very large proportion of the land in the administered districts and are the ruling race, of the tribal area to the west. There is a long list of Pathan, Baluch, Rajput and other tribal divisions. Gurkhas have recently settled in the Province. The Mahomedan tribes constitute almost the whole population, Hindus amounting to only 5 per cent of the total and Sikhs to a few thousands. The occupational cleavage of the population confuses ethnical divisions.

Under the North-West Frontier Province Law and Justice Regulation of 1901, custom governs all questions regarding successions, betrothal, marriage, divorce, the separate property of women, dower, wills, gifts, partitions, family relations such as adoption and guardianship, and religious usages and institutions, provided that the custom be not contrary to justice, equity or good conscience. In these matters the Mahomedan or Hindu law is applied only in the absence of special custom.

Climata, Flora and Fauna

The climatic conditions of the N-W F P, which is mainly the mountainous region, but includes the Peshawar Valley and the riverine tracts of the Indus in Dera Ismail Khan District, are extremely diversified. The latter district is one of the hottest areas of the Indian continent, while on the mountain ranges the weather is temperate in summer and intensely cold in winter. The air is generally dry and hence the annual ranges of temperature are frequently very large. The Province has two wet seasons, one the S-W Monsoon season, when moisture is brought up from the Arabian Sea and the Bay of Bengal, the other in winter, when storms from Mesopotamia, Persia and the Caspian Districts bring widespread rain and snowfall. Both sources of supply are precarious and not infrequently either the winter or the summer rainfall fails almost entirely. The following description of the Daman, the high ground above the Indus, stretching across Dera Ismail Khan to the mountains on the west, occurs in an account written some years ago by Captain Crostwaite: "Men drink once a day and the cattle every second day. Washing is an impossible luxury. It is possible in the hot weather to ride thirty miles and neither hear a dog bark nor see the smoke of a single fire."

With the exception of the Kunhar River, in Hazara, which flows into the Jhelum, the whole territory drains into the Indus. The flora of the Province varies from the shrubby jungle of the south-eastern plains to barren hills, pine forests and fertile mountain valleys. Tigers used to abound in the forests but are now quite extinct, leopards, hyenas, wolves, jackals and foxes are the chief carnivora. Bear, deer and monkeys are found, a great variety of fish is caught in the Indus.

The mountain scenery is often magnificent. The frontier ranges contain many notable peaks of which the following are the principal:

Takht-i-Sulaiman, Sulaiman Range, in Dera Ismail Khan, 11,292 feet.

Pir Ghal, Sulaiman Range, in Mahsud Waziristan, 11,583 feet.

Sika Ram, in the Safed Koh, in the Kurram Agency, 15,621 feet.

Ragin Peaks of the Himalayas, in the Hazara District, 10,000 to 16,700 feet.

Istragh Peak (18,900 ft.), Kachin Peak 22,641 ft.), Tirich Mir (25,426 ft.), all in the Hindu Kush, on the northern border of Central Agency.

Trade and Occupations

The population derives its subsistence almost wholly from agriculture. The Province is practically without manufactures. There is no considerable surplus of commercial products for export. Any commercial importance which the province possesses it owes to the fact that it lies across the great trade routes which connect the trans-border tribal territories and the marts of Afghanistan and Central Asia with India, but the influence of railways is diminishing the importance of these trading interests. The travelling traders (or Powindahs) from the trans-frontier area have always pursued their wanderings into India and now, instead of doing their trading in towns near the border, carry it by train to the large cities in India. Prices of agricultural produce have in recent years been high, but the agriculturists, owing to the poverty of the means of communication, have to some extent been deprived of access to Indian markets and have therefore been unable to profit by the rates prevailing. On the other hand, high prices are a hardship to the non-agricultural classes. The effects of recent extensions of irrigation have been important. Land tenures are generally the same in the British administered districts as in the Punjab. The cultivated area of the land amounts to 32 per cent and uncultivated to 68 per cent.

The work of civilisation is now making steady progress. Relations with the tribes have improved, trade has advanced, free medical relief has been vastly extended, police administration has been reformed and the desire of people for education has been judiciously and sympathetically fostered. In the British administered districts 19 per cent males and 7 per cent females of the total population are returned as literates. The figures for males denote a very narrow diffusion of education even for India. Those for females are not notably low, but they are largely affected by the high literacy amongst Sikh women, of whom 13.3 per cent are returned as literate. The inauguration of a system of light railways throughout the Province, apart from all considerations of strategy, must materially improve the condition of the people and also by that means strengthen the hold of the administration over them. The great engineering project of the Upper Swat River Canal, which was completed in 1914, and the lesser work of the Paharpur Canal, also completed a year or two ago, will bring ease and prosperity to a number of peasant homes. There has arisen in recent years the difficult question of the importation of thousands of rifles from the Persian Gulf. Elaborate measures were taken to stamp out the traffic, under the direction of the Naval Commander in Chief in the East Indies, and with the tardy consent of France an agreement was made with the Sultan of Muscat to stop the trade in arms from that place, Muscat having been the entrepot for the traffic.

Administration

The administration of the North-West Frontier Province is conducted by the Chief

Assam.

The Province of Assam, 61,682 square miles in area, includes the Assam Valley Division the Surma Valley and Hills Division and the State of Manipur. It owes its importance to its situation on the north-east frontier of India. It is surrounded by mountainous ranges on three sides while on the fourth (the west) lies the Province of Bengal on to the plains of which debouch the two valleys of the Brahmaputra and the Surma which form the plains of Assam. These two valleys are separated from each other by the Assam Range, which projects westward from the hills on the eastern border.

Population

The total population of the province in 1911 was 7,059,857, of whom 1½ millions were Mahomedans 34 millions Hindus and 1½ million Animists 46 per cent of the population speak Bengali, 22 per cent speak Assamese other languages spoken in the province are Hindi Uriya and a great variety of languages classified under the general heading of the Tibeto-Chinese languages. Owing to the great areas of waste and rivers the density of the province is only 115, which, compared with that of most other parts of India, is low, but is more than double that of Burma.

Agricultural Products

It has agricultural advantages for which it would be difficult to find a parallel in any part of India. Climate, soil, rainfall and river systems all being alike favourable to cultivation. Rice is the staple food crop about 4 million acres being devoted to this crop. In 1915 16 the outturn of rice was 1,319,625 tons. Except in the Himalayan Terai irrigation is unnecessary. Jute and tea are the most important crops grown for export the area under jute being generally about 40,000 acres, that under tea about 376,000 acres. In 1916 the total number of tea gardens was 773, the production being estimated at 245,385,920 lbs. Wheat and tobacco are also grown and about 30 square miles are devoted to sugarcane. The total area of 'reserved' forest is about 4,907 square miles and the unclassified state forests cover about 18,509 square miles.

Meteorological Conditions

Rainfall is everywhere abundant, and ranges from 93 to 124 inches. The maximum is reached at Cherrapunji in the Khasi Hills, which is one of the wettest places in the world, having a rainfall of 459 inches. The temperature ranges, from 59° at Sibsaigar in January to 84° in July. Earthquakes of considerable severity have taken place by far the worst being that which occurred in 1897.

Land Tenures

Most of the actual cultivators of the soil usually hold direct from the State, and the area of land on which rent is paid is inconsiderable. A large part of Goalpara and of the more densely populated portions of Sylhet was however included in the permanent settlement of Bengal, and the system of land tenure in Cachar, and the existence of large estates on privileged rates of revenue in Kaurup have tended to produce a tenant class which at the

1901 census amounted to more than one-third of the total number of persons supported by agriculture. In the 1911 census a very marked increase in tenancy throughout the Province is shown.

The Assam Labour and Emigration (Amendment) Bill was passed on the 24th March 1915. The Act carries with it the abolition of the recruiting contractor and the creation of Labour Bureau to supervise recruiting.

Mines and Minerals

The only minerals in Assam worked on a commercial scale are coal, limestone and petroleum oil. The most extensive coal measures are in the Naga Hills district, where about 300,000 tons are raised annually and used mainly by the river steamers. Limestone is quarried in the Khasi and Jaintia Hills, in Sylhet, and in the Garo hills. Petroleum is worked only in Lakhimpur.

An account of the petroleum occurrences in Assam was recently published in the memoirs of the Geological Survey of India. It states that the petroleum localities in this province are confined to a curved belt of country along the basins of the Brahmaputra and Surma. This belt is traceable over a distance of some 800 miles from N.E. Assam through Kachar and Chittagong to the Arakan coast, where it has a S.S.F. trend. It is roughly concentric with the trend of the Burmese oil belt, the distance between the two varying from 70 to 150 miles.

Manufactures and Trade

Silk is manufactured in the Assam Valley the weaving being done by the women. Cotton weaving is also largely practised by the women, and almost every house contains a loom, the cloth is being gradually displaced by imported goods of finer texture and colour. Boat building, brass and metal and earthenwares, tea manufacture and limestone burning are the other industries apart from agriculture, which itself employs about 84 per cent of the population. Assam carries on a considerable trade with the adjoining foreign tribes and countries. The total value of imports during 1917-18 was Rs. 16,79,915, against Rs. 10,95,124, in the previous year, the increase being Rs. 5,84,791, or 53.4 per cent. The total exports amounted to Rs. 16,54,952, against Rs. 9,33,614, in the preceding year, an increase of Rs. 7,21,238 or 77.2 per cent. The total trade with Bhutan was valued at Rs. 26,50,290 in the year under review as against Rs. 18,40,734, in the previous year. The increase of Rs. 8,09,556, or 43.9 per cent is due chiefly to the inclusion of the trade registered at Timbulpur, which was omitted in the two previous years as being of doubtful correctness.

Communications

The trade of Assam is chiefly carried by river, but increasing use is being made of the Assam Bengal Railway which runs from the port of Chittagong to Silchar at the eastern

nd of the Surma Valley. A branch of that line runs along the south of the Assam Valley from Jorhat to Tezpur, a station on the Imphal Railway, and is connected with the Surma Valley branch by a line that pierces the North Cagar Hills, the points of junction being Lumding in the northern and Bidarpur in the southern valley. In Eastern Bengal State Railway connects Assam with the Bengal system via the valley of the Brahmaputra. The excellence of its water communication makes Assam less dependent upon roads than other parts of India, but in recent years the road system has been developed and there is a trunk road through the whole length of the Brahmaputra Valley and an excellent road from Gauhati to Shillong. A large fleet of steamers maintained by the India General Steam Navigation Company and the River Steam Navigation Company ply on the rivers of both valleys. A daily service of passenger boats runs from Guwahati to Dibrugarh.

Finance

Gross receipt total in 1916-17 from J. Rs. 79,69,16 in the previous year to Rs. 1,01,00,000, while the gross expenditure fell from Rs. 57,69,105 to Rs. 1,19,23,000. The provincial account opened with a balance of Rs. 19,07,770 which included Imperial Government for various purposes Rs. 1,15,84,000. Receipts amounted to Rs. 1,01,07,270 and expenditure to Rs. 1,19,23,000. The provincial account closed with a balance of Rs. 21,20,21 including Rs. 1,16,99,00 of Imperial Government.

Education

There are in the Province at present 1,587 educational institutions including two Art Colleges with 221,519 students. Of the total population 33,362 are returned as literate. The distribution of literacy naturally varies considerably throughout the Province. The large number of immigrant coolies and of aboriginal tribes tends to lower the proportion of literates in the Brahmaputra Valley, and a comparatively high standard of literacy in the Hills is due mainly to the progress of education amongst the tribes of whom a large proportion have been converted to Christianity. Amongst the Animists in the Hills the Jachis seem to have an extraordinary keenness for learning, which is the more remarkable, because the administration of their district dates from quite recent times.

Administration

The province of Assam was originally formed in 1874 in order to relieve the Lieutenant-Governor of Bengal of the administration of the huge territory then under him. In 1903, as the result of further deliberations, it was decided to add to the small Province of Assam the eastern portion of its unwieldy neighbour and to consolidate these territories under a Lieutenant Governor. The Province of Eastern Bengal and Assam as then constituted was again broken up on the 1st of April, 1912 the Eastern Bengal Districts were united with the Regal Commissionerships of Burdwan and the Presidency to form the Presidency of Bengal under a Governor-in-Council, Bihar, Chota Nagpur and Orissa were

'Baluchistan'.

Baluchistan is an oblong stretch of country occupying the extreme western corner of the Indian Empire. It is divided into three main divisions, (1) British Baluchistan with an area of 9,476 square miles consisting of tracts assigned to the British Government by treaty in 1879, (2) Agency Territories with an area of 44,345 square miles composed of tracts which have, from time to time, been acquired by lease or otherwise brought under control and placed directly under British officers, and (3) the Native States of Kalat and Las Bela with an area of 78,434 square miles. The Province embraces an area of 134,638 square miles and according to the census of 1911 it contains 834,702 inhabitants, divided roughly half and half between the administered districts and States.

The country, which is almost wholly mountainous, lies on a great belt of ranges connecting the Safed Koh with the hill system of Southern Persia. It thus forms a watershed the drainage of which enters the Indus on the east and the Arabian Sea on the south while on the north and west it makes its way to the inland lakes which form so large a feature of Central Asia. Rugged, barren, sun-burnt mountains, rent by high chasms and gorges, alternate with arid deserts and stony plains, the prevailing colour of which is a monotonous sight. But this is redeemed in places by level valleys of considerable size in which irrigation enables much cultivation to be carried on and rich crops of all kinds to be raised.

The political connection of the British Government with Baluchistan commenced from the outbreak of the First Afghan War in 1839, it was traversed by the Army of the Indus and was afterwards occupied until 1842 to protect the British lines of communication. The districts of Kachi, Quetta and Mastung were handed over to the Amir of Afghanistan and Political Officers were appointed to administer the country. At the close of the First Afghan War, the British withdrew and these districts were assigned to the Khan of Kalat. The founder of the Baluchistan Province as it now exists was Sir Roberts Sandeman who broke down the close border system and welded the Baluch and Brahui Chiefs into a close confederacy. In the Afghan War of 1879 Pishin, Sibi, Harnai and Thal-Chotiali were handed over by Yakub Khan to the British Government and retained at Sir Robert Sandeman's strenuous insistence.

Industries

Baluchistan lies outside the monsoon area and its rainfall is exceedingly irregular and scanty. Shahrig which has the heaviest rainfall, records no more than 11½ inches in a year. In the highlands few places receive more than 10 inches and in the plains the average rainfall is about 5 inches, decreasing in some cases to 3. The majority of the indigenous population are dependent for their livelihood on agriculture, provision and care of animals and transport. The Afghan and the Baluch, as

a rule, cultivate their own lands. The Brahuis dislike agriculture and prefer a pastoral life. Previous to the advent of the British life and property were so insecure that the cultivator was fortunate if he reaped his harvest. The establishment of peace and security has been accompanied by a marked extension of agriculture which accounts for the increase in the numbers of the purely cultivating classes. The Makran Coast is famous for the quantity and quality of its fish and the industry is constantly developing. Fruit is extensively grown in the highlands and the export is increasing.

Education is imparted in about 150 schools with over 4,000 scholars. The mineral wealth of the Province is believed to be considerable, but cannot be exploited until railways are developed. Coal is mined at Khost on the Sind-Pishin railway and in the Bolan Pass. Chromite is extracted in the Quetta-Pishin District, but the industry awaits the extension of the railway from Khanai to Hindubagh for its adequate exploitation. Lime-stone is quarried in small quantities. An oil-prospecting licence has been granted by the Las Bela State to the Burma Oil Company.

Administration

The head of the local administration is the officer styled Agent to the Governor-General and Chief Commissioner. Next in rank comes the Revenue Commissioner who advises the Agent to the Governor-General in financial matters and generally controls the revenue administration. The keynote of administration in Baluchistan is self-government by the tribesmen, as far as may be, by means of their Jirgas or Councils of Elders along the ancient customary lines of tribal law, the essence of which is the satisfaction of the aggrieved and the settlement of the feud, not retaliation on the aggressor or the vindictive punishment of a crime. The district levies which normally numbered 2,300 odd play an unobtrusive but invaluable part in the work of the Civil Administration not only in watch and ward and the investigation of crime, but also in the carrying of the mails, the serving of processes and other miscellaneous work. In addition to these district levies there are ordinarily three irregular Corps in the Province, the Zhob Militia (formerly known as the Zhob Levy Corps), the Makran Levy Corps, and the Chagai Levy Corps. Their combined strength in the latest returns was 953 cavalry and 892 infantry. The Province does not pay for itself and receives large subsidies from the Imperial Government. The receipts and expenditure roughly balance each other at 29 lakhs.

ADMINISTRATION

Agent to the Governor-General and Chief Commissioner, The Hon'ble Mr H R C Dobbs,
C S I, C I E, I C S

Revenue and Judicial Commissioner, Lt-Col A B Dew, C S I, C I E.

Secretary, Public Works Department, Colonel R S MacLagan, C B, C S I

First Assistant to the Agent to the Governor General and Secretary to the Chief Commissioner, Major R H Chenevix-Trench

Second Assistant to the Agent to the Governor-General, Captain G B Walker I A

Political Agent, Zhob, Lieut-Colonel A L Jacob, I A

Assistant Political Agent Kalat and Bolan Pass, Major T G M Harris, I A

Assistant for Mekran to the Political Agent in Kalat and ex officio Commandant, Mekran Levy Corps, Capt G Harris

Political Agent and Deputy Commissioner, Quetta and Pishin, Major H B St John, C I E, I A

Assistant Political Agent and Assistant Commissioner, Quetta, Major H. R. N. Pritchard

Political Agent, Chagaz, Major W G Hutchinson, I A

Political Agent and Deputy Commissioner, Sibi, Lieut Colonel F McConaghey

Assistant Political Agent, Sibi, T J C Acton, I O S

Political Agent, Loralai, Major C E Bruce, I A

Residency Surgeon and Chief Medical Officer, Dr T H Holland, M D

Civil Surgeon, Sibi, J A Guizelar

ANDAMAN AND NICOBAR ISLANDS

This is a group of islands in the Bay of Bengal of which the headquarters are at Port Blair, by sea 780 miles from Calcutta, 740 miles from Madras and 360 miles from Rangoon, with which ports there is regular communication

The land area of the islands under the administration is 3,143 square miles, namely 2,508 square miles in the Andamans and 635 square miles in the Nicobars. The total population of the islands was returned in the census of 1911 as 26,459. The islands are administered by the Chief Commissioner of the Andaman and Nicobar Islands who is also the Superintendent of the Penal Settlement. The penal settlement, which was established in 1858, is the most important in India.

Superintendent of Port Blair, Lieut-Col M W Douglas, C I E

Acting Commandant and District Superintendent of Military Police B T Roussac

Medical Superintendent of Jails, and Senior Medical Officer, Major J H Murray, I M S

COORG.

Coorg is a small petty Province in Southern India west of the State of Mysore. Its area is 1,582 square miles and its population 174,976. Coorg came under the direct protection of the British Government during the war with Sultan Tipu of Seringapatam. In May 1834, owing to misgovernment, it was annexed. The Province is directly under the Government of India and administered by the Chief Commissioner of Coorg who is the Resident in Mysore with his headquarters at Bangalore. In him are combined all the functions of a local government and a High Court. The Secretariat is at Bangalore where the Assistant Resident is styled Secretary to the Chief Commissioner of Coorg. In Coorg his chief authority is the Commissioner whose headquarters are at Mercara and whose duties extend to every branch of the administration. The chief wealth of the country is agriculture and especially the growth of coffee. Although owing to over production and insect pests coffee no longer commands the profits it once enjoyed, the Indian output still holds its own against the severe competition of Brazil. The bulk of the output is exported to France.

Resident and Chief Commissioner, Coorg, H V Cobbe

AJMER-MERWARA

Ajmer-Merwara is an isolated British Province in Rajputana. The Agent to the Governor-General in Rajputana administers it as Chief Commissioner. The Province consists of two small separate districts, Ajmer and Merwara, with a total area of 2,711 square miles and a population of 501,395. At the close of the Pindari war Daulat Rao Scindia, by a treaty dated June 25, 1818, ceded the district to the British. Fifty five per cent of the population are supported by agriculture, the industrial population being principally employed in the cotton and other industries. The principal crops are maize, millet, barley, cotton, oil-seeds and wheat.

Agent to the Governor-General in Rajputana and Chief Commissioner of Ajmer Merwara, Lt-Col J Manners-Smith, V O, C V O, C I E

Aden was the first new territory added to the Empire after the accession of Queen Victoria. Its acquisition in 1839 was the outcome of an outrage committed by the local Hadhrami chief upon the passengers and crew of a British bugalow wrecked in the neighbourhood. Various acts of treachery supervened during the negotiations regarding the bugalow outrage and Aden was captured by a force sent by the Bombay Government under Major Baillie. The act has been described as one of those opportune political strokes which have given geographical continuity to British possessions scattered over the world.

Aden is an extinct volcano, five miles long and three broad, jutting out to sea much as Gibraltar does, having a circumference of about 15 miles and connected with the mainland by a narrow isthmus of flat ground. This is nearly covered at one part at high spring tides, but the causeway and aqueduct are always above, though some times only just above, water. The highest peak on the wall of precipitous hills that surrounds the old crater which constitutes Aden is 1,775 feet above sea level. Rugid spurs, with valleys between, radiate from the centre to the circumference of the crater. A great gap has been rent by some volcanic disturbance on the sea surface of the circle of hills and this opens to the magnificent harbour. The peninsula of Little Aden adjacent to Aden proper, was obtained by purchase in 1868 and the adjoining tract of Shaikh Othman 39 square miles in extent was subsequently purchased when in 1882, it was found necessary to make provision for an ever flowing population.

Attached to the settlement of Aden are the islands of Perim an island of 5 square miles extent in the Straits of Bab el-Mandeb, in the entrance to the Arabian Sea. Sokotra island, at the entrance to the Gulf of Aden in the Arabian Sea acquired by treaty in 1886 and 1,382 miles in extent, and the five small Kuria Muria islands ceded by the Imam of Maskat in 1854 for the purpose of landing the Red Sea cable and otherwise valuable only for the guano deposits found upon them. They are off the Arabian coast about two thirds of the way from Aden to Maskat. The whole extent of the Aden settlement including Aden, Little Aden Shaikh Othman and Perim, and subject to post war adjustments, is approximately 80 miles. The 1911 census showed Aden, with Little Aden, Shaikh Othman, and Perim to have a population of 46,165. The population of Perim is a matter of a few hundreds, largely dependent on the Coal Depot maintained there by a commercial firm. That of Sokotra is 12,000 mostly pastoral and migratory inland fishing on the coast.

Strategic Importance

Aden's first importance is as a naval and military station of strategic importance. This aspect was ably discussed by Colonel A. M. Murray, in his "Imperial Outposts." He points out that Aden is not a naval base in the same sense that Gibraltar, Malta and Hong Kong were made, but a *point d'appui*, a rendezvous and striking point for the fleet. It was seized in 1839 because of its usefulness as a harbour of refuge for British ships and from a strategists point of view this is its primary purpose and the *raison d'être* of its forts and garrison. Aden under British rule has retained its ancient prestige as a fortress of impregnable strength,

invulnerable by sea and by land dominating the entrance to the Red Sea, and valuable to its owners as a commercial emporium a port of call and a cable centre. The harbour extends 8 miles from east to west and 4 from north to south and is divided into two bays by a spit of land. The depth of water in the western bay is from 3 to 4 fathoms, across the entrance 14 to 5 fathoms, with 10 to 12 fathoms 2 miles outside. The bottom is sand and mud. There are several islands in the inner bay. Strategic control of the Red Sea was rendered complete by the annexation of Perim and Sokotra, which may both be regarded as outposts of Aden, and are under the political jurisdiction of the Resident.

The Arab chiefs of the hinterland of Arabia are nearly all stipendiaries of the British Government. Colonel Wahab and Mr G. H. Fitzmaurice of the Constantinople Embassy, were appointed in 1902 as Commissioners to delimitate the frontier between Turkish Arabia and the British protectorate around Aden. A convention was signed in 1905 settling details, the frontier line being drawn from Shaikh Murad, a point on the Red Sea coast opposite Perim, to the bank of the river Bara, the eastern limit of Turkish claims, at a point some 29 miles north-east of Dthala and thence north-east to the great desert. The area left within the British Protectorate was about 9,000 square miles. The arrangement gave to Turkey Cape Bab el Mandeb which forms the Arabian bank of the eastern branch of the Red Sea. England took this outpost of the Red Sea from the Turk in November 1914. A sanatorium and small British garrison used to be maintained at Dthala which is 7,700 feet high, but the garrison was withdrawn in 1906. Lord Morley explaining this step as being in accordance with the policy stated in the House of Lords in 1903,—that His Majesty's Government had never desired to interfere with the internal and domestic affairs of the tribes on the British side of the boundary but had throughout made it plain that they would not assent to the interference of any other Power with those affairs. Affairs in this respect have been disarranged considerably by the war.

British Policy

There has been much criticism of a policy under which Aden has failed to advance with the same progressive strides which have marked the development of other British dependencies. It is said that the former Persian possessors of Aden built its wonderful water tanks, and the Arabs made an aqueduct 20 miles long, while the British have done nothing except mount guns to protect their coal yards. Pride it is argued, flourishes because this is a natural emporium of commerce but not because of the attention its needs get from Government. Lord Roberts, writing on this point a few years ago said "It is not creditable to British rule to make use of a dependency like Aden for selfish purposes of political necessity without attempting to extend the benefits of civilised Government to the neighbouring native tribes, especially when those tribes are living under the wings of the British Crown. The Persians the Turks and even the Arabs did more for Aden in their time than we have done during our seventy years' occupation. Aden has always suffered under the disadvantage of being an

appanage of the Bombay Presidency, with which it has neither geographical, racial nor political affinity. Probably the best solution of the matter would be to hand over the place to the Colonial Office, relieving the Government of Bombay of a charge which is only looked upon as an incubus. Some important steps have been taken in the past few years to satisfy the commercial needs of the port.

Trade

The trade of Aden has developed immensely since British acquisition in 1839, largely through the Government of India declaring it a free port in 1850, since when it has attracted much of the valuable trade between Arabia and Africa, formerly monopolised by the Red Sea ports of Hodeida and Mokha. The opening of the Suez Canal was also responsible for a large increase of trade through Aden into the interior. The total imports by sea in the last official year (1913-14) before the war set the course of progress were amounted to £2,756,964 by land £170,213, treasure, £1,030,305, exports by sea were £1,267,253, by land, £110,150, treasure £741,687. These statistics are exclusive of Government stores and treasure.

The language of the settlement is Arabic, but several other Asiatic tongues are spoken. The population is chiefly returned as Arabs and Shaikhs. The Somalis from the African coast and Arabs do the hard labour of the port. So far as the settlement is concerned there are no products whatever, with the important exception of salt. The crops of the tribal low country adjoining are fowar, sesamum, a little cotton, madder, a bastard saffron and a little indigo. In the hills, wheat, madder, fruit, coffee and a considerable quantity of wax and honey are obtained. The water supply forms the most important problem. Water is drawn from four sources—wells, aqueducts, tanks or reservoirs and condensers.

Administration

The Aden settlement, was until last year subject politically to the Government of Bombay but it has now been handed over to the Foreign Office. Its administration is conducted by a Resident, who is assisted by four Assistants. The Resident is also ordinarily military Commandant and has hitherto usually been an officer selected from the Indian army, as have his assistants. The Resident has jurisdiction as a Judge of the Vice Admiralty Court in matters connected with slave trading, his court being called the Colonial Court of the Admiralty. The laws in force in the settlement are generally speaking those in force in the Bombay Presidency, supplemented on certain points by special regulations to suit local conditions. The management of the port is under the control of a Board of Trustees formed in 1888. The principal business of the Port Trust has been the deepening of the harbour, so as to allow vessels of all sizes to enter and leave at all states of the tide. The Aden police force numbers slightly over 200 men. There are hospitals and dispensaries in both Aden and Perim, in addition to the military institutions of this character. The garrison comprises a troop of engineers, three companies

of garrison artillery, one battalion of British Infantry, two companies of sappers and miners and one Indian regiment. Detachments from the last named are maintained at Perim and Shalikh Othman respectively.

The average temperature of the station is 57 degrees in the shade, the mean range being from 75 in January to 93 in June, with variations up to 102. The humidity between the monsoons, in May and September are very oppressive. Consequently, long residence impairs the faculties and undermines the constitution of Europeans and even Indians suffer from the effects of so long an abode in the settlement and troops are not posted in the station for long periods, being usually sent there one year and relieved the next. But Aden is exceptionally free from infectious diseases and epidemics, and the absence of vegetation, the dryness of the soil and the purity of the drinking water constitute efficient safeguards against many malarial common to tropical countries. The annual rainfall varies from 14 to 84 inches, with an average of 40 inches.

The War

At the outbreak of the war the Turkish fleet used themselves on the Arabian shore of the Straits of Pesh-Umud. They were driven off, their fleet captured and then gun taken by a force landed from a British warship. But in July, 1915 a mixed force of Turkish and Arabs advanced against the Aden settlement. News was made known in India by a Reuters telegram of July 9th which said that the Turkish and Arabs threatened Aden. That at the request of the Sultan of Turkey a force was sent for the protection of his capital and that the supporting force was so big that with water and transport difficulties that it was decided to retire, and the whole force withdrew to Aden, the enemy declining to follow. Subsequently came an official intimation that the Sultan of Turkey who had been grievously wounded in a fight against the rallying force had died in Aden whilst he had been taken for surgical treatment. The Government of India announced on July 22nd that on the morning of the 21st instant a force from the Aden Garrison attacked the position taken by the Turks, a few miles outside the settlement and drove them from it the pursuit being continued for a distance of five miles. No further detailed information on the matter has been made public but Earl Curzon stated in the House of Lords on December 4th, 1917, that the British forces were then holding an arc at about 11 miles from Aden and that so far as was known the Turks in the vicinity had no direct communication with Turkey and had not received supplies or reinforcements. They were withdrawn when Turkey capitulated.

The following are the principal officers of the present administration—

Political Resident, Major General James Marshall Stewart, C.B.

Assistant Residents, Major S. G. W. Hume (Perim), Lieut-Colonel W. M. P. Wood, Major H. S. Strong, Major B. R. Reilly and Captain H. M. Wightwick.

The area enclosed within the boundaries of India is 1,773,168 square miles, with a population of 35,132,537 of people nearly one fifth of the human race. But of this total a very large part is not under British Administration. The area covered in the Native States is 675,267 square miles with a population of seventy millions. The Native States embrace the widest variety of country and jurisdiction. They vary in size from petty states like Lawa, in Rajputana, with an area of 19 square miles, and the Simla Hill States, which are little more than small holdings, to States like Hyderabad, as large as Italy, with a population of thirteen millions. They include the inhospitable regions of Western Rajputana, Baroda, part of the Garden of India, Mysore, rich in agricultural wealth, and Kashmir, one of the most favoured spots on the face of the globe. In the case of 173 States control is exercised by the Government of India, and of about 500 by the Provincial Governments. The four principal states, Hyderabad, Mysore, Baroda and Kashmir, are in direct relation with the Government of India. The other States are grouped under the direction of an Agent to the Governor-General, as for Rajputana and Central India, in one case the Provincial Government has been compelled to group its States, those of Kathiawar, under an Agent to the Governor.

Relations with the Paramount Power

So diverse are the conditions under which the Native States were established and came into political relation with the Government of India, that it is impossible even to summarise them. But broadly it may be said that as the British boundaries expanded, the states came under the influence of the Government and the rulers were confirmed in their possessions. To this general policy however there was, for a brief period, an important departure. During the regime of Lord Dalhousie the Government introduced what was called annexation through lapse. That is to say, when there was no direct heir, the Government considered whether public interests would be secured by granting the right of adoption. Through the application of this policy, the states of Satara and of Nagpur fell in to the East India Company, and the kingdom of Oudh was annexed because of the gross misgovernment of its rulers. Then came the Mutiny. It was followed by the transference of the dominions of the East India Company to the Crown, and an irrevocable declaration of policy toward the Native States. In the historic Proclamation of Queen Victoria it was set out that "We desire no extension of our present territorial possessions, and while we will permit no aggression on our dominions or our rights to be attempted with impunity, we shall allow no encroachments on those of others. We shall respect the rights, dignity and honour of the Native Princes as our own, and we desire that they, as well as our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government." Since the issue of that proclamation there has been no encroachment on the area under Native rule by the Government of India. On the contrary, the movement has been in the op-

posite direction. In 1881 the State of Mysore, which had been so long under British administration that the traditions of Native rule were almost forgotten, was restored to the old Hindu ruling house. In 1911 the Maharajah of Benares, the great taluqdar of Oudh, was granted ruling powers over his extensive possessions. On many occasions the Government of India has had to intervene, to prevent gross misgovernment, or to carry on the administration during a long minority, but always with the undeviating intention of restoring the territories as soon as the necessity for intervention passed. Almost all states possess the right of adoption in default of heirs.

Rights of Native States

The rights and obligations of the Native States are thus described by the Imperial Gazetteer. The Chiefs have, without exception, gained protection against dangers from without and a guarantee that the protector will respect their rights as rulers. The Paramount Power acts for them in relation to foreign Powers and other Native States. The inhabitants of the Native States are the subjects of their rulers, and except in case of personal jurisdiction over British subjects, these rulers and their subjects are free from the control of the laws of British India. Criminals escaping to a Native State must be handed over to it by its authorities; they cannot be arrested by the police of British India without the permission of the ruler of the State. The Native Princes have therefore a suzerain power which acts for them in all external affairs, and at the same time scrupulously respects their internal authority. The suzerain also intervenes when the internal peace of their territories is seriously threatened. Finally they participate in all the benefits which the protecting power obtains by its diplomatic action, or by its administration of its own dominions, and thus secure a share in the commerce, the railways, the ports, and the markets of British India. Except in rare cases, applied to maritime states they have freedom of trade with British India although they levy their own customs, and their subjects are admitted to most of the public offices of the British Government.

Obligations of Native States

On the other hand the Native States are under an obligation not to enter into relations with foreign nations or other states, the authority of their rulers has no existence outside their territories. Their subjects outside their dominions become for all intents and purposes British subjects. Where foreign interests are concerned, the Paramount Power must act so that no just cause of offence is given by its subordinate allies. All Native States alike are under an obligation to refer to the British every question of dispute with other states. Inasmuch as the Native States have no use for a military establishment other than for police, or display, or for co-operation with the Imperial Government, their military forces, their equipment and armament are prescribed by the Paramount Power. Although old and unaltered treaties declare that the British Government will have no manner of concern with any of a Maharajah's dependents or servants, with respect to whom the Maharajah is absolute, logic and public opinion

have endorsed the principle which Lord Canning set forth in his minute of 1860, that the "Government of India is not precluded from stepping in to set right such serious abuses in a Native Government as may threaten any part of the country with anarchy or disturbance, nor from assuming temporary charge of a Native State when there shall be sufficient reason to do so. Of this necessity the Governor General in Council is the sole judge subject to the control of Parliament. Where the law of British India confers jurisdiction over British subjects or other specified persons in foreign territory that power is exercised by the British courts which possess it. The subjects of European Powers and the United States are on the same footing. Where no tonnements exist in Native territory jurisdiction both over the tonnement and the civil station is exercised by the suzerain power."

Political Officers

The powers of the British Government are exercised through Political Officers who as a rule reside in the States themselves. In the larger States the Government is represented by a Resident in groups of States by an Agent to the Governor General assisted by local Residents or Political Agents. These officers form the sole channel of communication between the Native States and the Government of India and its Foreign Department with the officials of British India and with other Native States. They are expected to advise and assist the Ruling Chief in any administrative or other matters on which they may be consulted. Political Agents are similarly employed in the larger States under the Provincial Governments but in the petty States scattered over British India the duties of the Agent are usually entrusted to the Collector or Commissioner in whose district they lie. All questions relating to the Native States are under the special supervision of the Supreme Government and in the personal charge of the Governor General. A proposal has been made by the Government of India that, in view of the increasing importance of the Native States, an additional Secretary, styled the Political Secretary shall be appointed who shall be in special charge under the Viceroy of these questions.

Closer Partnership

Events have tended gradually to draw the Paramount Power and the Native States into closer harmony. Special care has been devoted to the education of the sons of Ruling Chiefs first by the employment of tutors and afterwards by the establishment of special colleges for the purpose. These are now established at Ajmere, Rajkot, Indore and Lahore. The Imperial Cadet Corps whose headquarters are at Dehra Dun imparts military training to the sons of the ruling chiefs and

HYDERABAD

Hyderabad, the premier Native State in India, is in the Deccan. Its area is 82,698 square miles and population 13,374,076. The general physical characteristics of the State are an elevated plateau, divided geographically and ethnologically by the Manjra and Godavari rivers. To the North West is the Trappan region, peopled by Marathas a country of black cotton soil producing wheat and cotton. To the South East

129, the disruption of the Mohammedan Empire. Muhammad Khilji commenced and thereafter until the time of Aurangzeb the history of the State is a confused story of struggles against the surviving Hindu kingdom of the South and after the fall of Vijayanagar, with each other. Aurangzeb stripped out the remains of Mahomedan independence of the South and set up his General Asaf Jah of Turcoman descent as Viceroy, or Subahdar of the Deccan in 1712. In the chaos which followed the death of Aurangzeb, Asaf Jah had no difficulty in establishing and maintaining his independence, and thus founded the present House. During the struggle between the British and the French for mastery in India the Nizam finally sided in his lot with the British and unshaken even by the excitement of the mutiny, has been so staunch to his engagements as to earn the title of "Our Faithful Ally." The present ruler is His Highness Sir Usman Ali Khan Bahadur Fateh Jung, C.S.I.

THE BERRAR—A most important event in the history of the State occurred in November 1902, when the Assigned Districts of Berar were leased in perpetuity to the British Government. These districts had been administered by the British Government on behalf of the Nizam since 1853, under the treaties of 1853 and 1860, they were assigned without limit of time to the British Government to provide for the maintenance of the Hyderabad contingent, a body of troops kept by the British Government for the Nizam and the surplus revenues, if any, being payable to the Nizam. In course of time it had become apparent that the maintenance of the Hyderabad contingent on its old footing as a separate force was inexpedient and unnecessary and that similarly the administration of Berar as a separate unit was very costly. While from the point of view of the Nizam the precarious and fluctuating nature of the surplus was financially inconvenient. The agreement of 1902 reaffirmed His Highness' Sovereignty over Berar which instead of being indefinitely "assigned" to the Government of India was leased in perpetuity to an annual rental of 2½ lakhs (nearly £167,000), the rental is for the present charged with an annual debit towards the repayment of loans made by the Government of India. The Government of India were at the same time authorized to administer Berar in such manner as they might think desirable, and to redistribute, re-organize and control the Hyderabad Contingent, due provision being made, as stipulated in the treaty of 1853, for the protection of His Highness' dominions. In accordance with this agreement the Contingent ceased in March 1903 to be a separate force and was re-organized and redistributed as an integral part of the Indian Army, and in October 1903 Berar was transferred to the administration of the Chief Commissioner of the Central Provinces.

ADMINISTRATION—The Nizam is supreme in the State and exercises the power of life and death over his subjects. For convenience in administration the Minister is the chief controlling authority in the State. To assist him there are four Assistant Ministers, Financial and Public Works, Judicial, Military and Ecclesiastical. All questions of importance are referred to the Council, which is composed of the Minister and

President and the Assistant Ministers as Members. Business disposed of by the Council is immediately reported to the Nizam. The actual work of the departments is done by Secretaries. Below the Secretariat the State is divided into Subdivisions, Districts and Taluqs. Fifteen Districts, Taluk and nine Divisions and Boards are at work in the District. A Legislative Council consisting of 25 members of whom 12 are official and 13 non-official is responsible for making laws. The State maintains its own currency, the 10 m. 12 s. 10 p. rupee with a subordinate coinage. In 1901 an improved Mahabub rupee was struck and this exchanged with the British rupee at the ratio of 1100:116 to 100. It has its own postal system and stamps for internal purposes. It maintains its own Army, comprising 17,747 troops of which 5,980 are classed as Regular and 11,767 as Irregular. There are in addition 1,271 Imperial Service troops.

FINANCE—After many vicissitudes, the financial position of the State is strong. The current budget provides for a revenue of Rs. 547 lakhs and a service expenditure of Rs. 601 lakhs. The revenue proper thus indicated are the worst on record for many years, owing to the failure of the South West monsoon. It is anticipated that the revenue receipts will fall short of the figures of the year 1917-18 by over 70 lakhs.

PRODUCTION AND INDUSTRY—The principal industry of the State is agriculture which maintains 57.1 per cent of the population. The commonest sort of land tenure is ryotwari. As no reliable figures are available to show the crops produced it is impossible to say what proportion the land revenue bears to it but it is collected without difficulty. The principal food crops are millet and rice, the staple money crop cotton, which is grown extensively on the black cotton soils, and oil seeds. The State is rich in minerals. The great Warangal coal measures are worked at Singurul but the effort to revive the historic gold and diamond mines have met with very qualified success. The manufacturing industries are consequent on the growth of cotton and comprise three spinning and weaving mills and spinning and printing factories in the cotton tracts.

COMMUNICATIONS—One hundred and thirty-seven miles of the broad gauge line from Bombay to Madras traverse the State. At Wadi, on this section the broad gauge system of the Nizam's Guaranteed State Railway takes off, running East to Warangal and South East toward Berar, a total length of 330 miles. From Hyderabad the metric gauge Godavari Railway runs North West to Nannid on the Great Indian Peninsula Company's system 91 miles. There are thus 471 miles of broad gauge and 391 of metric in the State. The Bar Light Railway owns a short extension to Latur. The roads are generally inferior.

EDUCATION—The State maintains two Colleges. The Nizam College at Hyderabad (first grade) is affiliated to the Madras University. The Oriental College at Hyderabad prepares students for the local Moukhi and Munshi examinations. There are 21 high schools, 80 middle schools, 1,012 primary schools and 22 special schools including a Medical School in the Dominions.

British Resident—Sir S. M. Fraser, K.C.S.I., C.I.E.,

MYSORE

The State of Mysore is surrounded on all sides by the Madras Presidency except on the north and north west where it is bounded by the districts of Dharwar and North Canara respectively and towards the south west by Coorg. It is naturally divided into two regions of distinct character, the hill country (the Maidan) on the west and the wide spreading valleys and plains (the Maidan) on the east. The State has an area of 29,161 square miles excluding that of the Civil and Military Station of Bangalore and a population of 5,705,159 of whom over 92 per cent are Hindus. Kannara is the distinctive language of the State.

HISTORY—The ancient history of the country is varied and interesting. Tradition connects the table land of Mysore with many a legend enshrined in the great Indian epic, the Ramayana and the Mahabharata. Coming down to historical times, the north eastern portion of the country formed part of Asoka's Empire in the third century B.C. Mysore then came under the rule of the Andhra dynasty. From about the third to the eleventh century A.D. Mysore was ruled by three dynasties, the north western portion by the Kadambas, the eastern and northern portions by the Pallavas and the central and southern portions by the Gangas. In the eleventh century, Mysore formed part of the Chola dominion, but the Cholas were driven out early in the twelfth century by the Hoysalas, an indigenous dynasty which existed at Halebidu. The Hoysala power came to an end in the early part of the fourteenth century. Mysore was next connected with the Vijayanagar Empire. At the end of the fourteenth century, Mysore became associated with the present ruling dynasty. At first tributary to the dominant empire of Vijayanagar, the dynasty attained its independence after the downfall of Vijayanagar in 1565. In the latter part of the eighteenth century the real sovereignty passed into the hands of Hydrabad Ali and then his son Tippu Sultan. In 1799, on the fall of Srirangapatna, the British Government restored the State comprised within its present limits to the ancient dynasty in the person of Maharaja Sri Krishnaraja Wodeyar Bahadur III. Owing to the insurrections that broke out in some parts of the country, the management was assumed by the British Government in 1831. In 1881 the State was restored to the dynasty in the person of Sri Chamarajendra Wodeyar Bahadur under conditions and stipulations laid down in the Instruments of Transfer. That ruler with the assistance of Mr. (afterwards Sir) K. Seshadri Iyer, K.C.S.I., as Dewan, brought Mysore to a state of great prosperity. He died in 1894 and was succeeded by the present Maharaja Sir Sri Krishnaraja Wodeyar Bahadur, G.C.S.I., who was installed in 1902. In November 1913, the Instrument of Transfer was replaced by a Treaty which indicates more appropriately the relation subsisting between the British Government and the State of Mysore.

ADMINISTRATION—The city of Mysore is the capital of the State, but Bangalore City is the administrative head quarters. His Highness the Maharaja is the ultimate authority

in the State and the administration is conducted under his control by the Dewan and three Members of the Council including the Extraordinary Member. The Chief Court consisting of three Judges is the highest judicial tribunal in the State. A Representative Assembly met twice a year at Mysore—once in October during the Durbar and a second time during the latter part of April. In the October session the Dewan presents both a report on account of the Finance of the State of the preceding Official year and a detailed report on the important administrative matters. A representation about rent and revenue is also made and discussed. In the April session the Dewan presents a report on the progress of the Administration of the State during the preceding year. A summary of the important subjects of the report is made by the Dewan. The Dewan is assisted by a Council consisting of 25 members of whom 12 are elected and 13 nominated. The Council has the right of veto in matters of importance and discussion of the State budget. All the important branches of the administration are controlled by separate heads of departments. For administrative purposes the State is divided into 5 districts and subdivided into 65 talukas. Each district is under a Deputy Commissioner and District Magistrate and each taluk under an Amildar and subamildar. The State maintains a military force of 685 British and 921 Imperial rifles. There are also 10 Imperial rifles. Transport Corps which are on a five year cycle.

The cash balance at the beginning of 1917 was Rs. 16 lakhs. Total revenue during the year 1917-18 was Rs. 2,99 lakhs and administrative expenditure Rs. 275 lakhs. Principal revenue heads are—Land Revenue Rs. 169 lakhs, Mines Royalty Rs. 17 lakhs, Forest Revenue Rs. 15 lakhs, Taxes Rs. 50 lakhs, Stamp Rs. 12 lakhs, Salt Rs. 11 lakhs and Electric Power Rs. 12 lakhs. Mysore pays an annual subsidy of Rs. 1 lakhs to the British Government but this contribution indirectly to the British Revenue under Customs and Salt.

ECONOMIC CO-OPERATION—The Mysore Economic Conference was organised in June 1911 with the object of creating and keeping alive public interest in matters connected with the economic progress of the State by a frequent interchange of views and discussions among those competent to deal with them and in order to associate men of enlightenment, public spirited citizens, prominent agriculturists, merchants and others with the officers of Government in such deliberations. The Conference meets annually at Mysore during the festivities in connection with His Highness the Maharaja's birthday. The Dewan is the President of the Conference. It has three Central Committees dealing with questions connected with Agriculture, Education and Industries and Commerce, and Committees for developing economic activities in local areas, such as districts, talukas and towns. Under the auspices of the Conference a monthly Journal

is issued in English and a weekly paper in Kannada and bulletins on important subjects are periodically issued

Agencies for carrying on the work of the Economic Conference in the interior of the State

(1) There is a full time officer attached to each District, called the District Economic Superintendent, whose main duty is to study and investigate local conditions and organise economic activities in the District

(2) A number of non official gentlemen have been appointed Honorary Supervisors in Taluks to assist Taluk Progress Committees and other agencies connected with the Economic Conference in stimulating the activities of the people in the advancement of education, agriculture, industries and trade

AGRICULTURE—Nearly three fourths of the population are employed in agriculture and the general system of land tenure is Ryotwari. The principal food crops are ragi, rice, jola, millets, gram and sugarcane and the chief fibres are cotton and san-hemp. Over 28,000 acres are under mulberry, the silk industry being the most profitable in Mysore next to gold mining. A Superintendent of Sericulture has recently been appointed, arrangements are being made for the supply of disease free seed and a central and 6 Taluk Popular Schools have been started. The Department of Agriculture which was recently reorganised on a large scale is popularising agriculture on scientific lines by means of demonstrations, investigations and experiments. There is one Central Farm at Hebbal to deal with all classes of crops and two others, one at Hirivur in connection with cotton and crops suited to localities where the rainfall is light and the other at Marathur in the region of heavy rainfall. A Sugarcane Farm has been opened under the new Krishnarajasagara works and Committees have been constituted in several districts for the development of the Sugarcane cultivation.

Industries and Commerce—A Department of Industries and Commerce was organised in 1913 with a view to the development of Industries and Commerce in the State. Its main functions are stimulating private enterprise by the offer of technical advice and other assistance for starting new industries, undertaking experimental work for pioneering industries and developing existing industries and serving as a general bureau of information in industrial and commercial matters. A system of granting loans for the purchase of machinery and appliances has been introduced in the State. The manufacturing industries include two cotton mills, two woollen mills, twelve cotton ginning mills, three cotton presses, and three silk filatures. There are also four oil mills, eleven rice mills, nine sugar mills, four brick and tile factories, three cigar factories, three tanneries, fifteen mechanical workshops, two distilleries, one silk reeling house, twelve flour mills, three bone meal factories, three coffee curing works, four dyeing factories, two hosieries, one brewery, twelve iron and brass foundries, one lacquer work factory, two taxidermic works, four saw-mills, one weaving factory, one Pharmaceutical work, one wood turning and one art litho-

graphic press. In addition there are fifty four pumping plants for irrigation. The Sandalwood Oil Factory started on an experimental basis is now working on a commercial scale. The factory at Mysore has also commenced operations on a large scale. Government have sanctioned a scheme for the manufacture of paper pulp from bamboos. Preliminary investigations have been completed for establishing wood distillation and iron works in the State and an agreement has been entered into with Messrs. Tata & Sons for working the Scheme. Local Syndicates have been formed at Davangere and Mysore for establishing cotton mills at those places. A button factory has just been started as well as a soap factory and a metal working factory. Concessions have been granted to a private gentleman in Mysore for the manufacture of matches as a home industry. An Arts and Crafts Depot has been opened to give special encouragement for ivory workers, sandalwood carvers and to those engaged in preparing high class silk, free clothes and metal works. Home Industries Institutes have been established at Bangalore and Mysore. The establishment of a Central District and Commercial Museums at District Headquarters has been sanctioned. A Chamber of Commerce has been established at Bangalore with branches at important trade centres. The Department has been reconstituted so as to provide for a separate division for dealing solely with questions relating to commercial developments in the State.

BANKING—In 1913, a State-aided bank called the Bank of Mysore was started with its headquarters in Bangalore and agencies at many of the important places in the State. Besides this there are one Provincial Bank, 2 District Banks, 15 Federal Banking Unions and 956 Co-operative Societies working with a total working Capital of Rs. 57,64 Lakhs.

COMMUNICATIONS—The Railway system radiates from Bangalore, various branches of the Madras and Southern Mahratta Railway running through the State. The length of the lines owned by the State and worked under contract by the Company is 111.17 miles, of which 9.88 are of broad gauge and the rest metre gauge. The Kolar District Board Railway (6.5 miles) and the Bangalore-Chickballapur Light Railway (3.9 miles) both of 2'-6" gauge together with a tramway from Tanikere to Narasimharajapura (2.7 miles) 2 feet gauge have been opened and are being worked by State Agencies.

Two lines, Chickballapur to Chitaldurg, 21 miles, metre-gauge, and Fidar-Hibbe, 10 miles, 2 feet gauge, are under construction. Several other projects were under survey and investigation during the year and some of them are about to be taken up for construction in the near future.

EDUCATION—A separate University for Mysore was established on the 1st July 1916. It is of the teaching and residential type composed of the Central College at Bangalore, and the Maharaja's College at Mysore, with headquarters at Mysore. An important feature is that the University course is one of three years, which corresponds to the first year in

other Universities being in the College High School which specially trains the students for one year to fit them for the University course. The two colleges are efficiently equipped and organized and there is a training college for men located at Mysore. There is also a college for women at Mysore, i.e., the Maharani's College.

With the introduction of compulsory education in select towns and the increase in the number of village schools, primary education has during recent years made considerable advance. Schools have been started for imparting instruction in agricultural, commercial, engineering and other technical subjects. Adult education and vocational training have also been taken in hand. There were altogether in 1914-15, 4,278 public and 1,859 private educational institutions in the State. This gives one school to every 480 square miles of the area and to every 930 inhabitants.

PLACES OF INTEREST—Mysore City, the capital is a modern city laid out with fine roads and suburbs. The prominent buildings

are the Palace, the Chamarajendra Technical Institute, Government House, the Maharani's College, the Maharani's College and the Oriental Library.

Banalore, the largest city in the State and the commercial and manufacturing centre, stands on a table land, 3,000 feet above the sea and is noted for its salubrious climate and luxuriant gardens. The principal places of interest are the Public Offices, the Central College buildings, the Museum, the Lal Bah, the Indian Institute of Science and the Indian Sanskrit Institute.

The historic town of Seringapatam, the famous Jog Falls, the Kolar Gold Fields, the Sivamudram Falls, and Belur, Somnathpur and Halebidu with their temples of exquisite architecture, are some of the other important places of interest in the State.

Resident in Mysore and Chief Commissioner

of Coorg—H V Cobb, CSI, CIE, ICS

Dewan—Sardar Desai Raj Urs

BARODA.

The State of Baroda is situated partly in Gujarat and partly in Kathiawar. It is divided into four distinct blocks: (1) the southern district of Navsari near the mouth of the Tapi river, and mostly surrounded by British territory, (2) central district, North of the Narmada, in which lies Baroda, the capital city, (3) to the North of Ahmedabad, the district of Kadi, and (4) to the West, in the Peninsula of Kathiawar, the district of Amreli, formed of scattered tracts of land. The area of the State is 8,182 square miles, the population is over two millions, of whom over four fifths are Hindus.

HISTORY—The history of the Baroda State as such dates from the break-up of the Mughal Empire. The first Maratha invasion of Gujarat took place in 1705. In later expeditions Piplaji Garkwar, who may be considered as the founder of the present ruling family, greatly distinguished himself. Songhad was the headquarters till 1766. Since 1723 Piplaji regularly levied tribute in Gujarat. His son Damaji finally captured Baroda in 1734 since when it has always been in the hands of the Garkwars, but Mughal authority in Gujarat did not end until the fall of Ahmedabad in 1753, after which the country was divided between the Garkwar and the Peshwa. In spite of the fact that Damaji was one of the Maratha chiefs defeated at Panipat by Ahmed Shah, he continued to add to his territory. He died in 1768, leaving the succession in dispute between two rival sons. He was succeeded in turn by his sons Sayaji Rao I, Fattarsingh Rao, Ananau Rao and Govind Rao. The last died in 1800, and was succeeded by Anand Rao. A period of political instability ensued which was ended in 1802 by the help

of the Bombay Government, who established the authority of Anand Rao at Baroda. By a treaty of 1805 between the British Government and Baroda it was arranged *inter alia* that the foreign policy of the State should be conducted by the British and that all differences with the Peshwa should be similarly arranged. Baroda was a staunch ally of the British during the wars with Baji Rao Peshwa, the Pindari hordes and Holkar. But from 1820 to 1841, when Sayaji Rao II was Garkwar, differences arose between the two Governments, which were settled by Sir James Carmac, Governor of Bombay. In 1841 Ganpat Rao succeeded Sayaji Rao in 1847. During his rule the political supervision of Baroda was transferred to the Supreme Government. His successor Khande Rao, who acceded the *Gadi* in 1856, introduced many reforms. He stood by the British in the Mutiny. He was succeeded by his brother Mulhar Rao in 1870. Mulhar Rao was deposed in 1875 for notorious misconduct and "gross misgovernment," but the suggestion that he had instigated the attempt to poison Col Phayre, the Resident, was not proved. Sayaji Rao III, a boy of 13 years of age, who was descended from a distant branch of the family, was adopted as heir of Khande Rao in 1875 and is the present Garkwar. He was invested with full powers in 1881.

ADMINISTRATION—An executive council, consisting of the principal officers of the State, carries on the administration, subject to the control of the Maharaja, who is assisted by a Dewan and other officers. A number of departments have been formed, which are presided over by officials corresponding to those in British India. The State is divided

into four *prants* each of which is subdivided into *Mahals* and *Peta Mahals* of which there are in all 42. Attempts have for some years been made to restore village autonomy, and village *panchayats* have been formed which form part of a scheme for local self-government. There is a Legislative Department, under a Legal Remembrancer, which is responsible for making laws. There is also a Legislative Council, consisting of nominated and elected members. A High Court at Baroda possesses jurisdiction over the whole of the State and hears all final appeals. From the decisions of the High Court appeals lie in certain cases, to the Maharaja, who decides them on the advice of the Huzur Niyat Sabha. The State Arm y consists of 5,084 Regular forces and 3,406 Irregular forces.

FINANCE—In 1916-17, the total receipts of the State were Rs. 202 lakhs and the disbursements Rs. 155 lakhs. The principal Revenue heads were—Land Revenue, Rs. 120 lakhs, Abkari Rs. 22 lakhs, Opium Rs. 5 lakhs, Railways Rs. 10 lakhs, Interest Rs. 9 lakhs, Tribute from other States, Rs. 6 lakhs. British Currency was introduced in 1901.

PRODUCTION AND INDUSTRY—Agriculture and pasturage support 62 per cent of the people. The principal crops are rice, wheat, gram, castor-oil, rape seed, poppy, cotton, saffron, tobacco, sugarcane, milze and garden crop. The greater part of the State is held on *ryotwari* tenure. The State contains few minerals except sandstone, which is quarried at Sonpur, and a variety of other stones which are little worked. There are 39 industrial or commercial concerns in the State registered under the State Companies' Act. There are four agricultural Banks and 353 Co-operative Societies in the Baroda State.

COMMUNICATIONS—The B B & C I Railway crosses part of the Narsari and Paroda *prants*,

and the Rujputana-Malwa Railway passes through the Kadi *prant*. A system of branch lines has been built by the Baroda Durbar in all the four *prants* in addition to which the Lapti Valley Railway and the Baroda-Godhra Chord line (B B & C I) pass through the State. The Railways constructed by the State are about 500 miles in length and 93 miles are under construction. Good roads are not numerous.

EDUCATION—The Education Department controls 2,719 institutions of different kinds, in 62 of which English is taught. The Baroda College is affiliated to the Bombay University. There are a number of high schools, technical schools, and schools for special classes such as the jungle tribes and unclean castes. The State is "in a way pledged to the policy of free and compulsory primary education." It maintains a system of rural and travelling libraries. Ten per cent of the population is returned in the census as literate. Total expense on Education is about Rs. 20 lakhs.

CAPITAL CITY—Baroda City with the cantonment has a population of 99,345. It contains a public park, a number of fine public buildings, palaces and offices and it is crowded with Hindu temples. The cantonment is to the North-west of the city and is garrisoned by an infantry battalion of the Indian Army. An Improvement Trust has been formed to work in Baroda City and has set itself an ambitious programme.

RULER—His Highness Farzand-i-Khas-i-Dowlat-i-Englishta Maharaja Sir Sayaji Rao Gekwaj Sava Khas Khel Samsher Bahadur, GCSI Maharaja of Baroda.

Resident—C L S Russell, Esq, ICS

Deewan—Manubhai N. Mehta, Esq, M A, LL B

BALUCHISTAN AGENCY.

In this Agency are included the Native States of Kalat, Kharan and Las Bela. The Khan of Kalat is head of the Baluchistan tribal chiefs whose territories are comprised under the following divisions—Jhalawan, Sarawan, Makran, Kachhi and Domki Kaheri-Umrani. These districts form what may be termed Kalati Baluchistan, and occupy an area of 54,713 square miles. The inhabitants of the country are either Brahuis or Baluchis, both being Mahomedans of the Sunni sect. The country is sparsely populated, the total number being about 330,423. It derives its chief importance from its position with regard to Afghanistan on the north-western frontier of British India. The relations of Kalat with the British Government are governed by two treaties of 1854 and 1876 by the latter of which the Khan agreed to act in subordinate co-operation with the British Government. There are, however, agreements with Kalat in connection with the construction of the Indo-European telegraph, the cession of jurisdiction on the

railways and in the Bolan Pass, and the permanent leases of Quetta, Nushki and Nasirabad. The Khan is assisted in the administration of the State by a Wazir-i-Azam lent by the British Government. The Governor General's Agent in Baluchistan conducts the relations between the Government of India and the Khan, and exercises his general political supervision over the district. The revenue of the State is about Rs. 11,71,520. The present Khan is, His Highness Beglar Begi Mir Sir Mahmud Khan of Kalat, GCSI. He was born in 1864.

Kharan extends in a westerly and south-westerly direction from near Nushki and Kalat to the Persian border. Its area is 14,210 square miles, it has a population of 22,663 and an annual average revenue of about Rs. 1,00,000.

The present Chief, Sardar Habibullah Khan, was born about 1897 and succeeded his father Sardar Yakub Khan in 1911, when the latter was murdered by his uncle Amir Khan. The State is divided into 13 *Niabats*.

and the whole sources of income are entirely agricultural

Las Bela is a small State occupying the valley and delta of the Purari river, about 50 miles west of the Sind boundary. Area 7,132 square miles, population 61,205, chiefly Sunni Mahomedans, estimated revenue about Rs 3,86,110. The Chief of Las Bela, known as the Jam, is bound by agreement with the British Government to conduct the administration of his State in

accordance with the advice of the Governor-General's Agent. This control is exercised through the Political Agent in Kalat. The Jam also employs in approved Wazir, to whose advice he is subject and who generally assists him in the transaction of State business.

Agent to the Governor General for Baluchistan—Hon Mr H R C Dobbs, C.S.I., C.I.E., I.C.S.

RAJPUTANA AGENCY

Rajputana is the name of a great territorial circle with a total area of about 130,162 square miles, which includes 18 Native States, two chiefships, and the small British province of Ajmer-Merwar. It is bounded on the west by Sind, on the north west by the Punjab State of Bahawalpur, on the north and north east by the Punjab, on the east by the United Provinces and Gwalior, while the southern boundary runs across the central region of India in an irregular zigzag line. Of the Native States 17 are Rajput, 2 (Bharatpur and Dholpur) are Jat, and one (Tonk) is Mahomedan. The chief administrative control of the British district is vested *ex officio* in the political officer, who holds the post of Governor-General's Agent for the supervision of the relations between the several Native States of Rajputana and the Government of India. For administrative purposes they are divided into the following groups—Alwar Agency, Bikaner Agency, Eastern Rajputana Agency, 3 States (Bharatpur, Dholpur, Karauli), Haraoti and Tonk Agency, 3 States (principal States Bundi and Tonk), Jaipur Residency, 3 States (principal State, Jaipur), Kotah and Jhalawar Agency, 2 States, Mewar Residency, Southern Rajputana States Agency, 4 States (principal State, Banswara), Western Rajputana States Agency, 3 States (principal States, Marwar and Sirohi).

The Aravalli Hills intersect the country almost from end to end. The tract to the north west of the hills is, as a whole, sandy, ill watered and unproductive, but improves gradually from being a mere desert in the far west to comparatively fertile lands to the north east. To the south east on the Aravalli Hills lie higher and more fertile regions which contain extensive hill ranges and which are traversed by considerable rivers.

COMMUNICATIONS—The total length of railways in Rajputana is 1,576 miles, of which 739 are the property of the British Government. The Rajputana-Malwa (Government) runs from Ahmedabad to Bandikui and from there branches to Agra and Delhi. Of the Native State railways the most important is the Jodhpur Bikaner line from Marwar Junction to Hyderabad (Sind) and to Bikaner.

INHABITANTS—Over 50 per cent of the population are engaged in some form of agriculture, about 20 per cent of the total population are maintained by the preparation and supply of material substances, personal and domestic service provides employment for about 5 per cent and commerce for 2½ per cent of the population. The principal language is Rajasthani. Among castes and tribes, the most numerous

are the Brahmans, Jats, Mahajans, Chamars, Rajputs, Minis, Gujars, Bhils, Malis, and Balas. The Rajputs are, of course, the aristocracy of the country, and as such hold the land to a very large extent either as receivers of rent or as cultivators. By reason of their position as integral families of pure descent, as a landed nobility, and as the kinsmen of ruling chiefs, they are also the aristocracy of India, and their social prestige may be measured by observing that there is hardly a tribe or clan (as distinguished from a caste) in India which does not claim descent from, or irregular connection with, one of these Rajput "tools."

The population and area of the States are as follows—

Name of State	Area in square miles	Population in 1911
Mewar Residency—		
Udaipur	12,033	1,203,776
Banswara	1,046	167,463
Dungarpur	1,117	150,192
Partabgarh	896	62,704
Western States Residency—		
Todhpur	34,063	2,057,553
Jaisalmer	16,062	88,311
Sirohi	1,061	180,127
Jaipur Residency—		
Jaipur	15,579	2,626,674
Kishangarh	838	87,191
Lawa	19	2,564
Haraoti Tonk Agency—		
Bundi	2,220	218,730
Tonk	1,111	303,181
Shahpura	405	47,397
Eastern States Agency—		
Bharatpur	1,932	626,665
Dholpur	1,155	270,973
Karauli	1,242	156,786
Kotah-Jhalawar Agency—		
Kotah	5,684	639,089
Jhalawar	810	96,271
Bikaner	23,311	700,983
Alwar	3,141	791,688

Udaipur State (also called *Mewar*) was founded in about 616 A.D. The capital city is Udaipur, which is beautifully situated on the slope of a low ridge, the summit of which is crowned by the Maharajah's palaces, and to the north and west, houses extend to the banks of a beautiful piece of water known as the Pichola Lake in the middle of which stand two island palaces. It is situated near the terminus of the Udaipur-Chitor Railway, 697 miles north of Bombay. The present ruler is His Highness Maharajadhiraj Maharana Sir Fateh Singh Bahadur, G.C.I.E., who was born in 1849 and succeeded in 1884. He is the head of the Seesodia Rajputs and is the Premier Chief. The administration is carried on by the Maharana, assisted by two ministerial officers who form the chief executive department in the State. The revenue and expenditure of the State are now about 35 and 32 lakhs a year respectively. Udaipur is rich in minerals which are little worked. Its archaeological remains are numerous, and stone inscriptions dating from the third century have been found.

Banswara State, the southernmost in Rajputana, became a separate State about 1527. Towards the end of the eighteenth century Banswara became more or less subject to the Marathas, and paid tribute to the Raja of Dhar. In 1812 the Maharawal offered to become tributary to the British Government on condition of the expulsion of the Marathas, but no definite relations were formed with him till the end of 1818. The present ruler is His Highness Ray Rayan Maharawal Sri Prithi Singh Bahadur, who was born in 1888 and succeeded his father in 1913. The normal revenue is about 5 lakhs and the expenditure is nearly equal to the income. The area of the State is 1,946 square miles, and the population 187,163.

Dongarpur State, with Banswara, formerly comprised the country called the Pagar. It was invaded by the Mahrattas in 1818. As in other States, inhabited by hill tribes, it became necessary at an early period of British supremacy to employ a military force to coerce the Bhills. The State represents the *Gadhi* of the eldest branch of the Sisodiyas and dates its separate existence from about the close of the 12th Century, when Mahup, the rightful heir to the Chittor Throne, migrated to these parts. The present Chief is His Highness Rai Rayan Maharawal Shri Sir Bheysinghji Sahab Bahadur, K.C.I.E., born in 1887 and succeeded in 1898. During his minority the State was administered by a Political Officer, a chief Executive Officer and a Consultative Council of two. No railway line crosses the territory, the nearest railway station, Udaipur, being 60 miles distant. Revenue about 3 lakhs.

Partabgarh State, also called the Kanthal, was founded in the sixteenth century by a descendant of Rana Mokal of Mewar. The town of Partabgarh was founded in 1698 by Partab Singh. In the time of Jaswant Singh (1775-1844), the country was overrun by the Marathas, and the Maharawal only saved his State by agreeing to pay Holkar a tribute of *Salm Shahi* Rs 72,700, (which then being coined in the State Mint, is legal tender through-

out the surrounding Native States) in lieu of Rs 15,000 formerly paid to Delhi. The first connexion of the State with the British Government was formed in 1804, but the treaty then entered into was subsequently cancelled by Lord Cornwallis, and a fresh treaty, by which the State was taken under protection, was made in 1818. The tribute to Holkar is paid through the British Government, and in 1904 was converted to Rs 36,350 British currency. The present ruler is His Highness Maharawal Sir Raghunath Singh Bahadur, K.C.I.F., who was born in 1859 and succeeded in 1890. The State is governed by the Maharawat with the help of the Her-Apparent, and, in judicial matters, of a Committee of eleven members styled the Raj Sabha or State Council. Revenue about 4 lakhs, expenditure nearly 3½ lakhs. The financial administration is now under the direct supervision of the State.

Jodhpur State, the largest in Rajputana, also called Marwar, consists largely of desolate, sandy country. The Maharaja of Jodhpur is the head of the Rathor Clan of Rajputs and claims descent from Rama, the deified king of Ayodhya. The earliest known king of the clan lived in the sixth century from which time onwards their history is fairly clear. The foundation of Jodhpur dates from about 1212, and the foundations of Jodhpur City were laid in 1459 by Rao Jodha. The State came under British protection in 1818. In 1839 the British Government had to interfere owing to misrule, and the same thing occurred again in 1868. Jaswant Singh succeeded in 1873 and reformed the State. His son Sardar Singh was invested with powers in 1898, the minority rule having been carried on by his uncle Maharaja Sir Pratap Singh. He died in 1911 and was succeeded by his eldest son Maharaja Sumer Singh Bahadur, who was then 14 years of age. The administration of the State was carried on by a Council of Regency appointed by the Government, presided over by Major-General Maharaja Sir Pratap Singh, who abdicated the Gadi of Idar to carry on as Regent the reforms in Jodhpur which he had begun in the time of his nephew, Maharaja Sir Sardar Singh Bahadur. On the outbreak of the European War both the Maharaja and the Regent offered their services and were allowed to proceed to the Front. The young Maharaja was, for his services at the Front, honoured with an Honorary Lieutenantship in the British Army, and was invested with full ruling powers in 1916 and died in 1918. Revenue 80 lakhs, expenditure 50 lakhs.

Jaisalmer State is one of the largest States in Rajputana and covers an area of 16,062 square miles. The Rulers of Jaisalmer belong to the Jadon clan and claim descent from Krishna. Jaisalmer City was founded in 1156, and the State entered into an alliance of perpetual friendship with the British Government in 1818. In 1844, after the British conquest of Sind the forts of Shahgarh, Garsia, and Ghotaru, which had formerly belonged to Jaisalmer, were restored to the State. The present Ruling Prince is His Highness Maharajadhiraj Maharawal Shri Jawaharsinghji Bahadur. Revenue about four lakhs.

a General in the army of Holkar at the end of the eighteenth century. He received a conditional guarantee of the lands he held from Pooner in 1817. His grandson was deposed in 1867 owing to misrule. The present ruler of the State is His Highness Nawab Sir Muhammad Ibrahim Ali Khan Bahadur C.S.I. The administration is conducted by the Nawab and a Council of thirteen members. Revenue 16 lakhs. Expenditure 15 lakhs.

Shahpura Chiefship is a small pastoral State. The ruling family belongs to the Sinsinwal clan of Rajputs. The Chiefship came into existence about 1620 being a grant from the Emperor Shah Jahan to one Sujjan Singh. The present Chief is Sir Nahir Singh C.S.I. who succeeded by adoption in 1870 and received full powers in 1876. In addition to holding Shahpura by grant from the British Government the Raja holds possession of the estate of Kachhola in Udaipur for which he pays tribute and does formal service as a great noble of that State. Revenue 3 lakhs. Expenditure 2.6 lakhs.

Bharatpur State—Consists largely of an immense alluvial plain, watered by the Yamuna and other rivers.

The present ruling family are Jats of the Sinsinwal clan who trace their pedigree to the eleventh century. The Bharatpur ruling family is of the Sinsinwal clan named so after their old village Sinsin. Bharatpur was the first State in Rajputana that made alliance with the British Government in 1803, helped Lord Lake with 5,000 horse in his conquest of Agra and battle of Laswari wherein the Maratha power was entirely broken and received 5 districts as reward for the service. In 1804, however, Bharatpur sided with Asaf-ud-Daula against the Government which resulted in a fight with the Government. Peace was re-established in 1805 under a treaty of alliance and it continued in force. The State being usurped by Durjan Sal in 1825, the British Government took the cause of the rightful heir, Maharaja Balwant Singh Sahib. Bharatpur was besieged by Lord Combermere, and as the faithful subjects almost all joined the British Army, the result could not be otherwise than capture of the Capital and restoration of the State to its rightful owner. Bharatpur rendered valuable service to the British Government during the Mutiny. The present Chief is a minor, Maharaja Sawai Kishan Singh Bahadur, who was born in 1899 and succeeded in the following year his father Ram Singh, who was deposed. The administration is carried on by a Council of four Members presided over by a Political Agent. Revenue 52 lakhs. Expenditure 31 lakhs.

Dholpur State the easternmost State in Rajputana, has changed hands an unusual number of times. It was occupied by the British in 1803 and restored to the Gwalior Chief who formerly owned it but by a fresh arrangement of 1805 it was constituted a State with other districts and made over to Maharaj Rana Kirat Singh, in exchange for his territory of Gohad which was given up to Sindhia. The ruling family are Jats of the Bamraola clan, the latter name being derived from a place near

Agra where the family held land in the twelfth century. The present chief—who was installed in the administration by the British—was H. H. Maharaja Rana Sri Udayram Singh Jodhpur Bahadur. He was born in 1890 and succeeded in 1911. He was awarded a C.S.I. in January 1915. Revenue 15 lakhs, Expenditure 12 lakhs.

Karauli State is a hilly tract in Eastern Rajputana, of which the ruler is the head of the Yadon clan of Pajput. The chief direct descent from Karauli was cut off by the very powerful Orichal clan of the Moghul power. The State was subjugated by the Marathas but by the treaty of 1817 it was taken under British protection. Its subsequent history is of interest chiefly for a famous adoption case. In 1832 the present ruler is H. H. Maharaja Sir Panwar Pal Deo Bahadur C.S.I., who was born in 1864 installed in 1889 and invested with powers in 1889. He is assisted by a Council of two members. Revenue 6 lakhs, Expenditure 5 lakhs.

Kotah State belongs to the Hara sect of the clan of Chauhan Pajput and the early history of their house is up to the 17th century, identical with that of the Bundi family from which they are an offshoot. Its existence as a separate State dates from 1625. It came under British protection in 1817. The present ruler is H. H. Jaiwant Maharaja Sir United Singh Bahadur, C.S.I. G.C.I. G.B.I. who was born in 1877 and invested with full powers in 1899. In annual tradition he is assisted by a Dewan (Dewan Bahadur Chaudh. Kishanath Das C.S.I.). The most important event of his rule has been the restoration on the deposition of the late chief of the Jhalwar State, of 15 out of the 17 districts which had been ceded in 1848 to form that principality. Revenue 16 lakhs, Expenditure 12 lakhs.

Jhalwar State (for history see under Kotah) consist of two separate tracts in the south-east of Rajputana. The ruling family belongs to the Thakur clan of Rajputs. The first ruler was deposed for misgovernment in 1890, part of the State was annexed to Kotah, and Kunwar Bhawan Singh, son of Thakur Chhatrasalji of Jhalpur, was selected by Government to be the Chief of the new State. He was born in 1874 and was created a C.S.I. in 1908. He is assisted in administration by a Council has established many useful institutions, and has done much to extend education in the State. Revenue 6 lakhs.

Bikaner State the second largest in Rajputana, consists largely of sandy and ill-watered land. It was founded by Bika a Rathor Rajput, the sixth son of a Chief of Marwar, in the 15th century. Rati Singh, the first Raja was one of Akbar's most distinguished generals, and built the main fort of Bikaner. Throughout the 18th century there was constant fighting between Bikaner and Jodhpur. In 1818 the Maharaja invited the assistance of British troops to quell a rebellion, and subsequently a special force had to be raised to deal with the dacoits on the southern borders of the State. The Thakurs of the State continued to give trouble up to the eighties. The present Ruler is Major General H. H. Maharajah Sri Sir

Gwalior—The house of Scindia traces its descent to a family of which one branch held the hereditary post of *patel* in a village near Satara. The head of the family received a patent of rank from Aurangzeb. The founder of the Gwalior House was Ranoji Scindia who is said to have been a personal attendant on the Peshwa Bajirao. In 1726 together with Malhar Rao Holkar, the founder of the house of Indore, he was authorised by the Peshwa to collect revenues and he fixed his headquarters at the ancient city of Ujjain, which became the capital of the Scindia dominions. Gwalior subsequently played a leading part in shaping the history of India. The reverses which Scindia's troops met with at the hands of the British in 1778 and 1780 led to the treaty of Salbai (1782), which made the British arbiters in India and recognised Scindia as an independent Chief and not as a vassal under the Peshwa. Subsequently Scindia's military power, developed by the French Commander DeBoigne, was completely destroyed by the British victories of Ahmednagar, Assaye, Asirgarh and Laswari.

The present ruler is Major General H. H. Maharaja Sir Madho Rao Alijah Bahadur Scindia, G.C.V.O., G.C.S.I., A.D.C. to the King. He succeeded in 1886 and obtained powers in 1894. In 1901 he went to China during the war; he holds the rank of honorary Major-General of the British Army and the honorary degrees of LL.D., Cambridge, and D.C.L., Oxon. He is also a Donat of the Order of St. John of Jerusalem in England. The administration is controlled by the Maharaja assisted by five members of the *Maylis-i-Khas*.

The northern part of the State is traversed by the G. I. P. Railway and two branches run from Bhopal to Ujjain and from Bina to Baran. The Gwalior Light Railway runs for 250 miles from Gwalior to Bhind, from Gwalior to Sheopor and from Gwalior to Sipri. The main industries are cotton ginning, which is done all over the State, fine muslins made at Chanderi, leather work, etc. The State maintains three regiments of Imperial Service Cavalry, two battalions of Imperial Service Infantry and a transport corps. Lashkar, the capital city, is two miles to the south of the ancient city and the fort of Gwalior. Annual expenditure 144 lakhs.

Indore—The Holkars of Indore belong to the shepherd class, the founder of the house Malhar Rao Holkar, being born in 1693. His soldierly qualities brought him to the front under the Peshwa, who took him into his service and employed him in his conquests. When the Maratha power was broken at the battle of Panipat, in 1761, Malhar Rao had acquired vast territories stretching from the Deccan to the Ganges. He was succeeded by a lunatic grandson who again was succeeded by his mother, Ahilya Bai, whose administration is still looked upon as that of a model ruler. Disputes as to the succession and other causes weakened this powerful State, and, when it assumed a hostile attitude on the outbreak of war in 1817 between the British and the Peshwa, Holkar was compelled to come to terms. The Treaty of Mandasir in 1818 still governs the regulations existing between the State and the British Government. In the mutiny of 1857, when Holkar was unable to control his

troops he personally gave every possible assistance to the authorities at Mhow.

In 1903 Siraji Rao, who died in 1908, abdicated in favour of his son, His Highness Maharaja Tukoji Rao Holkar, the present ruler, who was born in 1890, and was formally invested with ruling powers in November 1911. In the administration His Highness is assisted by his Chief Minister and a Council of 5 Ministers. The State Army consists of 519 Imperial Service Troops and 1,629 State forces. The capital is Indore City on the Ajmer-Khandwa Section of the Rajputana-Malwa Railway. The ordinary revenue is estimated at Rs 85 lakhs.

Bhopal—The principal Mussalman State in Central India, ranks next in importance to Hyderabad among the Muhammadan States of India. The ruling family was founded by Dost Mohammed Khan, a Turani Afghan in the service of Aurangzeb. He was nominated Governor of the Burasia Ilaka and succeeded in establishing eventually his independent authority in Bhopal and its neighbourhood. In the early part of the 19th century, the Nawabs successfully withstood the incursions of Scindia and Bhonsla and by the agreement of 1817 Bhopal undertook to assist the British with a contingent force and to co-operate against the Pindari bands.

The present Ruler of the State, Her Highness Nawab Sultan Jahan Begum, C.I., G.C.S.I., G.C.I.F., G.B.E., is the third in the successive line of lady-rulers, who have ruled the destinies of the State with marked ability. Having succeeded in 1901, she personally conducts, and has introduced a number of reforms in the administration of her State. Her eldest son, Hon. Colonel Nawab Mohammad Nasrullah Khan, controls the Forest Department and her second son Hon. Major Nawabzada Mohammad Obaidullah Khan, C.S.I., who holds the rank of Brig.-Genl. in the State Army, is the Commander in Chief of the State Forces, while the youngest Nawabzada, Mohammad Hamidullah Khan, B.A., and Hon. Major in the Bhopal Army is the head of her Highness' Secretariat and President of the Bhopal Municipality. The State maintains one regiment each of Imperial Service Cavalry and Infantry. The Capital, Bhopal City, on the northern bank of an extensive lake is situated at the junction of the G. I. P. Ry. with the Bhopal Ujjain Railway.

Rewah—This State lies in the Baghelkhand Agency, and falls into two natural divisions separated by the scarp of the Kaimur range. Its Chiefs are Baghel Rajputs descended from the Solanki clan which ruled over Gujrat from the tenth to the thirteenth century. In 1812, a body of Pindaries roused Mirzapur from Rewah territory and the chief, who had previously rejected overtures for an alliance, was called upon to accede to a treaty acknowledging the protection of the British Government. During the Mutiny, Rewah offered troops to the British, and for his services then, various *parganas*, which had been seized by the Marathas, were restored to the Rewah Chief. The present chief is H. H. Maharaja Sir Venkat Raman Singh, G.C.S.I., who was born in 1876. He is assisted in the administration by two Commissioners, one for revenue

The Native States—Sikkim.

matters and one for judicial. The State force consist of about 1,700 men. The State is famous for its archeological remains and is rich in mineral, coal being mined at Umara. The average expenditure is Rs 11 lakhs.

Dhar—This State, under the Bhopwar Agency takes its name from the old city of Dhar, long famous as the capital of the Parimari Rajputs who ruled over Malwa from the nineteenth to the thirteenth century and from whom the present chiefs of Dhar—Ponwar Narathis—claim descent. In the middle of the 18th century the Chief of Dhar, Anand Rao, was one of the leading chiefs of Central India, sharing with Holkar and Sindhi the rule of Malwa. But in 1819 when a treaty was made with the British, the State had become so reduced that it consisted of little more than the capital. The ruler is R. H. Raja Sir Uday Rao Ponwar, K.C.S.I., who was born in 1856, and has control of all civil, judicial, and ordinary administrative matters. There are 22 feudatories of whom 13 hold under a guarantee from the British Government. The average expenditure is about 8 lakhs.

Jaora State—This State is in the Malwa Agency, covering an area of about 600 square miles with a total population of 82,197, and has its headquarters at Jaora town. The first Nawab was an Afghan from Swat, who had come to India to make his fortune, who had employment under the freebooter Amir Khan, and obtained the State after the treaty of Manassero in 1818. The present chief is Major H. H. Sir Istikhair Ali Khan Bahadur, K.C.I., who was born in 1853 and is an Honorary Major in the Indian Army. The soil of the State is among the richest in Malwa, being mainly of the best black cotton variety, bearing an excellent crop of poppy. The average annual revenue is Rs 9,78,900.

Rutlam—Is the premier Rajput State in the Malwa Agency. It covers an area of 871 square miles, including that of the Nagar of Khera in the Kushalgarh Chiefship, which pays an annual tribute to the Rutlam Darbar. The State was founded by Ratansingh, a great grandson of Raja Uday Singh of Jodhpur, in 1652. The Rajputs of Rutlam is the religious head of the other chiefs and important caste questions concerning even Thakurs tributary to the present Chief of Rutlam is Col. His Highness Raja Sir Sujan Singh, K.C.S.I., who was born in 1880, and invested with full power in 1898. In administration His Highness is assisted by a Council of four members. Since April 1915, His Highness has been serving at the front in France.

Senior Member of Council—Raja Bahadur Brijmohannath A. Zutshi, B.A., LL.B.

Datia State—The chiefs of this State, in the Bundelkhand Agency are Bundela Rajputs of the Orchha house. The territory was gifted by the chief of Orchha to his son Bhagwan Rao in 1626 and this was extended by conquest and by grants from the Delhi emperors. The present chief is H. H. Maharaja Lokendra Govind Singh.

Bahadur who was born in 1884 and succeeded in 1917. The territory of Raja Bahadur Bilbhadra Singh (d. 1907) is being educated at the Dilly College.

Orchha State—The Chiefs of this State are Bundela Rajputs claiming to be descendants of the Chaurwars of Jenaurs. It was founded in independent State in 1614. It entered into relations with the British by the treaty made in 1812. The present ruler is H. H. Highness Sir Pratap Singh, G.C.S.I., who was born in 1851. He has the title of His Highness. He has a Panchayat Maharaja Mahadua Sir Prasad Prasad Singh, the present chief enjoys a salary of 17 lakhs. The population of the State is 1,14,000. The area is 1,140 square miles. The capital has fallen into decay but is a place of interest on account of its magnificent buildings of which the fine tower erected by Sir Shash Dew, the most famous ruler of the State (1695-1627) is the most important.

Agent to Governor General—O. V. Bhargava, C.S.I., C.I.E.

Resident—W. J. Jardine, C.I.F., I.C.S.

Political Agent—W. S. Davis

Political Agent—Lieut. Col. A. B. Minchin

Political Agent—P. B. Warburton, I.C.S.

Sikkim.

Sikkim is bounded on the north and north east by Tibet, on the south east by Bhutan, on the south by the British district of Darjeeling, and on the west by Nepal. The population consists of the Dirat route to the Chumbi Valley in Tibet. The main axis of the Himalayas, which runs east and west forms the boundary between Sikkim and Tibet. The Singalila and Chola ranges, which run southwards from the main chain, separate Sikkim from Nepal on the west and from Bhutan on the east. From the eastern flank of the Singalila range (23,116 feet), one of the highest mountains in the world, it throws out a second spur terminating at Pandong. The Chola range which is much loftier than that of Singalila, leaves the main chain at the Dongkya mountain.

Tradition says that the ancestors of the rajas of Sikkim originally came from eastern Tibet. The State was twice invaded by the Gurkhas at the end of the eighteenth century. On the outbreak of the Nepal War in 1814, the British formed an alliance with the Raja of Sikkim and at the close of the war the Raja was rewarded by a considerable accession of territory. In 1830 the Raja granted the site of Darjeeling to the British and received Rs 3,000 annually in lieu of it.

This grant was stopped and a part of the State was annexed for the seizure and detention of Dr Campbell the Superintendent of Darjeeling, and Dr Hooker the famous naturalist, in 1849. The State was previously under the Government of Bengal but was brought under the direct supervision of the Government of India in 1906. The State is thinly populated the area being 2,818 square miles, and the population 87,920 chiefly Buddhists and Hindus. The most important crops are maize and rice. There are several trade routes through Sikkim from Darjeeling District into Tibet. In the convention of 1890 provision was made for the opening of a trade route but the results were disappointing, and the failure of the Tibetans to fulfil their obligations resulted in 1904 in the despatch of a mission to Lhasa, where a new convention was signed. Trade with the British has increased in recent years, and is now between 40 and 50 lakhs yearly. A number of good roads have been constructed in recent years. The present ruler, His Highness Maharajah Tashi Namgyal, CIE, was born in 1893 and succeeded in 1914. His Highness was invested with full ruling powers on the 5th April 1918. The title of a CIE was conferred upon the Maharaja on the 1st January 1918. The average revenue is Rs 2,62,000.

Political Officer in Sikkim — C A Bell, CMG (on leave) Major W L Campbell, CIE (Officiating)

Bhutan

Bhutan extends for a distance of approximately 190 miles east and west along the southern slopes of the central axis of the Himalayas, adjacent to the northern border of Eastern Bengal and Assam. Its area is 18,000 square miles and its population, consisting of Buddhists and Hindus, has been estimated at 300,000. The country formerly belonged to a tribe called Tekpa, but was wrested from them by some Tibetan soldiers about the middle of the seventeenth century. British relations with Bhutan commenced in 1772 when the Bhotias invaded the principality of Cooch Behar and British aid was invoked by that State. After a number of raids by the Bhutanese into Assam, an envoy (the Hon A Eden) was sent to Bhutan, who was grossly insulted and compelled to sign a treaty surrendering the Duars to Bhutan. On his return the treaty was disallowed and the Duars annexed. This was followed by the treaty of 1865, by which the State's relations with the Government of India were satisfactorily regulated. The State formerly received an allowance of half a lakh a year from the British Government in consideration of the cession in 1865 of some areas on the southern borders. This allowance was doubled by a new treaty concluded in January 1910, by which the Bhutanese Government bound itself to be guided by the advice of the British Government in regard to its external relations, while the British Government undertook to exercise no interference in the internal administration of Bhutan. On the occasion of the Tibet Mission of 1901 the Bhotias gave strong proof of their friendly attitude. Not only did they consent to the survey of a road through their country to Chumbi but their ruler, the Tongsa Penlop accompanied the British troops to Lhasa, and

assisted in the negotiations with the Tibetan authorities. For these services he was made a K CIE, and he has since entertained the British Agent hospitably at his capital. The ruler is now known as H H the Maharaja of Bhutan Sir Ugyen Wangchuk, KCSI, KCIE. At the head of the Bhutan Government, there are nominally two supreme authorities, the Dharma Raja, known as Shapting Renipoeche the spiritual head, and the Deb or Depa Raja, the temporal ruler. The Dharma Raja is regarded as a very high incarnation of Buddha, far higher than the ordinary incarnations in Tibet, of which there are several hundreds. On the death of a Dharma Raja a year or two is allowed to elapse, and his reincarnation then takes place, always in the Choje, or royal family of Bhutan.

Cultivation is backward and the chief crop is maize. The Military force consists of local levies under the control of the different chiefs. They are of no military value.

Nepal

The kingdom of Nepal is a narrow tract of country extending for about 520 miles along the southern slope of the central axis of the Himalayas. It has an area of about 54,000 square miles, with a population of about 5,000,000, chiefly Hindus. The greater part of the country is mountainous, the lower slopes being cultivated. Above these is a rugged broken wall of rock leading up to the chain of snow-clad peaks which culminate in Mount Everest (29,002 feet) and others of slightly less altitude. The country before the Gurkha occupation was split up into several small kingdoms under Newar kings. The Gurkhas under Prithvi Narayan Shah overran and conquered the different kingdoms of Patan, Kathmandu, and Bhaitgaon, and other places during the latter half of the 18th century and since then have been rulers of the whole of Nepal. In 1846 the head of the Rana family obtained from the sovereign the perpetual right to the office of Prime Minister of Nepal and the right is still enjoyed by his descendant. In 1850 Jung Bahadur paid a visit to England and was thus the first Hindu Chief to leave India and to become acquainted with the power and resources of the British nation. The relations of Nepal with the Government of India are regulated by the treaty of 1816 and subsequent agreements by which a representative of the British Government is received at Kathmandu. This British representative has come to be styled as Resident though his function differs much from that of a Resident at the courts of the Native States of India. By virtue of the same treaty Nepal maintains a Representative at Delhi and her treaty relations with Tibet allow her to keep a Resident at Lhasa of her own. Her relation with China is of a friendly nature. Ever since the conclusion of the treaty of 1816 the friendly relations with the British Government have steadily been maintained and during the rule of the present Prime Minister it has been at its height as is evidenced by the valuable friendly help in men and money which has been given and which was appreciatively mentioned in both the Houses of Parliament and by Mr Asquith in his Guildhall speech in 1915.

From the foregoing account of the history of Nepal it will be seen that the Government of

the country has generally been in the hands of the Minister of the day. Since the time of Jung Bahadur this system of government has been clearly laid down and defined. The sovereign, or Maharajadhiraja, as he is called, is but a dignified figure head, whose position can best be likened to that of the Emperor of Japan during the Shogunate. The real ruler of the country is the Minister who, while enjoying complete monopoly of power, couples with his official rank the exalted title of Maharaja. Next to him comes the Commander-in-Chief, who ordinarily succeeds to the office of Minister.

The present Minister at the head of affairs of Nepal is Maharaja Sir Chandra Shum Shere Jung Bahadur Rana, GCB, GCSI, GCVO, DCL and Honorary Lieut-General in the

British Army. He has been Prime Minister and Marshal of Nepal since June, 1901.

Rice, wheat and maize form the chief crops in the lowlands. Mineral wealth is supposed to be great, but, like other sources of revenue, has not been developed. Communications in the State are primitive. The revenue is about two crores of rupees per annum. The standing army is estimated at 45,000, the high posts in it being filled by relations of the Minister. The State is of considerable archaeological interest and many of the sites connected with scenes of Buddha's life have been identified in it by the remains of inscribed pillars.

Resident, Lieut-Col S F Bayley

NORTH-WEST FRONTIER STATES

The native states of the North-West Frontier Provinces are Amb, Chitral, Dir, Nawagai (Bajaur), and Phulera. The total area is about 7,704 square miles and the population, mainly Mahomedan, is 1,622,094. The average annual revenue of the first four is about Rs 4,65,000, that of Phulera is unknown.

Amb—Is only a village on the western bank of the Indus in Independent Tanawal.

Chitral—Runs from Dir to the south of the Hindu-Kush range in the north, and has an area of about 4,500 square miles. The ruling dynasty has maintained itself for more than three hundred years, during the greater part of which the State has constantly been at war with its neighbours. It was visited in 1885 by the Lockhart Mission, and in 1889, on the establishment of a political agency in Gilgit, the ruler of Chitral received an annual subsidy from the British Government. That subsidy was increased two years later on condition that the ruler, Amam ul-Mulk, accepted the advice of the British Government in all matters connected with foreign policy and frontier defence. His sudden death in 1892 was followed by a dispute as to the succession. The eldest son Nizam-ul-Mulk was recognised by Government, but he was murdered in 1895. A religious war was declared against the infidels and the Agent at Gilgit, who had been sent to Chitral to report on the situation, was besieged with his escort and a force had to be despatched (April 1895) to their relief.

The three valleys of which the State consists are extremely fertile and continuously cultivated. The internal administration of the country is conducted by the Mehtar, and the

foreign policy is regulated by the Political Agent.

Dir—The territories of this State, about 5,000 square miles in area, include the country drained by the Panjkora and its affluents down to the junction of the former river with the Bajaur or Rud, and also the country east of this from a point a little above Tirah in Upper Swat down to the Dush Khel Country, following the right bank of the Swat river throughout. The Khan of Dir is the overlord of the country exacting allegiance from the petty chiefs of the clans. Dir is mainly held by Yusufzai Pathans, the old non-Pathan inhabitants being now confined to the upper portion of the Panjkora Valley known as the Bashkar.

Bajaur—Nawagai is a tract of country included in the territories collectively known as Bajaur which is bounded on the north by the Panjkora river, on the east by the Utman Khel and Mohmand territories and on the west by the watershed of the Kunar river which divides it from Afghanistan. The political system, if it can be termed system, is a communal form of party government, subject to the control of the Khan of Nawagai, who is nominally the hereditary chief of all Bajaur. Under him the country is divided into several minor Khanates, each governed by a chieftain, usually a near relative of the Khan. But virtually the authority of the chieftains is limited to the rights to levy tithe, or *ushar*, when they can enforce its payment; and to exact military service if the tribesmen choose to render it.

Political Agent for Dir, Swat and Chitral
Major W J Keep.

NATIVE STATES UNDER LOCAL GOVERNMENTS.

The Madras Presidency includes 5 Native States, covering an area of 10,097 square miles. Of these the States of Travancore and Cochin represent ancient Hindu dynasties. Pudukottai is the inheritance of the chieftain called the Tondiman. Banganapalle and Sandur, two petty States, of which the first is ruled by a Nawab, lie in the centre of two British districts

Name	Area sq miles	Popula- tion	Approx Revenue in lakhs of rupees
Travancore	7,129	3,428,975	128
Cochin	1,361	918,110	47
Pudukottai	1,178	411,878	16
Banganapalle	255	39,356	2.8
Sandur	161	13,517	1.7

Travancore—This State occupies the south-west portion of the Indian Peninsula, forming an irregular triangle with its apex at Cape Comorin. The early history of Travancore is in great part traditional, but there is little doubt that H. H. the Maharaja is the representative of the Chera dynasty, one of the three great Hindu dynasties which exercised sovereignty at one time in Southern India. The petty chiefs, who had subsequently set up as independent rulers within the State, were all subdued, and the whole country, included within its present boundaries, was consolidated and brought under one rule, by the Maharaja Marthanda Varma (1729-58). The English first settled at Anjengo, a few miles to the north of Trivandrum, and built a factory there in 1684. In the wars in which the East India Company were engaged in Madras and Tinnevely, in the middle of the 18th century, the Travancore State gave assistance to the British authorities. Travancore was reckoned as one of the staunchest allies of the British Power and was accordingly included in the Treaty made in 1784 between the East India Company and the Sultan of Mysore. To protect the State from possible inroads by Tippu, an arrangement was come to in 1788 with the East India Company, and in 1795 a formal treaty was concluded by which the Company agreed to protect Travancore from all foreign enemies. In 1805 the annual subsidy to be paid by Travancore was fixed at 8 lakhs of rupees.

The present ruler is His Highness Maharaja Sir Rama Varma, GCSI, GCIE, who was born in 1857 and ascended the throne in 1895. The government is conducted in his name with the assistance of a Dewan (Dewan Bahadur M. Krishnan Nair). The work of legislation is entrusted to a Council brought into existence in 1885. An assembly known as the Sri Mulam Popular Assembly meets once a year, when its members are able to bring suggestions before the Dewan. The State supports a military force of 1,400 men. Education has advanced consider-

ably in recent years and the State takes a leading place in that respect. The principal food grain grown is rice, but the main source of agricultural wealth is the coconut. Other crops are pepper, areca-nut, jack-fruit and tapioca. Cotton weaving and the making of matting from the coir are among the chief industries. The State is well provided with roads, and with a natural system of back-waters, besides canals and rivers navigable for country crafts. Two lines of railways intersect the country, the Cochin-Shoranore in the north-west and the Tinnevely-Quilon passing through the heart of the State. A third line, from Quilon to Trivandrum, was opened on the 1st January 1918. The capital is Trivandrum.

Political Agent H. L. Braidwood, ICS

Cochin—This State on the south-west coast of India is bounded by the Malabar District of the Madras Presidency and the State of Travancore. Very little is known of its early history. According to tradition, the Rajas of Cochin hold the territory in right of descent from Cheraman Perumal, who governed the whole country of Kerala, including Travancore and Malabar, as Viceroy of the Chola Kings about the beginning of the ninth century, and afterwards established himself as an independent Ruler. In 1502, the Portuguese were allowed to settle in what is now British Cochin and in the following year they built a fort and established commercial relations in the State. In the earlier wars with the Zamorin of Calicut, they assisted the Rajas of Cochin. The influence of the Portuguese on the west coast began to decline about the latter part of the seventeenth century, and in 1663 they were ousted from the town of Cochin by the Dutch with whom the Raja entered into friendly relations. About a century later, in 1759, when the Dutch power began to decline, the Raja was attacked by the Zamorin of Calicut, who was expelled with the assistance of the Raja of Travancore. In 1776, the State was conquered by Hyder Ali, to whom it remained tributary and subordinate, and subsequently to his son, Tippu Sultan. A treaty was concluded in 1791 between the Raja and the East India Company, by which His Highness agreed to become tributary to the British Government for his territories which were then in the possession of Tippu, and to pay a subsidy.

His Highness Raja Sri Sir Rama Varmah, GCSI, GCIE, who was born in 1852, and who ascended the throne in 1895, having abdicated in December, 1914. His Highness Sri Rama Varmah, who was born on 6th October, 1858, succeeded to the throne and was duly installed as Raja on the 21st January 1915. The administration is conducted under the control of the Raja whose chief Minister and Executive Officer is the Dewan (J. W. Bhore). The forests of Cochin form one of its most valuable assets. They abound in teak, ebony, blackwood, and other valuable trees. Rice forms the staple of cultivation. Coconuts are largely raised in the sandy tracts and their products form the chief exports of the State. Communications by road and back waters are good, and the State owns a line of railway from

Shoranore to Ernakulam, the capital of the State, and a Forest Steam Tramway used in developing the forests. The State supports a force of 25 officers and 215 men.

Political Agent H L Braidwood, I.C.S.

Pudukottai—This State is bounded on the north and west by Trichinopoly, on the south by Madura and on the east by Tanjore. In early times a part of the State belonged to the Chola Kings and the southern part to the Pandya Kings of Madura. Relations with the English began during the Carnatic wars. During the siege of Trichinopoly by the French in 1752, the Gondman of the time did good service to the Company's cause by sending them provisions, although his own country was on at least one occasion ravaged as a consequence of his fidelity to the English. In 1756 he sent some of his troops to assist Muhammad Yusuf, the Company's sepoy commandant, in settling the Madura and Tinnevely countries. Subsequently he was of much service in the wars with Haidar Ali. His services were rewarded by a grant of territory subject to the conditions that the district should not be alienated (1806). Apart from that there is no treaty or arrangement with the Raja. The present ruler is Sri Brihadamba Dts, Sri Marthanda Bhairava Gondman Bahadur, G.O.I., who is eighth in descent from the founder of the family. He succeeded in 1886. The Collector of Trichinopoly is ex-officio Political Agent for Pudukottai. The administration of the State, under the Raja, is entrusted to a State Council of three members, a Superintendent (Mr Sidney Burn I.C.S.), Dewan, and Councillor. The various departments are constituted on the British India model. The principal food crop is rice. The forests, which cover about one seventh of the State, contain only small timber. There are no large industries. The State is well provided with roads, but Pudukottai is the only municipal town in the State.

Political Agent H T Reilly, I.C.S.

Banganapalle—This is a small State in two detached portions which in the eighteenth century passed from Hyderabad to Mysore and back again to Hyderabad. The control over it was ceded to the Madras Government by the

Nizam in 1800, and subsequently, passed through a long period of mismanagement ending in the removal of the Nawab Fatah Ali Khan in 1905. The present ruler is Nawab Meer Ghulam Ali Khan, Bahadur, who administers the State with the assistance of the Dewan, Khan Bahadur Khaja Akbar 'Husai'. The chief food grains grown are rice, wheat and cholam. Roads have recently been constructed and the capital Banganapalle, is being gradually opened up with broad thoroughfares. The Nawab pays no tribute and maintains no military force. Sericulture, lac cultivation, and weaving industries have lately been started in the State.

Political Agent H G Stokes, C.I.F., I.C.S.

Sandur—This is a small State almost surrounded by the District of Bellary, the Collector of which is the Political Agent. Its early history dates from 1728 when it was first seized by an ancestor of the present Raja, a Maratha named Sidhoji Rao. It subsequently became a vassal to the Peshwa, after whose downfall a formal title for the State was granted by the Madras Government to one Siva Rao. The present ruler is H. H. Raja Srinant Venkara Rao, Rao Sahib Ghorpade, Mamulkat Madar, Senanpatti, who was born in 1892. The State is administered by the Raja and the Dewan (M. R. A. Subraya Modliar Ayyangar). The Raja pays no tribute and maintains no military force. The most important staple crop is cholam. Teak and sandal wood are found in small quantities in the forest.

The minerals of the State possess unusual interest. The hematites found in it are probably the richest ore in India. An outcrop near the southern boundary forms the crest of a ridge 150 feet in height, which apparently consists entirely of pure steel grey crystalline hematite (specular iron) of intense hardness. Some of the softer ores used to be smelted, but the industry has been killed by the cheaper English iron. Manganese deposits have also been found in three places, and during 1911 to 1914 over 2,23,000 tons of manganese ore were transported by one company.

Ag Political Agent J M Turing, I.C.S.

UNDER THE GOVERNMENT OF BOMBAY.

More than a half of the total number of the very various units counted as Native States in India are under the Government of Bombay. The characteristic feature of the Bombay States is the great number of petty principalities, the peninsula of Kathiawar alone contains nearly two hundred separate States. The recognition of these innumerable jurisdictions is due to the circumstance that the early Bombay administrators were induced to treat the *de facto* exercise of civil and criminal jurisdiction by a landholder as carrying with it a quasi-sovereign status. As the rule of succession by primogeniture applies only to the larger principalities, the minor states are continually suffering disintegration. In Bombay, as in Central India, there are to be found everywhere the traces of disintegration and disorder left by the eighteenth century. In no part of

India is there a greater variety of principalities. The bulk of them are of modern origin, the majority having been founded by Marathas in the general scramble for power in the middle of the eighteenth century, but several Rajput houses date from earlier times. Interesting traces of ancient history are to be found at Sachin, Janjira and Jafarabad, where chief of a foreign ancestry, descended from Abyssinian admirals of the Deccan fleets still remain. A few aboriginal chiefs, Bhils or Kolis, ever else an enfeebled authority in the Dangs and the hilly country that fringes the Mahi and the Narmada rivers.

The control of the Bombay Government is exercised through Political Agents, whose positions and duties vary greatly. In some of the more important States their functions are confined to the giving of advice and the

exercise, of a general surveillance, in other cases they are invested with an actual share in the administration, while States whose rulers are minors—and the number of these is always large—are directly managed by Government officers. Some of the States are subordinate to other States, and not in direct relations with the British Government, in these cases the status of the feudatories is usually guaranteed by Government. The powers of the chiefs are regulated by treaty or custom, and range downwards to a mere right to collect revenue in a share of a village, without criminal or civil jurisdiction, as in the case of the petty chiefs of Kathiawar.

The Native States in the Bombay Presidency number 377. Area 65,761 square miles. Population (1911) 7,411,375. They are divided for administrative purposes into the following agencies:—Bijapur Agency, 2 states, Cutch Agency, 1 state, Dharwar Agency, 1 state (Savanur), Kaira Agency, 1 state (Cambay), Kathiawar Agency, 187 states (principal states, Bhavnagar, Dhrangadhra, Gondal, Junagadh, Navanagar), West Khandesh Agency, 20 states, Kolaba Agency, 1 state (Janjira), Kolhapur Agency, 9 states (principal state Kolhapur, with 9 feudatory states), Mahi Kantha Agency, 51 states (principal state, Idar), Nasik Agency, 1 state ((Surgana), Palanpur Agency, 17 states (principal state, Palanpur), Poona Agency, 1 state (Bhor), Rewa Kantha Agency, 62 states (principal state, Rajpipla), Satara Agency, 2 states, Savantvadi Agency, 1 state; Sholapur Agency, 1 state, Sikkur Agency, 1 state (Kharpur), Surat Agency, 17 states, Thana Agency, 1 state (Jauhar). The table below gives details of the area, etc., of the more important States—

State	Area in sq miles	Popula- tion	Approx Revenue in lakhs of rupees
Bhavnagar	2,860	441,367	47
Cutch	7,616	513,429	25
Dhrangadhra	1,156	79,142	12
Gondal	1,024	161,916	15
Idar	1,669	202,811	6
Junagadh	3,284	434,222	26
Kharpur	6,050	223,788	15
Kolhapur	3,165	833,441	57
Navanagar	3,791	349,400	22
Palanpur	1,750	226,250	5
Rajpipla	1,517	161,588	9

Bijapur Agency—This comprises the Satara Jaghir of Jath (980 8 square miles in area). The small Estate of Daflapur with an area of 96 8 square miles lapsed to the Jath Jaghir on the demise of its last ruler Ranjib Sahab Daffe in January 1917. On the annexation of Satara, in 1849, Jath and Daflapur like other Satara Jaghirs, became feudatories of the British Government. The latter has more than once interfered to adjust the pecuniary affairs of the Jath Jaghir and in consequence of numerous acts of oppression on the part of the then ruler was compelled to assume direct management from 1874 to 1885. The

Chief of Jath, who belongs to the Maratha caste, is a Treaty Chief and ranks as a first class Sardar. He holds a sanad of adoption, and the succession follows the rule of primogeniture. The gross revenue of the State is about 3 lakhs chiefly derived from land revenue. The Jath State pays to the British Government Rs 6,400 per annum in lieu of horse contingent and Rs 4,840 on account of Sardeshmukhi rights.

Political Agent—Jahangir Kalkhori
Nayroji Kabraji, Collector of Bijapur

Cutch—The State is bounded on the north and north-west by Sind, on the east by the Palanpur Agency, on the south by the Peninsula of Kathiawar and the Gulf of Cutch and the south-west by the Indian Ocean. Its area, exclusive of the great salt marsh called the Rann of Cutch, is 7,616 square miles. The capital is Bhuj, where the ruling Chief (the Maharao His Highness Maha Rao Sri Khengarji Sriv Bahadur, GCSI, GCIE, resides. From its isolated position, the special character of its people, their peculiar dialect, and their strong feeling of personal loyalty to their ruler, the peninsula of Cutch has more of the elements of a distinct nationality than any other of the dependencies of Bombay. The earliest historic notices of the State occur in the Greek writers. Its modern history dates from its conquest by the Sind tribe of Samma Rajputs in the fourteenth century. The section of the Sammas forming the ruling family in Cutch were known as the Jadejas or 'children of Jada'. The British made a treaty with the State in 1815. There is a fair proportion of good arable soil in Cutch, and wheat, barley and cotton are cultivated. Both iron and coal are found but are not worked. Cutch is noted for its beautiful embroidery and silverwork and its manufactures of silk and cotton are of some importance. Trade is chiefly carried by sea. The ruling chief is the supreme authority. A few of the Bhayats are invested with jurisdictional powers in varying degrees in their own Estates and over their own ryots. A notable fact in connection with the administration of the Cutch State is the number and position of the Bhayat. These are Rajput nobles forming the brotherhood of the Rao. They were granted a share in the territories of the ruling chief as provision for their maintenance and are bound to furnish troops on an emergency. The number of these chiefs is 137, and the total number of the Jadeja tribe in Cutch is about 16,000. The British military force having been withdrawn from Bhuj, the State now pays Rs 82,257 annually as an Anjar equivalent to the British Government. The military force consists of about 1,000 in addition to which, there are some irregular infantry, and the Bhayats could furnish on requisition a mixed force of four thousand.

Political Agent Lt-Col R S Pottinger.

Dharwar Agency—This comprises only the small State of Savanur. The founder of the reigning family who are Mahomedans of Pathan origin was a Jagirdar of Emperor Aurangzebe. At the close of the last Maratha War the Nawab of Savanur whose conduct had been exceptionally loyal was confirmed in his possessions.

by the British Government. The State pays no tribute. The principal crops are jvari and cotton. The area is 70 square miles and population 17,909. The revenue is about one lakh. The present chief is Captain Abdul Majidkhan Dilerjang Bahadur.

Political Agent, E G Turner, ICS

Kaira Agency—This includes only the State of Cambay at the head of the Gulf of the same name. Cambay was formerly one of the chief ports of India and of the Anhilvada kingdom. At the end of the thirteenth century it is said to have been one of the richest towns in India, at the beginning of the sixteenth century also it formed one of the chief centres of commerce in Western India. Factories were established there by the English and the Dutch. It was established a distinct State about 1730, the founder of the present family of Chiefs being the last but one of the Mahomedan Governors of Gujarat. The present Nawab is His Highness Mirza Hussein Yarwar Khan who is a Shah Mogul of the Najumsani family of Persia, and was born on the 16th May, 1911. His father, the late Nawab Jaffar Ali Khan, died on 21st January, 1915, leaving him a minor. The State is therefore under British Administration. The State pays a tribute of Rs 21,924 to the British Government. Wheat and cotton are the principal crops. There is a broad gauge line from Cambay to Petlad connecting with the B B & C I Railway at Anand. Cambay is a first class State having full jurisdiction. Revenue is about six lakhs. The area of the State is 350 square miles, population 72,656.

Political Agent, C Ker, ICS

Kathiawar Agency—Kathiawar is the peninsula or western portion of the Province of Gujarat, Bombay. Its extreme length is about 220 miles and its greatest breadth about 165 miles, the area being 23,445 square miles. Of this total about 20,882 square miles with a population of 2,496,057 is the territory forming the Political Agency subordinate to the Government of Bombay, established in 1822, having under its control nearly 200 separate States whose chiefs divided amongst themselves the greater portion of the peninsula. The Kathiawar Agency is divided for administrative purposes into four prants or divisions—Jhalawar, Halar, Sorath and Gohelwar—and the States have since 1863 been arranged in seven classes. Since 1822 political authority in Kathiawar has been vested in the Political Agent subordinate to the Government of Bombay. In 1902 the designations of the Political Agent and his Assistants were changed to those of Agent to the Governor and Political Agents of the prants. Before 1863, except for the criminal court of the Agent to the Governor, established in 1831, to aid the Dairars of the several States in the trial of heinous crimes, interference with the judicial administration of the territories was diplomatic, not magisterial, and the criminal jurisdiction of the first and second class chiefs alone was defined. In 1863, however, the country underwent an important change. The jurisdiction of all the chiefs was classified and defined, that of chiefs of the first and second classes was made plenary, that of lesser chiefs was graded in a diminishing scale. The four Political Agents of the prant, resident in the four divisions of Kathiawar,

now exercise residuary jurisdiction, with large civil and criminal powers. Each Political Agent of a prant has a deputy, who resides at the headquarters of the prant or division, and exercises subordinate civil and criminal powers. Serious criminal cases are committed by the deputies to the court of the Agent to the Governor, to whom also civil and criminal appeals lie. The Agent to the Governor is aided in this work by an officer known as the Political Agent and Judicial Assistant, who is usually a member of the Indian Civil Service. Appeals from his decisions lie direct to the Governor of Bombay in Council in his executive capacity. Two Deputy Assistants also help the Agent.

Agent to the Governor in Kathiawar, Evan Macnochie, CSI, ICS

Bhavnagar—This State lies at the head and west side of the Gulf of Cambay. The Gohel Rajputs, to which tribe the Chief of Bhavnagar belongs, are said to have settled in the country about the year 1260, under Sajakji from whose three sons—Ranoji, Siranji and Shahji—are descended respectively the chiefs of Bhavnagar, Lathi and Palitana. An intimate connexion was formed between the Bombay Government and Bhavnagar in the eighteenth century when the chief of that State took pains to destroy the pirates which infested the neighbouring seas. The State was split up when Gujarat and Kathiawar were divided between the Peshwa and the Gackwar, but the various claims over Bhavnagar were consolidated in the hands of the British Government in 1807. The State pays an annual tribute of Rs 1,28,060 to the British Government, Rs 3,581-8-0 as Peshkashi to Baroda, and Rs 22,856 as Zoratali to Junagadh. His Highness Raoji Shri Bhavsinhji, KCSI, is the supreme and final authority in the State. The general administration is conducted under His Highness' direction by the Dewan (Mr M A Tana), who is assisted by the K. Nub Dewan, the Personal Assistant and the Judicial Assistant. One noteworthy feature in the administration is the complete separation of judicial from executive functions and the decentralisation of authority is another. The authority and powers of all the Heads of Departments have been clearly defined, and each within his own sphere is independent of the others, being directly responsible to the Dewan.

The chief products of the State are grain, cotton and salt. The chief manufactures are oil, copper and brass vessels and cloth. The Bhavnagar State Railway is 205 miles in length, and the management of it undertakes also the working of the Dhrangadhra State Railway for a length of 40 miles. The capital of the State is the town and port of Bhavnagar, which has a good and safe harbour for shipping and carries on an extensive trade as one of the principal markets and harbours of export for cotton in Kathiawar. Bhavnagar supports 300 Imperial Service Lancers and 232 Infantry of Armed Police.

Dhrangadhra State is an uneven tract of land (intersected by small streams) which consists of hilly and rocky ground where stone is quarried. The chief of Dhrangadhra belongs to the Jhalai tribe, originally a sub division of the Makvana family. This tribe is of

great antiquity, and is said to have entered Kathiawar from the north establishing itself first at Patil in the Ahmedabad District, thence moving to Halvad and finally settling in its present seat. The greater part of this territory was probably annexed at one time by the Mahomedan rulers of Gujarat. Subsequently, during the reign of the Emperor Aurangzebe (1658-1707), the subdivision of Halvad, then called Muhammadnagar was restored to the Jhala family. The petty states of Limbdi, Wadhwan, Chuda, Savla, and Than-Lakhtar in Kathiawar are offshoots from Dhrangadhra. His Highness the Maharana Shri Sir Ghanashyam-sinhji, KCSI, Maharaja Raj Saheb, is the ruling chief, who is the head of the Jhala Rajput family. The State pays a tribute of Rs 40,671 to the British Government, and Rs 4,006 to Junagadh State. The administration is conducted under the Maharaja's directions by the Dewan Rana Shri Mansinhji S Jhala, CIE. The principal crops are cotton and grain. The Capital town is Dhrangadhra, a fortified town, 75 miles west of Ahmedabad.

Dhrangadhra State owns its railway from Wadhwan Junction to Halvad, a distance of 40 miles which is worked by the Bhavnagar State Railway on certain conditions.

Gondal State—The Chief of Gondal is a Rajput of the Jadeja stock with the title of H H Thakore Sahib, the present Chief being H H Shri Bhagvat Sinhji, G O I E. The early founder of the State, Kumbhoji I, had a modest estate of 20 villages. Kumbhoji II, the most powerful Chief of the House, widened the territories to almost their present limits by conquest, but it was left to the present ruler to develop its resources to the utmost, and in the words of Lord Reay, Governor of Bombay by its "importance and advanced administration" to get it recognised as a First Class State. The State pays a tribute of Rs 1,10,721. The chief products are cotton and grain, and the chief manufactures are cotton and woollen fabrics and gold embroidery. Gondal has always been pre-eminent amongst the States of its class for the vigour with which public works have been prosecuted, and was one of the earliest pioneers of railway enterprise in Kathiawar, having initiated the Dhasa-Dhoraji line, it subsequently built other lines in partnership with other Native States in Kathiawar. There are no export and import dues, the people being free from taxes and dues. The Capital is Gondal, a fortified town on the line between Rajkot and Jetalsar.

Junagadh State—This State has an area of 3,283 square miles and an average revenue of about 4½ lakhs and is bounded on the north by the Bardas and Halar and on the west and south by the Arabian Sea. The river Saraswati famous in the sacred annals of the Hindus, passes through the State. A sparsely wooded tract called the Gir, is contained in the State and is well known as the last haunt in India of the lion. Until 1472, when it was conquered by Sultan Mahmud Begra of Ahmedabad, Junagadh was a Rajput State, ruled by Chiefs of the Chudasama tribe. During the reign of the Emperor Akbar it became a dependency of Delhi under the immediate authority of the Mughal Viceroy of Gujarat.

About 1735, when the representative of the Mughals had lost his authority in Gujarat, Sher Khan Babi, a soldier of fortune, expelled the Mughal Governor, and established his own rule. The ruler of Junagadh first entered into engagements with the British Government in 1807. The Chief bears the title of Nawab, the present Nawab being tenth in succession from the founder of the family. He is His Highness Mahabat Khan, who was born in 1900 and succeeded in 1911. The agricultural products are cotton, shipped in considerable quantities from Veraval to Bombay, wheat and other grains. The coast line is well supplied with fair weather harbours. The State pays a tribute of Rs 65,604 to the Gaekwar of Baroda and the British Government, but the Nawab receives contributions, called zor-talbi, amounting to Rs 92,421 from a number of chiefs in Kathiawar—a relic of the days of Mahomedan supremacy. The State maintains 100 Imperial Service Lancers. The Capital is Junagadh, situated under the Girnar and Datar hills, which is one of the most picturesque towns in India, while in antiquity and historical interest it yields to none. The Uparkot, or old citadel contains interesting Buddhist caves, and the whole of the ditch and neighbourhood is honeycombed with caves or their remains. There are a number of fine modern buildings in the town.

Administrator H D Rendall, ICS

Navanagar State, on the southern shore of the Gulf of Cutch, has an area of 3,791 square miles. The Maharaja of Navanagar is a Jadeja Rajput by caste, and belongs to the same family as the Rao of Cutch. The Jadejas originally entered Kathiawar from Cutch, and dispossessed the ancient family of Jethwas (probably a branch of Jats) then established at Ghumli. The town of Navanagar was founded in 1540. The present Jam Sahib is the well-known cricketer, H H Jam Sahib Shri Ranjitsinhji Vibhaji, who was born in 1872 and succeeded in 1907. The principal products are grain and cotton, shipped from the ports of the State. A small pearl fishery lies off the coast. The State pays a tribute of Rs 1,20,095 per annum jointly to the British Government, the Gaekwar of Baroda and the Nawab of Junagadh. The State maintains a squadron of Imperial Service Lancers. The Capital is Navanagar (or Jamnagar) a flourishing place, nearly 4 miles in circuit, situated 5 miles east of the port of Bedi. Population, 349,400. Revenue nearly Rs 40 lakhs.

Dewan K B Merwanji Pestonji

Kolaba Agency—This Agency includes the State of Janjira in the Konkan, a country covered with spurs and hill ranges and much intersected by creeks and backwaters. The ruling family is said to be descended from an Abyssinian in the service of one of the Nizam Shahi Kings of Ahmednagar at the end of the fifteenth century. The most noticeable point in its history is the successful resistance that it alone, of all the states of Western India, made against the determined attacks of the Marathas. The British on succeeding the Marathas as masters of the Konkan refrained

from interfering in the internal administration of the State. The chief is a Sunni Mahomedan, by race a Sidi or Abyssinian, with a title of Nawab. He has a sanad guaranteeing succession according to Mahomedan law and pays no tribute. Till 1868 the State enjoyed singular independence, there being no Political Agent, and no interference whatever in its internal affairs. About that year the mal-administration of the chief, especially in matters of police and criminal justice, became flagrant, those branches of administration were in consequence taken out of his hands and vested in a Political Agent. The present ruler is H. H. Nawab Sidi Sir Ahmed Khan, G. C. L. E., who was born in 1862. The heir apparent is Sidi Mahammad Khan, born on the 7th March 1914. The area of the State is 377 square miles, and the population 101,120. The average revenue is 6 lakhs. The State maintains an irregular military force of 246. The capital is Janjira, 44 miles south of Bombay Island. The Chief exercises full powers in Criminal, Civil and Revenue matters of the State including Jafarabad, a dependency of the Janjira State in Kathiawar. He is entitled to a dynastic salute of 11 guns. In recognition of services rendered in connection with the war his salute was raised on the 1st January 1918 to 13 guns personal.

Kolhapur Agency—Kolhapur is a State with an area of 3,217 square miles and population of 833,441. Subordinate to Kolhapur are nine feudatories, of which the following five are important: Vishalgadh, Bayda, Kagal (senior), Kapsi and Ichalkaranji. The present ruling chief Col. Sir Shahu Chhatrapati Maharaja,

G. C. S. I., G. C. L. E., G. C. V. O., traces his descent from a younger son of Shivaji, founder of the Maratha power. The prevalence of piracy from the Kolhapur port of Malvan compelled the Bombay Government to send expeditions against Kolhapur in 1765, and again in 1792, when the Raja agreed to give compensation for the losses which British merchants had sustained since 1785, and to permit the establishment of factories at Malvan and Kolhapur. Internal dissensions and wars with neighbouring States gradually weakened the power of Kolhapur. In 1812 a treaty was concluded with the British Government, by which, in return for the cession of certain ports, the Kolhapur Raja was guaranteed against the attacks of foreign powers, while on his part he engaged to abstain from hostilities with other States, and to refer all disputes to the arbitration of the British Government. The principal articles of production are rice, jawar and sugar-cane and the manufactures are coarse cotton and woollen cloths, pottery and hardware. The State pays no tribute, and supports a military force of 690. The nine feudatory estates are administered by their holders. Except in the case of two whose holders are minors, Kolhapur proper is divided into five pethas or talukas and four mahals and is managed by the Maharaja, who has full powers of life and death. The Southern Mahratta Railway passes through the State and is connected with Kolhapur City by a line which is the property of the State.

Resident and Senior Political Agent for Kolhapur and the Southern Mahratta Country—Lt.-Col. F. W. Wodehouse, C. I. E.

Southern Maratha Country States—The Agency consists of the following eight States—

Name of State	Area in square miles	Population	Tribute to British Government	Average revenue
			Rs	Rs
Sangli .. .	1,112	227,146	1,35,000	10,75,756
Miraj (Senior)	339	80,281	12,557	3,12,980
Miraj (Junior)	210	36,490	7,388	2,55,263
Kurundwad (Senior)	185	38,375		1,54,369
Kurundwad (Junior)	114	34,084	9,618	1,73,669
Jambhandi	524	700,304	20,515	9,41,105
Mudhol	368	62,831	2,671	3,52,916
"	169	36,610		1,50,729
Total	3,021	616,121	1,87,749	34,16,787

Mahikant—This group of States has a total area of 3,124 square miles and a population of 412,631 including that of Idar which is 202,811. The revenue is about 14 lakhs. The Agency consists of the first class State of Idar and 51 small States. The Native State of Idar covers more than half the territory. It has an area of 1,669 square miles and an average revenue of Rs. 8,65,345, eleven other States are of some importance, and the remainder are estates belonging to Rajput or Koli Thakurs, once the lawless feudatories of Baroda, and still requiring the anxious supervision of the Political Officer.

H. H. Major General Sir Partab Singh, a Rajput of the Rathor Clan, having been appointed regent of the State of Jodhpur, resigned the gadi of Idar in June 1911 and was succeeded by his adopted son Daulatsinghji, who is aged 39. His Highness has been on active service. Many relatives of the Maharaja and feudal chiefs whose ancestors helped to secure the country for the present dynasty, now enjoy large estates on service tenures, and there are numerous petty chiefs or *dhurnas* who have held considerable estates from the time of the Rajs of Idar, or earlier and are under no

obligation of service. The revenue of the State are shared by the Maharaja with these feudal chiefs. The Maharaja receives Rs 52,427 annually on account of Khichdi and other Raj Haks from its subordinate Sardars, the tributary Talukas of the Mahi Kantha Agency and others, and pays Rs 30,340 as tribute to the Gaekwar of Baroda through the British Government. The subordinate Sardars of Idar, known locally as pattawats, hold their estates on condition of military service, the quota being three horsemen for every 1,000 Rupees of Revenue, but for many years this service has not been exacted and no military force is maintained at present. The second class States are Polo, to the rulership of which the succession is disputed, and Danta, of which the ruler is Maharana Mamirsingji.

Political Agent—Lt-Col W Beale

Nasik Agency—This consists of one State Surgana, lying in the north-west corner of the Nasik District. Surgana has an area of 360 square miles and a population of 15,180. The ruling chief is Prataprav Shankarrao Deshmukh, who is descended from a Maratha Pawar family. He rules the State subject to the orders of the Collector of Nasik. The revenue of the State is about Rs 33,000.

Palanpur Agency—This group of States in Gujarat comprises two first class States, Palanpur and Radhanpur, and a few minor States and petty talukas. Its total area is 6,393 square miles and the population is 515,092. The gross revenue is about 14½ lakhs. The territory included in the Agency has, like the more central parts of Gujarat, passed during historical times under the sway of the different Rajput dynasties of Anhilvada, the early Khilji and Tughlak Shahi dynasties of Delhi, the Ahmedabad Sultans, the Mughal Emperors, the Mahrattas, and lastly the British. The State from which the Agency takes its name is under the rule of H H Sir Sher Muhammad Khan, G C I E, who is entitled Nawab and Dewan of Palanpur. He is descended from the Lohanis, an Afghan tribe who appeared in Gujarat in the fourteenth century. The connection of the British Government with the State dates from 1819 in which year the chief was murdered by a body of nobles. Two high roads from Ahmedabad pass through the State and a considerable trade in cotton cloth, grain, sugar and rice is carried on. The State maintains a constabulary force of 600 and pays tribute of Rs 38,000 to the Gaekwar of Baroda. The capital is Palanpur, situated at the junction of the Palanpur-Deesa Branch of the B B & C I Railway. It is a very old settlement of which mention was made in the eighth century.

Political Agent—Lt-Col N S Coghill

Radhanpur is a State, with an area of 1,150 square miles, which is held by a branch of the Babi family, who since the reign of Humayun have always been prominent in the annals of Gujarat. The present chief is H H Jalat-ud-din Khanji, the Nawab of Radhanpur. He has powers to try his own subjects even for capital offences without permission from the Political Agent. The State maintains a military force of 200. The principal products

are cotton, wheat and grain. The capital is Radhanpur town, a considerable trade centre for Northern Gujarat and Cutch.

Rewa Kantha Agency—This Agency, with an area of 4,956 square miles and a population of 665,099, comprises 61 States, of which Rajpipla is a first class State, 5 are second class, one is third class and the rest are either petty States or talukas. Among these petty States are Sanjeli in the north Bhadarva and Umeta in the west Narukot in the south-east and two groups of Mehwas. The 26 Sankheda Mehwas petty estates lie on the right bank of the Narbada, while the 24 Pandu Mehwas petty estates including Dorka, Anghad and Raika, which together form the Dorka Mehwas are situated on the border of the Mahi.

The following are the statistics of area and population for the principal States—

State	Area in square miles	Population
Balasnor	189	40,563
Bariya	813	115,350
Chhota Udaipur	873	103,639
Lunavada	388	75,998
Narukot (Jambhughoda)	143	8,485
Rajpipla	1,517	161,588
Sunth	394	59,350
Other Jurisdictional States, Civil Stations and Thana Circles	639	100,126

Under the first Anhilvada dynasty (746-961), almost all the Rewa Kantha lands except Champaner were under the government of the Bariyas, that is, Koli and Bhil chiefs. In the eleventh, twelfth and thirteenth centuries chiefs of Rajput or part Rajput blood, driven south and east by the pressure of Muhammadan invasions, took the place of the Koli and Bhil leaders. The first of the present States to be established was the house of the Raja of Rajpipla.

Political Agent—W W Smart, I C S

Rajpipla,—This State lies to the south of the Narbada. It has an area of 1,517 square miles, and largely consists of the Rajpipla Hills which form the watershed between the Narbada and Tapti rivers. The family of the Raja of Rajpipla, H H Maharana Shri Vijayasinghi is said to derive its origin from a Rajput of the Gohel clan. The State pays an annual sum of Rs 50,000 on account of Ghasdana to the Gaekwar of Baroda. Cotton is the most important crop in the State. In the south there are valuable teak forests. The capital is Nandod, which is connected with Anklesvar by railway built by the State.

Satara Jagirs—Under this heading are grouped the following five States—

State	Area in sq miles	Popu- lation	Revenue in lakhs
Aundh	501	65,000	
Phaltan	97	55,000	2
Bhor	92	114,601	5
Akalkot	108	89,082	4
Jath	88½	61,110	2
Daphlapur	96	85,000	20

These were formerly feudatory to the Raja of Satara. In 1819 five of them were placed under the Collector of Satara and Akalkot under the Collector of Sholapur. Subsequently the Jagir of Bhor was transferred to the Collector of Poona and Jath and Daphlapur to the Southern Mahratta country. The last two are now under the Collector of Dhule. The ruling chiefs are as follows—

State	Ruling Chiefs	Tribute to British Government
Aundh	Bhavanray Shrinivasrao alias Baba Sahab, Pant Pratinidhi	
Phaltan	Mudhoji Jaurav Nimbalkar	9000
Bhor	H. H. Shankarrao Chinnaji, Pant Sachiv	1000
Akalkot	Latchsinh Shahaji Raju Bhonsle alias Bapa Sahab	14,000
Jath	Ramray Amritray alias Aba Sahab Daphle	6000
Daphlapur	Rani Bai Sahab Daphle, widow of Rameshwaray Vastakars Chavan Daphle	

Savantwadi—This State has an area of 925 square miles and population of 217,210. The average revenue is 5½ lakhs. It lies to the north of the Portuguese territory of Goa, the general aspect of the country being extremely picturesque. Early inscriptions take the history of the State back to the sixth century. So late as the nineteenth century the ports on this coast swarmed with pirates and the country was very much disturbed. The present chief is Khem Savant V, alias Bapu Sahab Bhonsle. Rice is the principal crop of the State, and it is rich in valuable teak. The sturdy Marathas of the State are favourite troops for the Indian Army and supply much of the immigrant labour in the adjacent British districts. The Capital is Savant wadi, also called Sundar Vadi, or simply Vadi.

Sholapur Agency—This contains the State of Akalkot which forms part of the tableland of the Deccan. It has an area of 495 square miles and a population of 89,082. In the beginning of the eighteenth century the Akalkot territory, which had formerly been part of the Mussulman kingdom of Ahmednagar was granted by the Raja of Satara to a Maratha Sardar, the ancestor of the present chief, subject to the supply of a contingent of horse. In 1849 after the annexation of Satara, the Akalkot Chief became a feudatory of the British Government.

Baria—The State has an area of 813 square miles and is situated in the heart of the Panchmahals district. The Capital Devgad

Baria is reached by a good road from a Piplod station on the B. B. & C. I. Railway at a distance of eight miles. The average revenue of the State is about 8 lakhs. In 1849, following the capture of the Ruler Captain Maxwell, Sir R. B. J. Smith, Bart. took possession of the State. The present ruler, the late Piplod King of Gujrat has been active service in the present war, and has munificently assisted Government in the purchase of land for the establishment of a cotton mill. The State is rich in forest wood and all sorts of forest produce. There is a glass-blowing industry within the State. There is a large scope for forest industries.

The Sukhrpur Agency—This consists of the Kharpur State, a great alluvial plain in Sind. It has an area of 6000 square miles and a population of 226,788, and revenue of over 20 lakhs, 59 thousands. The present chief, H. H. Mir Sir Imam Buksh Khan Ialpur, G.C.I.F., belongs to a Paloch family called Ialpur. Previous to the accession of this family on the fall of the Khatra dynasty of Sind in 1783, the history of Kharpur belongs to the general history of Sind. In that year Mir Fateh Ali Khan Ialpur established himself as Ruler or ruler of Sindh, and subsequently his nephew, Mir Sohrab Khan Ialpur, founded the Kharpur branch of the Ialpur family. In 1832 the individuality of the Kharpur State, as separate from the other Ialpur Mirs in Sind, was recognised by the British Government in a treaty, under which the use of the river Indus

and the roads of Sind were secured to the British. The chief products, of the State are oil-seeds, ghee, hides, tobacco, fuller's earth, carbonate of soda, cotton, wool and grain. The manufactures comprise cotton fabrics and various kinds of silverware and metal work. There is an industrial school at the capital where lacquer work, carpets, pottery, etc., are produced. The Railway from Hyderabad to Rohri runs through the whole length of the State. The

rule of the Mir is patriarchal, but many changes have been made in recent years introducing greater regularity of procedure into the administration. The Wazir, an officer lent from British service, conducts the administration under the Mir. The State supports a military force of 564 including an Imperial Service Camel and Baggage Corps which is 139 strong and is serving at the front.

Political Agent Otto Rothfield, ICS

Surat Agency—This is a small group of three second class States under the superintendence of the Collector of Surat, A. E. L. Emanuel, ICS

State	Ruling Chiefs	Area in sq miles	Population
Dharampur	Maharana Shri Mohandevji Narayandevji	704	114,995
Bansda	Maharaval Shri Indrasinhji Pratapsinhji	215	44,594
Sachin	Nawab Sidi Ibrahim Muhammad Yakut Khan Mubazarat Daula Nasrat Jung Bahadur	42	18,903

The joint revenue of these states is 16½ lakhs. Tribute is paid to the British Government of Rs 9,154. There is also attached to this Agency a tract of country known as the Dangs, which has an area of 999 square miles and a population of 29,353 and a revenue of Rs 30,000. The country is divided into 14 Dangs or States of very unequal area, each under the purely nominal rule of a Bhil Chief with the title of Raja, Naik, Pradhan or Powar.

Thana Agency—This includes the State of Jawhar, in the Thana District, on a plateau above the Konkan plain. It has an area of 310 square miles and a population of 53,489

and revenue of 2½ lakhs. Up to 1294, the period of the first Mahomedan invasion of the Deccan, Jawhar was held by a Varli, not a Koli chief. The first Koli chief, obtained his footing in Jawhar by a device similar to that of Dido, when she asked for and received as much land as the hide of a bull would cover. The Koli chief cut a hide into strips, and thus enclosed the territory of the State. The present chief is Raja Vikramshah Patangshah who administers the State, assisted by a Karbhari under the supervision of the Collector of Thana, Mr G. L. MacGregor, ICS, who is Political Agent of the State.

UNDER THE GOVERNMENT OF BENGAL.

Cooch Behar—This State which at one time comprised almost the whole of the Northern Bengal, Assam and Bhutan, is a low lying plain in North Bengal. It has an area of 1,307 square miles, a population of 593,852 and revenue of nearly 30 lakhs. The ruling chiefs are H. H. Maharaja Itendra Narayan Bhup Bahadur who married Rani Indira Devi, eldest daughter of H. H. Maharaja Rao Gaekwar of Baroda in 1913 and succeeded his brother Maharaja Raj Rajendra Narayan in the same year. His family is according to some ethnologists of either Dravidian or Mongolian origin or a mixture of both types, but according to others of Kshatriya origin. H. H. administers the State with the assistance of the State Council of which he is President. Cooch Behar once formed part of the famous kingdom of Kamrup. British connection with it began in 1772 when owing to invasions of the Bhutias the assistance of the East India Company was invited. The chief products of the State are rice, jute and tobacco. The capital is Cooch Behar, which is reached by the Cooch Behar S. R. Railway, a branch from the Eastern Bengal S. R. Railway system.

Hill Tippera—This State lies to the east of the district of Tippera and consists largely of hills covered with dense jungles. It has an area of 4,086 square miles and a population of 229,613. The revenue from the State is about 11 lakhs and from the Zemindari in British territory a slightly smaller sum. The present Raja is Birendra, Kishore Deb Barman,

Manikya, who is a Kshatriya by caste and comes of the Lunar race and is entitled to a salute of 13 guns. The military prestige of the Tippera Rajas dates back to the sixteenth century and a mythical account of the State takes the history to an even earlier date. Both as regards its constitution and its relations with the British Government, the State differs alike from the large Native States of India, and from those which are classed as tributary. Besides being the ruler of Hill Tippera, the Raja also holds a large landed property situated in the plains of the Districts of Tippera, Naokhal and Sylhet. This estate covers an area of 600 square miles, and is held to form with the State an indivisible Raj. Disputes as to the right of succession have occurred on the occasion of almost every vacancy in the Raj, producing in times gone by disturbances and domestic wars, and exposing the inhabitants of the hills to serious disorders and attacks from the Kukis, who were always called in as auxiliaries by one or other of the contending parties. The principles which govern succession to the State have recently, however, been embodied in a sanad which was drawn up in 1904. The chief products of the State are rice, cotton, til and forest produce of various kinds, the traffic being carried chiefly by water. The administration is conducted by the Chief Dewan at Agartala, the Capital, assisted by two assistants.

Political Agent J. Bartley, ICS

UNDER THE GOVERNMENT OF BIHAR AND ORISSA.

Under this Government there are the Chota Nagpur political States of Kharsawan and Seraikela, and the Orissa feudatory States, 24 in number. The total area is 28,648 square miles, and the total population 3,912,972. The revenue is about 70 lakhs. The inhabitants are hill-men of Kolarian or Dravidian origin, and their condition is still very primitive. The chief of Kharsawan belongs to a junior branch of the Porahat Raja's family. The State first came under the notice of the British in 1793, when, in consequences of disturbances on the frontier of the old Jungle Mahals, the Thakur of Kharsawan and the Kunwar of Seraikela were compelled to enter into certain agreements relating to the treatment of fugitive rebels. The chief is bound, when called upon, to render service to the British Government, but he has never had to pay tribute. His present sanad was granted in 1899. He exercises all administrative powers, executive and judicial, subject to the control of the Deputy Commissioner of Singhbhum and the Commissioner of Chota Nagpur. The Bengal Nagpur Railway runs through a part of the State. The adjoining State of Seraikela is held by the elder branch of the Porahat Raja's family.

Orissa Feudatory States—This group of 24 dependent territories is situated between the Mahanadi Delta and the Central Provinces, and forms the mountainous background of Orissa. The names of the individual States are Athgarh, Talcher, Mayurbhanj, Nilgiri, Keonjhar, Pal Lahra, Dhenkanal, Athmallik, Hindol, Narsinghpur, Baramba, Tigiria, Khanpara, Nayagarh, Ranpur, Daspalla and Baud. To these there were added in 1903 the following States: Bamra, Raikhol, Sonpur, Patna and Kalahandi from the Central Provinces, and Gangpur and Bonal from the Chota Nagpur States. The total population in 1915 was 3,798,038 with a revenue of about 60 lakhs. The Feudatory States have no connected or authentic history. Comprising the western and hilly portion of the province of Orissa they were never brought under the central government, but from the earliest times consisted of numerous petty principalities which were more or less independent of one another. They were first inhabited by aboriginal races, who were divided into innumerable communal or tribal groups each under its own chief or headman. These carried on incessant warfare with their neighbours on the one hand and with the wild beasts of the forests on the other. In course of time their hill retreats were penetrated by Aryan adventurers, who gradually overthrew the tribal chiefs and established themselves in their place. Tradition relates how these daring interlopers, most of whom were Rajputs from the north, come to Puri on a pilgrimage and remained behind to found kingdoms and dynasties. It was thus that Jai Singh became ruler of Mayurbhanj over 1,300 years ago, and was succeeded by his eldest son, while his second son seized Keonjhar. The chiefs of Baud and Daspalla are said to be descended from

the same stock, and a Rajput origin is also claimed by the Rajs of Athmallik, Narsinghpur, Pal Lahara, Talcher and Tigiria. Nayagarh, it is alleged, was founded by a Rajput from Rewari, and a scion of the same family was the ancestor of the present house of Khandpara. On the other hand, the chiefs of a few States, such as Athgarh, Baramba and Dhenkanal, owe their origin to favourites or distinguished servants of the ruling sovereigns of Orissa. The State of Ranpur is believed to be the most ancient, the list of its chiefs covering a period of over 3,600 years. It is noteworthy that this family is admittedly of Khond origin, and furnishes the only known instance in which, amid many vicissitudes the supremacy of the original settlers has remained intact. The States acknowledged the suzerainty of the paramount power and were under an implied obligation to render assistance in resisting invaders, but in other respects neither the ancient Kings of Orissa nor their successors, the Mughals and Marathas, ever interfered with their internal administration. All the States have annals of the dynasties that have ruled over them, but they are made up in most part of legend and fiction and long genealogical tables of doubtful accuracy, and contain very few features of general interest. The British conquest of Orissa from the Marathas, which took place in 1803, was immediately followed by the submission of ten of the Tributary States the chiefs of which were the first to enter into treaty engagements.

The States have formed the subject of frequent legislation of a special character. They were taken over from the Marathas in 1803 with the rest of Orissa, but, as they had always been tributary states rather than regular districts of the native governments they were exempted from the operation of the general regulation system. This was on the ground of expediency only and it was held that there was nothing in the nature of British relations with the proprietors that would preclude their being brought under the ordinary jurisdiction of the British courts, if that should ever be found advisable. In 1882 it was held that the States did not form part of British India and this was afterwards accepted by the Secretary of State.

The staple crop in these States is rice. The forests in them were at one time among the best timber producing tracts in India, but until lately forest conservancy was practically unknown. The States have formed the subject of frequent legislation of a special character. The relations with the British Government are governed mainly by the sanads granted in similar terms to all the chiefs in 1894. They contain ten clauses reciting the rights, privileges, duties and obligations of the chiefs, providing for the settlement of boundary disputes, and indicating the nature and extent of the control of the Political Agent.

Political Agent L. E. B. Cobden Ramsay,
O.E.S.

UNDER THE GOVERNMENT OF THE UNITED PROVINCES.

Three States Rampur, Tehri and Benares are included under this Government —

State	Area Sq Miles	Popu- lation	Revenue in lakhs
Rampur	892	531,898	45
Tehri (Garhwal)	4,200	299,853	6
Benares	988		

Rampur is a fertile level tract of country. The ruler Colonel His Highness Alijah Farzandi-i-Dilpazir-i-Daulat-i-Inghishia, Mukhlis-ud Daulah, Nasr-ul Mulk, Amir ul-Umara, Nawab Sir Syed Mohammed Hamid Ali Khan Bahadur Mustaid Jang, G C I E, G C V O, A D C, to His Imperial Majesty the King Emperor Born 31st August 1875, descended from the famous Sardars of Bahera. Succeeded in February 1889. His Highness is the sole surviving representative of the once great Rohilla power in India. He is the Premier Chief in the United Provinces, and rules over a territory of 892 square miles with a population of 531,217. His Highness is an enlightened Prince and is well educated in Arabic, Persian and English languages. He is a keen supporter of education for Mohammedans, and has travelled extensively in America and Europe. During the Mutiny of 1857 the then Nawab of Rampur displayed his unswerving loyalty to the British Government by affording pecuniary aid, protecting the lives of Europeans, and rendering other valuable services which were suitably recognised by the Paramount power. This State contributes towards the defence of the Indian Empire by maintaining a well-equipped and well trained battalion of Imperial Service Infantry and a cavalry unit consisting of two squadrons.

The Imperial Service Infantry has served at the Front and a detachment of Imperial Service Lancers is training Government horses at the Remount Depot, Aurangabad.

His Highness has 3 sons, the eldest Sahibzada Syed Raza Ali Khan Bahadur being the heir apparent.

The State has an income of over £300,000 (three hundred thousand pounds) a year.

Tehri State (or Tehri Garhwal)—This State lies entirely in the Himalayas and contains a tangled series of ridges and spurs radiating from a lofty series of peaks on the border of Tibet. The sources of the Ganges and the Jumna are in it. The early history of the State is that of Garhwal District, the

two tracts having formerly been ruled by the same dynasty. Parduman Shah, the last Raja of the whole territory, was killed in battle, fighting against the Gurkhas, but at the close of the Nepalese War in 1815, his son received from the British the present State of Tehri. During the Mutiny the latter rendered valuable assistance to Government. He died in 1859 without issue, and was succeeded by his near relative Bhawan Shah, and he subsequently received a sanad giving him the right of adoption. The present Raja Lt H H Narendra Shah Bahadur is a minor and is being educated at the Mayo College. The principal product is rice, grown on terraces on the hill sides. The State forests are very valuable and there is considerable export of timber. The Raja has full powers within the State. A unit of Imperial Service Sappers is maintained. The capital is Tehri, the summer capital being Pratapnagar 8,000 feet above the sea level.

Political Agent the Commissioner of Kumaon

Benares—The founder of the ruling family of Benares was one Mansa Ram, who entered the service of the Governor of Benares under the Nawab of Oudh in the early eighteenth century. His son, Balwant Singh, conquered the neighbouring countries and created a big state out of them over which he ruled till 1770. Raja Chet Singh succeeded him, but was expelled by Warren Hastings in 1781. In 1794, owing to the mal-administration of the estates which had accumulated under the Raja of Benares, an agreement was concluded by which the lands held by the Raja in his own right were separated from the rest of the province, of which he was simply administrator. The direct control of the latter was assumed by the Government, and an annual income of one lakh of rupees was assured to the Raja, while the former constituted the Domains. Within the Domains the Raja had revenue powers similar to those of a Collector in a British District, which were delegated to certain of his own officials. There was thus constituted what for over a century was known as the Family Domains of the Maharaja of Benares. On the 1st of April 1911 these Domains became a State consisting of the parganas of Bhadohi (or Konrh) and Chakla (or Kera Mungra) with the fort of Ramnagar. The Maharaja's powers are those of a ruling chief, subject to certain conditions, of which the most important are the maintenance of all rights acquired under laws in force prior to the transfer, the reservation to Government of the control of the postal and telegraph systems, of plenary criminal jurisdiction within the State over servants of the British Government and European British subjects, and of a right of control in certain matters connected with excise. The present ruler is H H Maharaja Sir Prabhu Narayan Singh Bahadur, G C I F, who was born in 1855 and succeeded to the State in 1889.

UNDER THE GOVERNMENT OF THE PUNJAB

Under this Government there are 34 states, varying considerably in size and importance. Area, 36,532 square miles. Population (1911), 4,212,794. Revenue, about £1,000,000.

The Punjab states may be grouped under three main classes. The hill States, 23 in number, lie among the Punjab Himalayas and are held by some of the most ancient Rajput families in all India. Along the western half of the southern border lies the Muhammadan state of Bahawalpur. The remaining States, including the Sikh principalities of Patiala, Jind, Nabha, Kapurthala, Faridkot and Kalsia, and the Muhammadan chiefships of Maler Kotla, Pataudi, Loharu and Dujana, lie east of Lahore, and, with insignificant exceptions, occupy the centre of the eastern plains of the province.

The list below gives details of the area, population, and revenue of the more important states —

Name	Area square miles	Popu- lation	Revenue Approx in lakhs
Bahawalpur	15,000	780,394	27
Chamba	3,216	134,351	7
Faridkot	642	130,374	8
Jind	1,259	271,728	15
Kapurthala	630	268,244	25
Maler Kotla	167	71,144	14½
Mandi	1,200	181,110	5
Nabha	928	248,892	15
Patiala	5,412	1,407,659	72
Sirmur (Nahan)	1,198	138,564	8

Bahawalpur—This State, which is about 300 miles in length and about 40 miles wide, is divided lengthwise into three great strips. Of these, the first is a part of the Great Indian Desert, the central tract is chiefly desert, not capable of cultivation, identical with the Bar or Pat uplands of the Western Punjab, and the third, a fertile alluvial tract in the river valley, is called the Sind. The ruling family claims descent from the Abbaside Khalifas of Egypt. The tribe originally came from Sind, and assumed independence during the dismemberment of the Durran empire. On the rise of Ranjit Singh, the Nawab made several applications to the British Government for an engagement of protection. These, however, were declined, although the Treaty of Lahore in 1809, whereby Ranjit Singh was confined to the right bank of the Sutlej, in reality effected his object. The first treaty with Bahawalpur was negotiated in 1833, the year after the treaty with Ranjit Singh for regulating traffic on the Indus. It secured the independence of the Nawab within his own territories, and opened up the traffic on the Indus and Sutlej. During the first Afghan War the Nawab rendered assistance to the British and was rewarded by a grant of territory and life pension. On his death the succession was disputed and for a time the State was in the hands of the British. The present Nawab is H. H. Nawab Saad Muhammad Khan, who was born in 1904 and succeeded in 1907. During his minority the State is managed by a Council of Regency. The chief crops are wheat, rice and millet. The

Lahore-Karachi branch of the North-Western State Railway passes through the State. The State supports an Imperial Service Silladar Camel Transport Corps consisting of 355 men and 1,144 camels, in addition to other troops. The capital is Bahawalpur, a walled town built in 1748.

Political Agent W. C. Renouf, I.C.S.

Chamba—This State is enclosed on the west and north by Kashmir, on the east and south by the British districts of Kangra and Gurdaspur, and it is shut in on almost every side by lofty hill ranges. The whole country is mountainous and is a favourite resort of sportsmen. It possesses a remarkable series of copper plate inscriptions from which its chronicles have been completed.

Founded probably in the sixth century by Marut, a Surajbansi Rajput, who built Brahmapura, the modern Barmour, Chamba was extended by Meru Varma (680) and the town of Chamba built by Sahil Varma about 920. The State maintained its independence, until the Moghal conquest of India.

Under the Moghals it became tributary to the empire, but its internal administration was not interfered with, and it escaped almost unscathed from Sikh aggression. The State first came under British influence in 1846. The part, west of the Ravi, was at first handed over to Kashmir, but subsequently the boundaries of the State were fixed as they now stand, and it was declared independent of Kashmir. The present chief is H. H. Raja Sir Bhure Singh, K.C.S.I., K.C.I.F., who was born in 1869, and succeeded in 1904. The principal crops are rice, maize and millets. There are some valuable forests which were partly leased to Government in 1864 for a term of 99 years, but the management of them has now been retroceded to the Chamba Durbar. The mountain ranges are rich in minerals which are little worked. The principal road to Chamba town is from Pathankot, the terminus of the Amritsar Pathankot branch of the North-Western Railway. The Raja is the head of the judicial department and is assisted by the Wazir i Wazarats. Chamba town, on the right bank of the Ravi, contains a number of interesting temples, of which that of Lakshmi Narayan, dating possibly from the tenth century, is the most famous.

Faridkot—The ruling family of this sandy level tract of land belongs to the Sidhu Barar clan of the Jats, and is descended from the same stock as the Phulkian houses. Their occupation of Faridkot and Kot Kapura dates from the time of Akbar, though quarrels with the surrounding Sikh States and internal dissensions have greatly reduced the patrimony.

The present chief, Major H. H. Maharaja Brij Indar Singh Bahadur was born in 1896, and ascended the Rajadai on 15th March 1906 and commenced exercising full Ruling powers from 24th November 1916. His Highness was brought up in the Aitchison Chiefs' College. During his minority the administration was carried on by a Council of Regency. His Highness has three Secretaries to assist him in running the administration of his State. The State has one company of Imperial Service Sappers.

Jind—The three Native States of Jind, Patiala and Nabha form collectively the Phulkian States, the most important of the Cis-Sutlej States. This area is the ancestral possession of the Phulkian houses. It lies mainly in the great natural tract called the Jangal (desert or forest), but stretches north-east into that known as the Paryadh and southwards across the Ghaggar into the Nardak, while its southernmost point, round the ancient town of Jind, claims to lie within the sacred limits of Kurukshetra. This vast tract is not, however, the exclusive property of the States, for in it lie several islands of British territory, and the State of Maler Kotla enters the centre of its northern border. On the other hand, the States hold many outlying villages surrounded by British territory.

The history of Jind as a separate State dates from 1763 when the confederated Sikhs captured Sirhind town and partitioned the whole Jind Province. The Maharaja of Jind, H. H. Maharaja Sir Ranbir Singh, GCSI, KCSI, was born in 1879 and succeeded in 1887. He is descended from the ancestors of the Phulkian family. During the Sikh War and the Mutiny the Raja of Jind was of great service to the British and was rewarded with a grant of nearly 600 square miles of land. The principal crops are wheat, barley and gram. The only industries of importance are the manufactures of gold and silver ornaments, leather and woodwork and cotton cloth. The capital is Sangrur which is connected by a State Railway with the North-Western Railway. Under His Highness Court there is a Council Wizarat which controls all the departments of the State.

Kapurthala—This State consists of three detached pieces of territory in the great plain of the Doab. The ancestors of the chief of Kapurthala at one time held possessions both in the Cis and Trans-Sutlej and also in the Bari Doab. In the latter lies the village of Ahlu, whence the family springs, and from which it takes the name of Ahluwalia. Some of these estates were confiscated after the first Sikh War and when the Jullundur Doab came under the dominion of the British Government in 1846, the estates north of the Sutlej were maintained in the independent possession of the Ahluwalia chieftain, conditional on his paying a commutation in cash for the service engagements by which he had previously been bound to Ranjit Singh. The Bari Doab estates have been released to the head of the house in perpetuity, the civil and police jurisdiction remaining in the hands of the British authorities. For good services during the Mutiny, the Raja was rewarded with a grant of other States in Oudh in which, however, he exercises no ruling powers, though in Oudh he is, to mark his superiority, addressed as Rajah Rajagan. The present chief is H. H. Maharaja Sir Jagatjit Singh Bahadur, GCSI, who was born in 1872 and succeeded in 1877. He was granted the title of Maharaja as an hereditary distinction in 1911. The chiefs of Kapurthala are Sikhs. Sardar Jassa Singh was always known as Jassa Kallal, but the family claim descent from Rana Kapur, a semi-mythical member of the Rajput house of Jaisalmer, who is said to have left his home and founded Kapurthala 900 years ago. Only

a small proportion of the population however are Sikhs, the majority being Mahomedans. The chief crops are wheat, gram, maize, cotton and sugar cane. The town of Sultanpur in this State is famous for hand-painted cloths. The main line of the North-Western Railway passes through part of the State and the Grand Trunk Road runs parallel to it. A branch railway from Jullundur City to Ferozepur passes through the State. Kapurthala maintains a battalion of Imperial Service infantry and a small force of local troops. The capital is Kapurthala, which is said to have been founded in the eleventh century.

Agent to the Lieutenant Governor for Kapurthala, the Commissioner of the Jullundur Division.

Maler Kotla—This State consists of a level sandy plain bounded by the district of Ludhiana on the north and by Patiala territory elsewhere. The Nawabs of Maler Kotla are of Afghan descent and originally held positions of trust in the Sirhind province under the Moghal Emperors. As the Empire sank into decay during the eighteenth century, the local chiefs gradually became independent. The result was constant feuds with the adjacent Sikh States. After the victory of Laswari, gained by the British over Sindhu in 1803, and the subjugation and flight of Holkar in 1805, when the Nawab of Maler Kotla joined the British army, the British Government succeeded to the power of the Marathas in the districts between the Sutlej and the Jumna. The final treaty which affirmed the dependence of the State on the British Government was signed after the submission of Ranjit Singh in 1809. The present Nawab is H. H. Nawab Ahmad Ali Khan Bahadur, KCSI, who was born in 1881 and succeeded in 1908. He was created Hon. Major in the Indian Army for his services during the war. The chief products are cotton, sugar and opium. The State supports two double companies of Imperial Service Sappers. The capital is Maler Kotla. Revenue 14 lakhs.

Mandi—This is a mountainous State in the upper reaches of the Beas. It has a history of considerable length, as it once formed part of the Suket State. Its relations with the British were determined after the battle of Sobraon in 1846. The present minor Chief H. H. Raja Jogindra Sen was installed in 1913. The administration is carried on by Mr. J. R. S. Parsons, ICS, the Superintendent, and Mahta Ganda Mal, Assistant Superintendent. The principal crops are rice, maize, wheat and millet. About three fifths of the State are occupied by forest and grazing lands. It is rich in minerals. The capital is Mandi, founded in 1527, which contains several temples and other buildings of interest and is one of the chief marts for commerce with Ladakh and Yarkhand.

Nabha—Nabha which became a separate State in 1763 is one of the 3 Phulkian States—Nabha, Patiala and Jind and though second in point of population and revenue of the 3 sister States, it claims seniority being descended from the eldest branch. It consists of two distinct parts, the main portion comprising 12 separate pieces of territory scattered among the other Punjab States and Districts, forms the City of Nabha and the *Nizamats* of Phul

and Amloh, the second portion forms the *Nizam* of Bawal in the extreme south east of the Punjab on the border of Rajputana. This *Nizam* of Bawal was subsequently added to its territory as a reward from the British Government for the loyalty of the Rulers of Nabha. The State now covers an area of about 1,000 square miles and has a population of about 3 lakhs. The present Ruler is *Shri Maharaja Ripudaman Singhji Malvendra Bahadur*, who was born in 1883 and succeeded his father in 1911. The administration of the State is carried on by His Highness the Maharaja assisted by a Council of Ministers. The High Court is the head of the Judicial Department. The State supports one battalion of Imperial Service Infantry consisting of 600 men, besides this there are local forces of Infantry, cavalry and artillery, etc., consisting of about 1,000 men all told and also a Transport Corps. For the preservation of the peace there is a Police force consisting of about 600 men.

The State is traversed by the main and a branch line of the N. W. Railway and the Rajputana Malwa Railway crosses the *Nizam* of Bawal. A large portion of the State is irrigated by the *Sirhind Canal*. The crops of the State are gram, pulses, bajra, sugarcane, cotton, wheat and barley, to facilitate trade the Darbar has opened grain markets and *Danis* near the principal railway stations within the State territory. The chief industries of the State consists of the manufacture of silver and gold ornaments, brass utensils, and cotton carpets, lace and *gota*, etc. There are some gluing factories and a cotton steam press in the State which are working successfully. The State has so far contributed roughly about 30 lakhs of rupees to the various funds in connection with the War, including a fully equipped Hospital Ship for Mesopotamia, people of the State have subscribed about 7 lakhs to the Indian War Loan.

Patiala—This is the largest of the Phulkiyan States, and the premier State in the Punjab. Its territory is scattered and interspersed with small estates and even single villages belonging to other States and British districts. It also comprises a portion of the Simla Hills and territory on the border of Jalsur and Alwar States. Area 5,951 square miles. Population 1,407,659. Its history as a separate state begins in 1762. During the Sikh war and the Mutiny the Maharaja was loyal and was substantially rewarded. The present Ruler His Highness *Fazlud Din Khas Daulat* in English *Mansur i Zaman Amir ul Umra*. Maharaja *Dhiraj Rajeshwar Sri Maharaja* in Rajgan Major General *Sir Bhupinder Singh Mahinder Bahadur*,

G. G. I. A. G. B. I. was born in 1841 and succeeded in 1909. During his minority his administrative functions were exercised by a Council of Rulers consisting of three members. The principal crops are gram, barley and wheat, cotton and tobacco are also grown in parts of the state. A great part of the state is irrigated by the *Sirhind* and *Western Punjab Canal* and *Buttari*. It possesses valuable forests. The State is rich in antiquities especially at *Punjab*, *Sunam* and *Sirhind*. The North-Western Railway, the J. I. Railway and a branch of the J. B. and C. I. Railway traverse the state. It contains an Imperial Service contingent of a regiment of cavalry and two battalions of Infantry. The State has besides the a standing force supplied British Government with 120 mules and one camel corps raised expressly for various expeditions. Also undertaken to raise three new battalions of full war strength. In 1900 it was decided by the Government of India to appoint a Judicial Agent for Patiala and the other two Phulkiyan States of Hind and Nabha were included in the Agency, to which was afterwards added the *Mohamudan State* of *Bhawalpur*, but a separate Agency has since been established for this last mentioned state. The Headquarters of the Agency are at *Patiala*. Gross income in round figure is 1,10,00,000 rupees per annum.

Sirmur (Nahan)—This is a hilly State in the Himalayas under the Political control of the Commissioner of Ambala Division. Its history is said to date from the 11th century. In the eighteenth century the State was able to repulse the Gurkha invasion, but in 1793 the Gurkhas were invited to aid in the suppression of an internal revolt in the State and they in turn had to be evicted by the British. In 1857 the Raja rendered valuable services to the British, and during the second Afghan War he sent a contingent to the North West Frontier. The present Chief is *H. H. Raja Amar Parkash Bahadur, K. C. S. I.*, who was born in 1888 and succeeded in 1911. The main agricultural feature of the State is the recent development of the *Kharda Dun*, a fertile level plain which produces wheat, gram, rice, maize and other crops. The State forests are valuable and there is an iron foundry at *Nahan* which was started in 1867 but, being unable to compete with the imported iron, is now used for the manufacture of sugar cane crushing mills. The State supports an Imperial Service Corps of Sappers and Miners which served in the *Tirah Expedition* of 1897 and has been serving in the war. It was captured with General *Townshend's* force at *Kut el Amara* but the Corps has since been reconstituted and has again gone on service.

UNDER THE GOVERNMENT OF BURMA

Under this Government there are four Shan States, two in the Mandalay Division (*Hkamti Long* and *Mong Mit*), and two in the Sagaing Division (*Hsawnghsup* and *Singhaling Hkamti*), the area of which is 7,374 square miles and the population about 67,051, consisting chiefly

of Buddhists. There are in addition 48 petty States, 6 in the Northern Shan States, 43 in the Southern Shan States, with an area of 58,835 square miles and a population of 1,358,498 consisting of Buddhists and Animists.

The Shan States—Though a portion of British India, do not form part of Burma proper and are not comprised in the regularly administered area of the Province. They lie for the most part to the east of Upper Burma. They owed allegiance to the Burmese Government, but were administered by their own rulers (Sawbwas) and the British Government has continued to a certain extent the semi-independence which it found existing in 1885. As at present defined, the Shan States are divided into—

- 1 States under the supervision of the Superintendent, Northern Shan States, whose headquarters are at Lashio, area 14,294 square miles and population 58,952
- 2 States under the supervision of the Superintendent and Political Officer, Southern Shan States, whose headquarters are, at Taunggyi, area 40,434 square miles and population 900,202

There are five States in the Northern and 38 in the Southern Shan States. There are in addition two Shan States under the supervision of the Commissioner of the Mandalay Division, namely, Hkamti Long in the unadministered territory to the north of the Myithyina District and Mong Mit lying north-east of the Ruby Mines District. In the north-west of the Upper Chindwin District towards Manipur there are two small Shan States, Hsawngsup and Singkalng Hkamti, whose administration is supervised by the Commissioner of the Sagaing Division.

The Northern Shan States are North Hsenwi in the north, South Hsenwi near the Salween in the east, Manglon in the south-east, Hsipaw in the south-west, and Tawngpeng in the north-west. The Wa States east of the Salween can hardly be said to be under British control. In ordinary matters the States are administered by their Sawbwas, who are assisted by amats, or ministers, in various departments. The Superintendent exercises general control

over the jurisdiction of justice and is vested with wide revisionary powers. In revenue matters the Sawbwas administer their States in accordance with local customs which have been but little modified. Of prime importance in the economy of the country is the Mandalay Lashio railway, 180 miles in length, of which 126 miles lie within the Northern Shan States. The line is a single track, and was constructed in the face of considerable engineering difficulties, of which not least the notable was the Gokteik gorge, now spanned by a viaduct. It had been proposed to continue the railway about 90 miles farther east to the Kunlong, where is a ferry over the Salween, and eventually to penetrate into Yunnan, but this extension is for the present in abeyance.

The most important of the Southern Shan States are Kengtung and Yawnghwe. Under the supervision of the Superintendent and Political Officer and his Assistants, the chiefs—known as Sawbwas, Myozas, and Ngwegunhus—control their own States, exercising revenue, civil and criminal jurisdiction therein. There are in all 9 Sawbwas, 18 Myozas and 11 Ngwegunhus.

Karenni—This district consists of five States, with a total area of approximately 4,200 square miles and a population of about 64,000, lying on the frontier south of the Shan States. The largest State is Kantarawadi with an area of 3,000 square miles, a population of nearly 40,000, and a gross revenue of about 1½ lakhs of rupees. More than half of the inhabitants belong to the Red Karens, a people low in the scale of civilisation. An Assistant Political Officer is posted at Loikaw as Agent of the British Government, and a certain amount of control is exercised through him over the chiefs. The principal wealth of the country is teak timber, and the considerable alien population is largely supported by the timber trade, which, however, has declined greatly in the last few years. The Karens themselves are distinguished as hunters.

UNDER THE GOVERNMENT OF ASSAM.

The only State of importance under the Chief Commissioner of Assam is **Manipur**, which has an area of 8,456 square miles and a population of 346,222, of which about 60 per cent are Hindus, and 36 per cent animistic forest tribes. Manipur consists of a great tract of hilly country and a valley, about 30 miles long 20 miles wide, which is shut in on every side. The State adopted Hinduism in the early eighteenth century, when it came under a Naga Raja who subsequently made several invasions into Burma. On the Burmese retreating, Manipur negotiated a treaty of alliance with the British, in 1762. The Burmese again invaded Manipur during the first Burmese War and on the conclusion of peace, in 1826, Manipur was declared independent. The chief event in its subsequent history was the intervention of the British in 1891 to establish the claim of Kula Chandra Singh as Maharaja, followed by the treacherous murder of the Chief Commissioner, Mr. Quinton and the officers with him and the withdrawal of the escort which accompanied him. From 1891

to 1908 the State was administered by a Political Agent and Superintendent of the State during the minority of H. H. Raja Chura Chand Singh. The Raja was invested with ruling powers in 1908. The administration of the State is now conducted by the Durbar, consisting of the Raja as President, a vice president, a member of the Indian Civil Service whose services are lent to the State, three ordinary and three additional members who are all Manipuris. The staple crop of the country is rice. Forests of great variety cover the whole of the hill ranges.

Khasi and Jaintia Hills—These petty chiefships, 25 in number, with a total area of about 3,900 square miles and a population of 126,000, are included under the Government of Assam. Most of the States have treaties or engagements with the British Government. The largest of them is Khyrim, the smallest is Nonglewal, which has a population of 169. Most of them are ruled by a chief or Siem. The Siemship usually remains in one family, but the succession was originally controlled

by a small electoral body constituted from the heads of certain priestly clans. Of recent years there has been a tendency to broaden the elective basis, and the constitution of a Khasi State has always been of a very democratic character, a Siem exercising but little control over his people. Among many of the

north east frontier tribes there is little security of life and property, and the people are compelled to live in large villages on sites selected for their defensive capabilities. The Khasis seem, however, to have been less distracted by internal warfare, and the villages, as a rule, are small.

UNDER THE GOVERNMENT OF THE CENTRAL PROVINCES

The Central Provinces include fifteen feudatory States subordinate to the administration, with an area of 31,174 square miles and a population of 2,117,002. One of the States, Mahral, lies within Hoshangabad District, the remainder are situated in the Chhattisgarh Division, to the different districts of which they were formerly attached. Their relations with Government are controlled by a Political Agent. The States vary greatly in size and importance. Sakti the smallest, having an area of 138 square miles and Bastar the largest an area of 13,062 square miles. They are administered by hereditary chiefs, who hold on conditions of loyalty and good government set forth in patents and acknowledgments of fealty, but are nominally free from direct interference save in the case of sentences of death, which require the Chief Commissioner's confirmation. But, as a fact, the Government has exercised a very large amount of control, owing mainly to the frequency with which the States have been taken under direct management, because of either the minority or the misconduct of the chief.

The States pay a tribute to Government which amounts in the aggregate to about 2½ lakhs.

Statistics relating to the chief States are contained in the following table —

State	Area	Population 1911	Revenue (approximate) in Lakhs
	Sq Miles		
Bastar	13,062	433,310	3
Jashpur	1,963	174,458	1
Kanker	1,429	127,014	2
Kharagarh	931	155,471	3
Nandgaon	871	167,362	4
Raigarh	1,486	218,860	2
Surguja	6,055	248,703	2
Eight other States	5,377	411,824	6
Total	31,174	2,117,002	23

Bastar—This State, which lies to the south east corner of the Provinces, is the most important of the group. It has an area of 13,067 square miles and a population of 433,310.

The family of the Raja is very ancient, and is stated to belong to the Rajputs of the Lunar race. Up to the time of the Marathas, Bastar occupied an almost independent position, but a tribute was imposed on it by the Nagpur government in the eighteenth century. At this period the constant feuds between Bastar and the neighbouring State of Jeypore in Madras kept the country for many years in a state of anarchy. The chief object of contention was the Kotapad tract, which had originally belonged to Bastar, but had been ceded in return for assistance given by Jeypore to one of the Bastar chiefs during some family dissensions. The Central Provinces Administration finally made this over to Jeypore in 1863, on condition of payment of tribute of Rs. 3,000, two thirds of which sum was remitted from the amount payable by Bastar. By virtue of this arrangement the tribute of Bastar was, until recently, reduced to a nominal amount. The cultivation of the State is extremely sparse. Rice is the most important crop. The State is ruled by the feudatory Chief. The Dewan of the State is a retired Deputy Commissioner of the Central Provinces who has three assistants under him. After a recent period of disturbance the State has returned to complete tranquillity and precautions are being taken to remove all causes of unrest by better supervision over the minor State officials and a very considerable forest policy. The chief town is Jagdalpur on the Indravati River.

Surguja—Until 1905 this was included in Chota Nagpur State of Bengal. The most important feature is the Manipat, a magnificent tableland forming the southern barrier of the State. The early history of Surguja is obscure, but according to a local tradition in Palamau, the present ruling family is said to be descended from a Rakshas Raja of Palamau. In 1758 a Marathi army overran the State, and compelled its chief to acknowledge himself a tributary of the Bhonsla Raja. At the end of the eighteenth century, in consequence of the chief having aided a rebellion in Palamau against the British, an expedition entered Surguja, and, though order was temporarily restored, disputes again broke out between the chief and his relations, necessitating British interference. Until 1818 the State continued to be the scene of constant lawlessness, but in that year it was ceded to the British Government under the provisional agreement concluded with Mudhoji Bhonsla of Berar, and order was soon established. The principal crops are rice and other cereals. The population is mainly aboriginal, the wild Korwa tribe being a perpetual source of trouble. A band of them committed several murders and robberies in 1910.

KASHMIR

Kashmir (known to Indians as Jammu) lies to the east of the Indus and to the west of the Lavi. It is a mountainous country with just a strip of level land along the Punjab frontier, and intersected by valleys of which many are of surpassing beauty and grandeur. It may be divided physically into two areas—the north-eastern comprising the area drained by the Indus with its tributaries, and the south-western, including the country drained by the Jhelum, the Kishanganga and the Chenab. The dividing line between those two areas is the great central mountain range. The area of the State is 84,432 square miles, and the population 3,158,126.

HISTORY—Various poets have left more or less trustworthy records of the history of the valley down to 1586, when it was conquered by Akbar. Srinagar, the capital, had by then been long established, though many of the fine buildings erected by early Hindu rulers had been destroyed by the Mahomedan kings who first appeared in the 12th century. In the reign of Sikandar the population became almost entirely Mahomedan. Akbar visited the valley three times. Jehangir did much to beautify it, but after Aurangzebe there was a period of disorder and decay, and by the middle of the eighteenth century the *Subah* of Kashmir was practically independent of Delhi. Thereafter it experienced the oppression of Afghan rule until it was rescued, in 1819, by an army sent by Ranjit Singh. Sikh rule was less oppressive than that of the Afghans. The history of the State as it present constituted is practically that of one man, a Dogra Rajput, Gulab Singh of Jammu. For his services to the Sikhs this remarkable man had been made Raja of Jammu in 1820, and he added largely to his territory by conquest. He held aloof from the war between the British and the Sikhs, only appearing as mediator after the battle of Sobraon (1846) when the British made over to him for Rs 75 lakhs the present territories of the State. He had to fight for the valley and subsequently lost part of his State, Gilgit, over which the successors had at a heavy cost to reassert their claims. His son Ranbir Singh, a model Hindu, ruled from 1857 to 1885, when he was succeeded by his eldest son Major-General H. H. Maharaja Sir Partab Singh, C.S.I., C.I.E.

ADMINISTRATION—For some years the Maharaja took no part in the administration of the State, but since 1905 he has exercised full powers, assisted by a Chief Minister—Rai Saheb Diwan Amar Nath, C.I.E.—a Home Minister, and a Revenue Minister. The four chief executive officers are the Governors of Jammu and of Kashmir, the Wazir Wazarat of Gilgit and the Wazir Wazarat of Ladakh. The real administrative power lies with the petty subordinate officers (*tahsildars*) who exercise revenue, civil, and criminal jurisdiction with regular stages of appeal, but distance and the absence of easy communications are practical checks on the use or abuse of appeals. The British Resident has his headquarters at Srinagar, there is also a Political Agent at Gilgit responsible to the Government of India for the administration of the outlying petty States, and a British Officer is stationed at Leh to assist in the supervision of Central Asian trade. In the Dogra the State has splendid materials for an Army, which con-

sists of 6,961 troops, of whom 3,370 are maintained as Imperial Service troops.

FINANCE—The financial position of the State is strong, and it has more than 46 lakhs invested in Government of India securities. The total revenue last year was 93 lakhs, the chief items being land revenue, forests, customs and octroi.

PRODUCTION AND INDUSTRY—The population is pre-eminently agricultural and pastoral. The system of land tenure has been described as *ryotwari* in ruins, "great complexity existing owing to the fact that there is no local law of rent and revenue. The principal food crop is rice, maize, cotton, saffron, tobacco, hops (autumn crops) and wheat, barley, poppy, beans (spring crops) are also grown. Sheep are largely kept. The State forests are extensive and valuable. Exploration for minerals has not been attempted on sound principles. Vast fields of friable, dusty coal have been found. Gold has been found at Gulmarg and Sapphires in Pudar. The industries of manufacture are chiefly connected with sericulture (the silk filature at Srinagar, the largest in the world, was destroyed by fire in July 1912), oil-pressing and the manufacture of wine. The woollen cloth, shawls, and wood carving of the State are famous.

COMMUNICATIONS—The State contains only 16 miles of railway on the Tawi Suchetgarh branch of the N-W Railway. The Jhelum is the only navigable river. At present there is much activity in improving road communications, but in many parts of the country wheeled traffic is unknown.

PUBLIC WORKS—In 1904, a flood spill channel above Srinagar was constructed with a view to minimising the constant risk of floods, and it was hoped that the danger would be still further reduced by the carrying out of a scheme for lowering a part of the bed of the Jhelum, which has since been taken in hand. Good progress has been made with irrigation, but the most important schemes of recent years have been those for an electrical power station on the Jhelum River, and for a Railway into Kashmir. It was proposed to supply from this power station electrical energy for various State schemes (including the Jhelum dredging scheme) and for private enterprise and possibly for working the proposed Kashmir Railway. The works were completed about 1907, and the scheme according to the latest reports is working very satisfactorily. The proposal for a railway to Kashmir had been under discussion for many years, the nature of the country making the question of route a difficult one. In 1905, a decision was taken in favour of a line from Srinagar via the Jhelum Valley and Abbottabad, but the project has remained in abeyance pending the consideration of further schemes among which are proposals for lines of ropeway from Jammu to Srinagar and from Srinagar to the western borders via the Jhelum Valley.

EDUCATION—In educational matters Kashmir is the most backward tract in the whole of India. In the State as a whole only 2 in every 100 persons can read and write. The number of educational institutions has increased from 45 in 1891 to 379 in 1911.

Resident—Lieut Col A. D' A. G. Bannerman, C.V.O., C.I.E.

Political Agent, at Gilgit—Major C. A. Smith

Native States' Tribute.

Many of the States pay tribute, varying in amount according to the circumstances of each case, to the British Government. This tribute is frequently due to exchanges of territory or settlement of claims between the Governments, but is chiefly in lieu of former obligations to supply or maintain troops. The actual annual receipts in the form of tribute and contributions from Native States are summarised in the following table. The relations of the States to one another in respect of tributes are complicated, and it would serve no useful purpose to enter upon the question. It may, however, be mentioned that a large number of the States of Kathiawar and Gujarat pay tribute of some kind to Baroda, and that Gwalior claims tribute from some of the smaller States of Central India —

States paying tribute directly to the Government of India

	£	
Tribute from Jalpur	26,607	
" " Kotah	15,648	
" " Udaipur	13,333	
" " Jodhpur	6,533	
" " Bundi	8,000	
" " Other States	15,170	85,351
Contribution of Jodhpur towards cost of Erinpura Irregular Force	7,667	
" of Kotah towards cost of Deoli Irregular Force	13,333	
" of Bhopal towards cost of Bhopal Levy	10,753	
" of Jaora towards cost of United Malwa Contingent	9,142	
Contributions towards cost of Malwa Bhil Corps	2,140	43,035
Fees on succession		3,437
	Total	131,823
<i>Central Provinces and Berar</i>		
Tribute from various States		15,696
<i>Burma</i>		
Tributes from Shan States	28,524	
" " other States	1,367	29,891
<i>Eastern Bengal and Assam.</i>		
Tribute from Manipur	3,333	
" " Rambrai	7	3,340
<i>Bengal</i>		
Tribute from various States		4,514
<i>United Provinces.</i>		
Tribute from Benares	12,667	
" " Kapurthala (Bahraich)	8,733	
<i>Punjab</i>		
Tribute from Mandi	6,667	
" " other States	3,086	
Fees on succession	133	9,886
<i>Madras.</i>		
Tribute from Travancore	53,333	
Peshkash and subsidy from Mysore	233,333	
" " " " Cochin	13,333	
" " " " Travancore	888	300,827
<i>Bombay</i>		
Tribute from Kathiawar	31,129	
" " various petty States	2,825	
Contribution from Baroda State	25,000	
" " Jagirdars, Southern Mahratta Country	5,765	
Subsidy from Cutch	5,484	
Fees on succession	3,457	73,660
	Grand Total	591,097

It was announced at the Coronation Durbar of 1911 that there would in future be no Nazarana payments on successions. The details given above are for 1915.

Foreign Possessions in India.

Portugal and France both hold small territorial possessions in the Indian Peninsula

The Portuguese possessions in India consist of the province of Goa, situated within the limits of the Bombay Presidency, on the Arabian Sea coast, the territory of Daman with the small territory called Prigina-Nagar Avel, on the Gujarat coast, at the entrance to the Gulf of Cambay, and the little island of Diu, with two places called Gogla and Simbor, on the southern extremity of the Kathiawar Peninsula

GOA

Goa forms a compact block of territory surrounded by British districts. Savantwadi State lies to the north of it, the Arabian Sea on the west and North Kanara on the south, and the eastern boundary is the range of the Western Ghats, which separates it from the British districts of Belgaum and North Kanara. The extreme length from north to south is 62 miles and the greatest breadth from east to west 40 miles. The territory has a total area of 1,301 square miles and consists of the *Velhas Conquistas*, or Old Conquests, comprising the island of Gor, acquired by the Portuguese in 1510, and the neighbouring districts of Salsette and Bardez, acquired in 1543, and of the *Novas Conquistas*, or New Conquests, comprising the districts of Pernem, Sanquelim, Satary, Ponda, Sanguem, Quepem and Canacona, acquired in the latter half of the 18th century. The small island of Anjediva situated opposite the port of Karwar, in the British district of North Kanara, forms administratively a portion of the province of Goa. This was acquired in 1505. The whole country is hilly, especially the eastern portion, the predominating physical feature being the Eastern Ghats, which besides bounding the country along the north east and south east, jut off westward and spread across the country in a succession of spurs and ridges. There are several conspicuous isolated peaks, of which the highest, Sonsagar, is 3,827 feet high.

The country is intersected by numerous rivers running westward from the Ghats, and the principal eight, which are all navigable, are in size of some importance. Goa possesses a fine harbour, formed by the promontories of Bardez and Salsette. Half-way between these extremities lies the *cabo*, or cape, which forms the extremity of the island of Goa. This divides the whole bay into two anchorages, known as Aguada and Marmagao. Both are capable of accommodating the largest shipping from September to May, but Aguada is virtually closed during the south-west monsoon, owing to the high winds and sea and to the formation of sand bars across the estuary of the Mandovi river, which opens into Aguada. Marmagao is accessible at all times and is therefore the harbour of commercial importance. It is the terminus of the railway running to the coast from the inland British system of lines, a breakwater and port have been built there and the trade is considerable, being chiefly transit trade from British territory.

The People.

The total population in the whole Goa territory was 486,752 at the census of 1910. This gives a density of 343 persons to the square mile and the population showed an increase of 6 per cent since the census ten years previously. In the *Velhas Conquistas* 91 per cent of the population is Christian. In the *Novas Conquistas* Christians and Hindus are almost equally numerous. The Moslems in the territory are numbered in a few thousands. The Christians still very largely adhere to caste distinctions, claiming to be Brahmans, Charados and low castes, which do not intermarry. The Hindus are largely Maratha and do not differ from those of the adjacent Konkan districts of Bombay. All classes of the people, with the exception of Europeans, use the Konkani dialect of Marathi, with some admixture of Portuguese words. The official language is Portuguese, which is commonly spoken in the capital and the principal towns, as well as by all educated people. Nearly all the Christians profess the Roman Catholic religion and are spiritually subject to an archbishop, who has the titles of Primate of the East and Patriarch of the East Indies and exercises ecclesiastical jurisdiction also over a great portion of British India. (The Christians of Daman and Diu are subject to a Bishop who bears the titles of Bishop of Daman and Archbishop of Cranganore.) There are numerous churches in Goa, mostly built by the Jesuits and Franciscans prior to the extinction of the religious orders in Portuguese territory. The churches are in charge of secular priests. Hindus and Mahomedans now enjoy perfect freedom in religious matters and have their own places of worship. In the early days of Portuguese rule the worship of Hindu gods in public and the observance of Hindu usages were strictly forbidden and rigorously suppressed.

The Country

One-third of the entire territory of Goa is stated to be under cultivation. A regular land survey was only recently made. The fertility of the soil varies considerably according to quality, situation and water-supply. The *Velhas Conquistas* are as a rule better cultivated than the *Novas Conquistas*. In both these divisions a holding of fifteen or sixteen acres would be considered a good sized farm, and the majority of holdings are of smaller extent. The staple produce of the country is rice, of which there are two good harvests, but the quantity produced is barely sufficient to meet the needs of the population for two-thirds of the year. Next to rice, the culture of cocoanut palms is deemed most important, from the variety of uses to which the products are applied. Hilly places and inferior soils are set apart for the cultivation of cereals and several kinds of fruits and vegetables are cultivated to an important extent. The condition of the agricultural classes in the *Velhas Conquistas* has improved during recent years, owing to the general rise in the prices of all classes of agricultural produce and partly to the current of emigration to British territory. Stately forests are found in the *Novas*

Conquistas They cover an area of 116 square miles and are under cultivation and yield some profit to the administration. Iron is found in parts of the territory, but has not been seriously worked. Manganese also exists and was worked to an important extent a few years ago.

Commerce

In the days of its glory, Goa was the chief entrepot of commerce between East and West and was specially famous for its trade in horses with the Persian Gulf. It lost its commercial importance with the downfall of the Portuguese empire and its trade is now insignificant. Few manufacturing industries of any moment exist, and most manufactured articles in use are imported. Exports chiefly consist of coconuts, betel nuts, mangoes and other fruits and raw produce. A line of railway connects Marmagao with the Madras and Southern Mahratta Railway. Its length from Marmagao to Castle Rock, above the Ghats, where it joins the British system, is 51 miles, of which 49 are in Portuguese territory. The railway is under the management of the Madras and Southern Mahratta Railway administration, and the bulk of the trade of Marmagao port is what it brings down from and takes to the interior. The telegraphs in Goa territory are worked as part of the system of British India, and are maintained jointly by the British and Portuguese Governments. The Goa territory was formerly subject to devastating famines and the people now suffer heavy losses in times of drought. They are then supplied, though at great cost, with rice from British territory.

The Capital

Nova Goa, the present capital of Portuguese India, comprehends Panjim and Ribandar, as well as the old city of Goa, and is six miles in extent. Old Goa is some five miles distant from the new city. Panjim occupies a narrow strip of land leading up to the Cabo, the cape dividing the Aguada bay from that of Marmagao, and mainly slopes down to the edge of the Aguada. It was selected as the residence of the Portuguese Viceroy in 1759, and in 1843 it was raised to its present rank as the capital of Portuguese India. The appearance of the city, with its row of public buildings and elegant private residences, as seen from the water is very picturesque and this impression is not belied by a closer inspection of its neat and spacious roads, bordered by decent, tidy houses. The most imposing public structures are the barracks, an immense quadrangular building the eastern wing of which accommodates the Lyceum, the Public Library and the Government Press. Other noticeable buildings are the Cathedral and various churches, the vice-regal palace, the High Court and so on. The square in the lower part of the town is adorned with a life-sized statue of Albuquerque standing under a canopy.

History

Goa was captured for the Portuguese by Alfonso de Albuquerque in 1510. Albuquerque promptly fortified the place and established Portuguese rule on a firm basis. From this time Goa rapidly rose in importance and be-

came the metropolis of Portuguese power in the East. There was constant fighting with the kings of the Bijapur kingdom but the Portuguese held their own and gained the surrounding territory now known as the Velhas Conquistas.

The subsequent history of the town is one of ostentation and decay. Goa reached its summit of prosperity at the end of the sixteenth century. The accounts of travellers show that the Goa of those days presented a scene of military, ecclesiastical and commercial magnificence which has had no parallel in the British capitals of India. But the Portuguese based their dominion in India on conquest by the sword and they laboured to consolidate it by a proselytizing organisation which throws the missionary efforts of every other European power in India into the shade. Old Goa, as the ruins of the old capital are called to day, had a hundred churches, many of them of magnificent proportions, and the Inquisition was a power in the land. The result showed how rotten was this basis and how feebly cemented the super-structure reared upon it.

Modern Times

There was frequently recurring fighting and in 1711 the Marathas invaded the neighbourhood of Goa and threatened the city itself. An army of 12,000 men arrived from Portugal at the critical moment. The invaders were beaten off, and the Nova Conquistas were added to the Portuguese possessions. In 1841 the shelter given by Goa to fugitives from justice in British territory threatened to bring about a rupture with the British Government at Bombay. In 1852 the Ranes of Satari, in the Nova Conquistas revolted. In 1871 the native army in Goa mutinied and the king's own brother came from Lisbon to deal with the trouble and having done so disbanded the native army, which has never been reconstituted. But another outbreak among the troops took place in 1895 and the Ranes joining them the trouble was again not quieted until the arrival of another special expedition from Lisbon. The Ranes again broke out in 1901 and again in 1912, troops being again imported to deal with the last outbreak, which was only reported concluded in the summer of 1913.

Administration

Goa is regarded as an integral portion of the Portuguese Empire and, with Daman and Diu, forms for administrative purposes one province subject to a Governor General, who is appointed directly by the Lisbon Government and holds office for five years. Besides his civil functions, he is invested with supreme military authority in the province.

The Governor General is aided in his administration by a Council composed of a Chief Secretary, the Judges of the High Court, the two highest military officers in Goa, the Attorney General, the Inspector da Fazenda, the Health Officer and the President of the Municipal Chamber or Corporation of the capital (Camara Municipal das Ilhas), which is the oldest Municipal body in the East. As a rule, all the members give their

opinions and vote in every matter on which they are consulted by the Governor-General. There are five other juntas, or councils, called the Junta Geral da Provincia (General council of the province), the Conselho da Provincia (the council of the province), the Conselho Technico das Obras publicas, the Conselho-Inspector de Instrucao publica, and the Conselho de Agricultura. The first of these is composed of the Chief Secretary, the Arch-bishop or his substitute, the Attorney-General, the Inspector da Fazenda, Inspector of Public Works, the Health Officer, a Professor of the

Medico-Surgical College, a Professor of the Lyceum, or educational College, a Professor of the Normal School and a representative from each of the Municipal Corporations of the province.

In addition to this machinery of administration there are subordinate agencies for the local government of every district.

The Lisbon Government by a recent Decree, dated the 27th July 1917, have established new rules regarding the administration of Portuguese India, but those rules are not in force as yet.

DAMAN

The settlement of Daman lies at the entrance to the Gulf of Cambay, about 100 miles north of Bombay. It is composed of two portions, namely, Daman proper, lying on the coast, and the detached pargana of Nagar Aveli, separated from it by a narrow strip of British territory and bisected by the B B & C I Railway. Daman proper contains an area of 22 square miles and 26 villages and has a population (1910) of 18,300. Nagar Aveli has an area of 60 square miles and a population (1910) of 29,020. The town of Daman was sacked by the Portuguese in 1531, rebuilt by the natives and retaken by the Portuguese in 1558, when they made it one of their permanent establishments in India. They converted the mosque into a church and have since built eight other places of worship. Of the total population the number of Christians is 1,586. The number of houses is 8,971, according to the same census. The native Christians adopt the European costume, some of the women dressing themselves after the present European fashion, and others following the old style of petticoat and mantle once prevalent in Spain and Portugal.

The soil of the settlement is moist and fertile, especially in the pargana of Nagar Aveli,

but despite the ease of cultivation only one-twentieth part of the territory is under tillage. The principal crops are rice, wheat, the inferior cereals of Gujarat and tobacco. The settlement contains no minerals. There are stately forests in Nagar Aveli, and about two thirds of them consist of teak, but the forests are not conserved and the extent of land covered by each kind of timber has not been determined. Before the decline of Portuguese power in the East, Daman carried on an extensive commerce, especially with the east coast of Africa. In those days it was noted for its dyeing and weaving.

The territory forms for administrative purposes a single district and has a Municipal Chamber and Corporation. It is ruled by a Governor invested with both civil and military functions, subordinate to the Governor-General of Goa. The judicial department is administered by a judge, with an establishment composed of a delegate of the Attorney-General and two clerks. In Nagar Aveli the greater part of the soil is the property of the Government, from whom the cultivators hold their tenures direct. A tax is levied on all lands, whether alienated or the property of the State. The chief sources of revenue are land-tax, forests, excise and customs duties.

DIU.

Diu is an island lying off the southern extremity of the Kathiawar Peninsula, from which it is separated by a narrow channel through a considerable swamp. It is composed of three portions, namely, Diu proper (island), the village of Gogla, on the Peninsula, separated by the channel, and the fortress of Simbor, about 5 miles west of the island. It has a small but excellent harbour, where vessels can safely ride at anchor in two fathoms of water and owing to the great advantages which its position offers for trade with Arabia and the Persian Gulf, the Portuguese were fired at an early period with a desire to obtain possession

of it. Thus they gained, first by treaty with the Sultan of Gujarat and then by force of arms. Diu became opulent and famous for its commerce. It has now dwindled into insignificance. The extreme length of the island is about seven miles and its breadth, from north to south, two miles. The area is 20 square miles. The population of the town of Diu, from which the island takes its name, is said to have been 50,000 in the days of its commercial prosperity. The total population of the island, according to the census of 1910, is 14,170, of whom 271 were Christians.

FRENCH POSSESSIONS.

The French possessions in India comprise five settlements, with certain dependent lodges, or plots. They aggregate 203 square miles, and had a total population in 1912 of 282,386. The first French expedition into Indian waters, with a view to open up commercial relations,

was attempted in 1603. It was undertaken by private merchants at Rouen, but it failed, as also did several similar attempts which followed. In 1642 Cardinal Richelieu founded the first *Campagnie d'Orient*, but its efforts met with no success. Colbert reconstituted

PONDICHERRY.

Pondicherry is the chief of the French Settlements in India and its capital is the headquarters of their Governor. It is situated on the Coromandel Coast, 105 miles from Madras by road and 122 by the Villupuram-Pondicherry branch of the South Indian Railway. The area of the Settlement is 115 square miles and its population in 1915 was 266,828. It consists of the four communes of Pondicherry. The Settlement was founded in 1674 under Francois Martin. In 1693 it was captured by the Dutch but was restored in 1699. It was besieged four times by the English. The first siege under Admiral Boscawen in 1748 was unsuccessful. The second, under Eyre Coote in 1761, resulted in the capture of the place, which was restored in 1765. It was again besieged and captured in 1778 by Sir Hector Munro, and the fortifications were demolished in 1779. The place was again restored in 1785 under the Treaty of Versailles of 1783. It was captured a fourth time by Colonel Braithwaite in 1793, and finally restored in 1816.

The Settlement comprises a number of isolated pieces of territory which are cut off from the main part and surrounded by the British District of South Arcot, except where they border on the sea. The Collector of

South Arcot is empowered to deal with ordinary correspondence with the French authorities on these and kindred matters, and in this capacity is styled the Special Agent. At Pondicherry itself is a British Consular Agent accredited to the French Government, who is usually an officer of the Indian Army. The town is compact, neat and clean, and is divided by a canal into two parts, the *Ville blanche* and the *Ville noire*. The *Ville blanche* has a European appearance, the streets being laid at right angles to one another with trees along their margins reminding the visitor of continental boulevards, and the houses being constructed with courtyards and embellished with green venetians. All the cross streets lead down to the shore, where a wide promenade facing the sea is again different from anything of its kind in British India. In the middle is a screw-pile pier, which serves, when ships touch at the port, as a point for the landing of cargo, and on holidays as a general promenade for the population. There is no real harbour at Pondicherry, ships lie at a distance of about a mile from the shore, and communication with them is conducted by the usual *masula* boats of this coast. Facing the shore end of the pier is a statue of the great Dupleix, to whom the place and the French name owed so much.

CHANDERNAGAR.

Chandernagar is situated on the bank of the Hooghly, a short distance below Chinsura. Population (1915) 27,644. The town was permanently occupied by the French in 1688, though previously it had been temporarily occupied by them at a date given as 1672 or 1676. It did not, however, rise to any importance till the time of Dupleix. It changed hands between British and French various times during the Napoleonic wars and was finally restored to the French in 1816.

The former grandeur of Chandernagar has

disappeared, and at present it is little more than a quiet suburban town with little external trade. The railway station on the East Indian Railway is just outside French territory 22 miles from Calcutta (Howrah). The chief administrative officer is the Administrator who is subordinate to the Governor of the French Possessions. The chief public institution is the College Dupleix, formerly called St. Mary's Institution, founded in 1882 and under the direct control of the French Government.

KARIKAL.

Karikal lies on the Coromandel Coast between the Tanjore District of Madras and the Bay of Bengal. The Settlement is divided into three communes, containing 110 villages in all, and covering an area of 53 square miles. It is governed by an Administrator subordinate to the Governor at Pondicherry. The population has in recent years rapidly decreased. In 1883 it was 93,055, in 1891, 70,526, in 1901, 56,595, in 1912, 56,579, and in 1915, 56,867, but the density is still very high, being 1,068 persons per square mile. Kumbakonam is the only taluk in Tanjore District which has a higher density. Each of the three communes—namely, Karikal, La Grande Aldee, and Nedungadu—possesses a mayor and council. The members are all elected by universal suffrage, but in the muni-

cipality of Karikal half the number of seats are reserved for Europeans or their descendants. The country is very fertile, being irrigated by seven branches of the Cauvery, besides many smaller channels.

The capital of the settlement is situated on the north bank of the river Arasalar, about 1½ miles from its mouth. It has a brisk trade in rice with Ceylon, and to a less extent with the Straits Settlements. It has no commerce with France, and very little with other French colonies. The port is merely an open roadstead, provided with a light house 142 feet high, the light in which has a range of from 8 to 10 miles. In 1899 Karikal was connected with Peralam on the Tanjore District Board Railway. Karikal finally came into French possession on the settlement after 1815.

The Indian Frontiers.

There can be few more unsatisfactory tasks than to attempt to deal, for a volume of the character of "The Indian Year Book," with the frontier of India in December 1918. For there do not exist any of the bases for an authoritative discussion. All our old principles, all our old standards have been swept away. It is one of the most remarkable features of the situation that the State which we used to regard as the most unstable, Afghanistan, has proved in experience to be the most stable. Everything else has been violently revolutionised, everything else is in a state of flux.

It will be shown, when we consider the history of the Indian frontiers, that for half a century British policy was dominated by antagonism to Russia. That antagonism became far less acute, if it did not entirely disappear, when the series of minor agreements, like the settlement of the Panjdeh issue and the Pimir question, crystallised in the Anglo-Russian Agreement. But whilst Great Britain and Russia had been wrangling, Germany had been acting. With relentless persistence she had laid the foundations of her great Middle Eastern policy, the "B. B. B.", Berlin-Baghdad-Bizantium. Baghdad scheme, broad and deep. She had secured absolute political domination in Constantinople, she had used that domination to extract from the Sultan Abdul Hamid the Baghdad railway concession and begin the construction of the line and most surprising of all, she had established an equal domination over the revolutionary government of the Young Turks, and not only secured the recognition of the onerous Baghdad railway concession, but its extension by the acquisition of a valuable concession of harbour works at Alexandretta which promised to give her command of the commerce of the Eastern Mediterranean. By the time Great Britain and Russia had composed their difference, they found that the *Lebensraum* of Germany had stepped in and promised to carry off the surprise. Russia warded off the attack by the Black Sea Agreement, Great Britain was helpless for Germany was on the ground. This was the position when the war broke out.

Now every one of the principles which we used to accept in considering our frontier policy has been swept away. The military collapse of Russia, following the revolution, removed from the Borders of India the greatest military and political counterpoise to Germany. This occurred at a time when Germany was completely dominant in the Near East. Bulgaria was her close ally, and under the crooked Tsar Ferdinand, her willing tool. Turkey was for all practical purposes a German province. Such Russian government as existed, the government of the Bolsheviks, was in the pay of Germany, it is now known from official sources that Lenin and Trotsky were gorged with German gold. Even amid her preoccupations in the West Germany was quick to profit by these advantages to prosecute the great ambition which precipitated the war, the establishment of an unbroken chain of communication and influence through the middle East to the shores of

the Persian Gulf. The Ukraine was made an appendage of Germany. German armies swept over Southern Russia through Odessa to the Don and the Black Sea. Germany in 1918, dominated by the former Russian Black Sea Fleet, which passed by bribery into German hands, German and Turkish armies invaded the Caucasus to the shores of the Caspian Sea at the oil city of Baku. Plans were made to carry the war across the Caspian to Central Asia, and from Central Asia into Afghanistan. In Central Asia, where Russian arms had preserved peace and order, the collapse of these arms led to the emergence of fresh and dubious states. India had to create a new army of half a million men in order to protect her borders. Never were the Persian eagles more menacing.

Then this elaborate structure disappeared almost in a night. The smashing victories of General Allenby in Palestine spread consternation in Turkey. Her outlying troops were hastily recalled to Constantinople for the defence of the capital. The Allied forces under the French General Franchet d'Espèrey immediately afterwards struck the Bulgarian armies in Macedonia so shrewd a blow that they were cut in twain and the Bulgarian Government surrendered unconditionally. The loyal Russians in Siberia with a nucleus of Czech Slovaks, formed from the prisoners taken by Russia from Austria in the early days of the war, attacked the scattered Bolsheviks, and with the assistance of the Allies established their control from the upper Volga to the Pacific.

Even with a dramatic swiftness, which left the whole world reeling, the end came. Bulgaria seized the opportunity afforded by the defeat in Macedonia to centre the peace for which the whole State was waiting, and arranged unconditionally. Turkey hesitated, and then followed suit. The sentiment at the gate having abandoned their post Austria-Hungary craved and obtained the armistice which amounted to surrender. Germany held out till November 11th and was glad to accept an armistice which left her at the mercy of the Allies. If anything the victory of the Allies has been too complete. They have destroyed Germanism as an aggressive force so that there is no certain form of government with which to negotiate. Austria-Hungary and Turkey are in a condition of staving chaos. Germany has to fight the extreme socialists, who are little removed from the Bolsheviks of Russia. In Russia confusion, disorder, political murder and tyranny grow worse every day. The task of the Allies, to beat the Germans, has succeeded they are now confronted with the even greater task of evolving order out of the deplorable confusion which has followed the collapse of military despotism.

What final solution can possibly emerge out of this welter? That is a problem none but the very foolish would dare attempt to solve. What is to be the future of Mesopotamia, of Palestine, of Constantinople, of the remnants of the Turkish Empire? What sort of State

is to be evolved from the appalling chaos in Russia? No one dare attempt an answer. But we cannot see any solution, unless we study these tremendous issues in the light of the history of the lands which have been thrown by German ambitions into the melting pot. Therefore we repeat our brief discussion of the history of the Land Route to the East, for in the light of that history we can discern some of the factors which remain constant despite the tremendous disturbance everywhere recorded, which must govern the solution which will be attempted when the Allies sit in conference.

A Page from History

In the earlier editions of The 'Indian Year Book,' in the articles on the Indian frontiers, it was pointed out that this question was for nearly three generations an issue between Great Britain and Russia. With one or two notable exceptions, British statesmen and British soldiers were able to view this issue solely in terms of Russia, they attempted to meet it by opposing Russia in every part of the world by building up buffer states between the Indian Empire and Russia in Asia, and by maintaining inviolate the isolation of India on the landward side. A sketch of the frontier difficulties of the Indian Government since the British began to assume territorial power in India is really a reflection of the history of Europe. Our earliest dangers were either internal, or came from the sea. The sea menace was not of long duration. The defeat of the Portuguese and the Dutch left us with only one serious rival, the French, and when the sea power of France had been shattered by the felling of the gallant Suffren, her schemes for dominion broken by the feeble support given to the great Duplex, and her hopes of advantage in India finally dispersed by the overthrow of Hyder Ali, then the foreign menace lapsed for well nigh half a century. Meantime the process of internal consolidation advanced so rapidly that when renewed pressure came from the North, there was no rival to the British in India, and only one considerable military power, the Sikhs under Ranjit Singh. Such were the conditions when fears of Russian intrigues in Afghanistan, and the belief that the Amir Dost Mahomed was lending a ready ear to them, induced the disastrous attempts to set the exiled Shah Shuja on the throne of Afghanistan, and inaugurated the most deplorable episode in Indian frontier policy, the war of 1838. That was the first stage in the long duel between Great Britain and Russia for influence in Central Asia and on the confines of India. There are no pages in British history which are so unpleasant to turn. Our policy may be summed up in a sentence—impotent opposition to the Russian advance in Central Asia. Russian policy was much more simple. In part her advance sprang from the inevitable clash of a higher civilisation with a lower, in part, no doubt, her officers were not loth to pay off, by setting us in a ferment in Central Asia, schemes made on the heights of Balaklava and at the Berlin Conference. It was not until war was avoided by a hair's breadth that relations began to improve. The Russo-Afghan affair at Pandyah in 1885 brought both countries to a realisation of what they were nearly fighting over. After that there

was a slow improvement. The Russo-Afghan boundaries were delimited. The frontiers on the Pamirs were settled. There were alarms and excursions during the Russo-Japanese war, when erroneous accounts were circulated of great Russian concentrations in Central Asia, and again, when intrigues with Tibet forced Lord Curzon to send the Younghusband Expedition to Lhasa. But the ground was gradually prepared for the Anglo-Russian Agreement, and since after conclusion of that instrument the Frontier question, as it used to be understood, has faded into the background, until it was revived by German aggression.

The Land Route

We have said that the Indian frontier question was a reflection of the general European situation. Whilst the gaze of the British people was concentrated on Russia, which with her huge Asiatic possessions could never have seriously considered the conquest of India, they failed to see the real menace which sprang from the eastern ambitions of Germany. It is one of the ironies of the situation that a British Ambassador at Constantinople, who is generally described as able, actually encouraged the advent of Germany into Asia Minor as a counterpoise to Russia and thus laid the train for the present war. For it is not open to doubt that the ultimatum to Serbia was designed to reduce that State to a condition of servitude to Austria, and thereby to pave the way for an advance to Salonika, the conquest of Constantinople, and an advance through Asia Minor to the Persian Gulf. All these ambitions were centered in the revival of the **Land Route to the East**. We study our history so carelessly that the real history of the land route to the East survives in little more than a shadowy knowledge of the travels of Marco Polo. But for centuries the land route was one of the great highways of the world. When Alexander set out on his career of conquest twenty-two centuries ago, there was an easy high road from Mesopotamia to Sistan and not a very difficult one to Meharan, and so it came about that migratory movements, either compulsory or voluntary, continued through centuries, ever extending their scope until checked by the deserts of the Indian frontier, the highlands of the Pamirs or Tibet, or the cold wastes of Siberia. The **closing of this road** was due to the eruption of the Afghan, the Turk and the Mongol, and in particular to the final downfall of the Empire of the Kaliphs before the destroying hordes of Chingiz Khan and Tamerlane. The land route was closed, and the perfection of sea communications prevented the existence of any strong economic need for its revival. The improvement of the caravan route between Nushki and Sistan, for Meshed, represents the only improved land communication of the British Empire for all these years. The abortive proposal for a railway along the Euphrates Valley meant the killing of the one project which might have prevented the later complications.

Advent of Germany

But if the British people failed to understand the teachings of history, and were lulled into the complacent belief that the land route

could be indefinitely closed and all traffic with the East confined to the sea, whereon they were masters, the German Government refused to subscribe to this comfortable delusion. The story of the revival of the land route, and with it a whole chain of German ambitions is little known, and was for long preserved in fragments, it has however been told with authority and clearness in the 29th number of "The Times" History of the War, to which the reader in search of more detailed information is referred. We propose to summarise that story here, although parts of it more properly belong to the detailed frontier sections which follow —

The first visit of the Emperor William to Constantinople in 1889 saw the dawn of a **Pan-Germanic Scheme** which was known in Berlin as the **B B B—Berlin-Byzantium-Baghdad**. After the war began, a Professor, lecturing at Berlin, said that Germany's aims might be summed up in four catchwords—North Sea, Constantinople, Baghdad, Indian Ocean. Another favourite expression, attributed to the Emperor, was a Germanic wedge reaching from Hamburg to the Persian Gulf. The steps towards this goal were very deliberately taken. The first measure was to acquire supreme influence at Constantinople. This was done by assiduously courting Abdul Hamid, and discreetly maintaining his influence against the rest of Europe. At a time when Abdul Hamid's hands were red with the blood of the Armenians murdered by his orders in his capital and his provinces, the Kaiser professed himself his warm friend, and steadfastly refused to support any measures to save the lives of the Armenians or to check misgovernment in Macedonia. The reward came in valuable concessions. The Deutsche Bank group, which had required control of the railways of European Turkey, extended its influence to Asia Minor. After the second visit of the Kaiser to Constantinople in 1898, there came the Baghdad Railway concession (q v) by which the Sultan granted a concession for the continuation of the Anatolian railways (a German enterprise) to Baghdad and the Persian Gulf to a German syndicate. This was styled the Imperial Ottoman Baghdad Railway Company, and the concession was signed on behalf of Germany by Herr von Siemens, of the Deutsche Bank. By a further and more definite concession, granted in 1903, to Herr von Gwinner, of the Deutsche Bank, Turkey guaranteed interest on the cost of the line at the rate of £700 per annum per kilo metre. This was sufficient to ensure the promoters a handsome profit on the enterprise, regardless of the traffic conditions. There is a good deal of misconception with regard to the line which the Germans are building under this concession. All sorts of estimates have been made on the assumption that the line will be suited only for slow trains, and the conclusion has been drawn that the sea route will be able to compete with it for passenger traffic. The fact is that the later sections of the line are being built to a standard which in India is applied to express traffic, and which even in the Indian hot weather permits trains to be run at fifty miles an hour.

Persian Gulf Port

An essential part of this scheme was a port to serve as a terminus for the railway in the Persian Gulf. The steps taken to this end are very characteristic of Teutonic commercial diplomacy. The first German firm to appear in the Gulf was that of Wonnehaus & Co., of Hamburg, which in 1896 began to deal in shells and mother of pearl at Lingah. The next year the Germans established a vice-consulate at Bushire, there were then six German subjects in the Persian Gulf. In 1899, after the signing of the definitive Baghdad Railway concession, this activity increased. The German cruiser *Arcona* visited various parts of the Gulf. A party of German "scientists" appeared at Bunder Abbas. In 1900 Herr Stemrich, German Consul General at Constantinople, travelled overland to the Gulf at the head of a mission, which included the German Military Attache at Constantinople. He visited Sheikh Mubarak of Koweit and tried to buy a site at Ras Kathama, at the head of the Bay, as a terminus for the railway. He was refused, for the Sheikh had entered into an agreement with Great Britain not to lease or dispose of any part of his possessions to a foreign power without our permission. Baffled in direct negotiations, the Germans, who were now all powerful at Constantinople, stirred up the Turks to attack Sheikh Mubarak. In 1901 a Turkish corvette, packed with troops, sailed into Koweit harbour and the commander announced that he proposed to take possession of the town. A British cruiser intervened and the Turks sailed away. Later a high Turkish official, with a menacing letter to the Sheikh, entered the harbour and retired for the same reason. Two other attempts were made, the first was to stir up Ibn Rashid, of Central Arabia, to attack Koweit, the second to incite Mubarak's nephews to the same end, with the failure of these efforts the direct German attacks on Koweit came to a conclusion. They once again had recourse to the Turks. They seem to have discovered an alternative terminus to the railway in at Khor Abdullah, north of Koweit, and sent troops down to establish posts there, which remained until the eve of the war.

Meantime commercial penetration was energetic. The firm of Wonnehaus was exceedingly active and expanded all over the Gulf, run on lines which could not have been commercially profitable. Various attempts were made to acquire a *pied a terre*, and one almost succeeded. The Sheikh of Shargah granted a concession to three Arabs to work the red oxide deposits on the island of Abu Musa and the Arabs transferred it to the Wonnehaus firm. The Sheikh protested and with the assistance of the British the intruders were removed, the German Press protested, but the Government confined themselves to a formal caveat. Another German agent sought to obtain an irrigation concession in the Karun. The Hamburg-America Company entered the Gulf trade with a great flourish of trumpets and a display calculated to impress the Arabs. This was the position when three years before the war a serious attempt was made to arrive at an

agreement between Great Britain, Germany and Turkey, which would regularise the position. It provided that the terminus of the Baghdad Railway was to be, at the true commercial terminus, Basra. No extension beyond Basra was to be made without the sanction of Great Britain. Turkey agreed to abandon her pretention to suzerainty over the Bahrein Islands, Muskat and the territory of the Trucial Chiefs, and to evacuate the Peninsula of El Katr, near Bahrein. Great Britain agreed to recognise the suzerainty of Turkey over Koweit, on the condition that Turkey did not interfere in the internal affairs of the Sheikh and recognised the British conventions with Mubarak. This agreement, and a complementary agreement with Germany, were understood to be ready for signature when the war broke out.

From this brief survey it will be seen that the question of Asia Minor is inseparable from the general question of Asia. The writings of her publicists, apart from the general trend of her policy, show quite clearly that in the eyes of Germany the Baghdad Railway was only the steppingstone to the political and commercial domination of India. It was with this bribe that the Kaiser secured the support of German

commercial magnates for his aggressive schemes. Russia is out of consideration. Great Britain and India have no aggressive designs, nor any land hunger, in Asia Minor or in Persia. But neither the British Empire, nor the civilised world, can possibly afford to see these lands fall under the dominion of a great aggressive military power. At the same time their past governments have so completely destroyed all bases of authority and vigorous national life, that they are incapable of standing alone. To apply to them the doctrine of self-determination would be to apply a standard in regard to which there are none of the factors necessary for determination, to use that phrase for the purposes of a hollow sham would be to throw these countries into a condition of bankrupt confusion. Some means must be found of maintaining order and progress until a national government or administration can be evolved, and that will be the task of a generation. The Allies will either have to establish Allied control or to entrust certain of the Allied States, with the task of maintaining law and order and of finding the impetus to progress. The exact form of this protection will have to be determined in the Conferences which will settle the germs of peace.

THE CAMPAIGN IN MESOPOTAMIA.

In previous editions of the Indian Year Book the operations in Mesopotamia have been very fully summarised. They will be found for purposes of reference described in the Year Book for 1917, pp 122 to 133, together with a summary of the report of the Mesopotamian Commission in the Indian Year Book, 1917, pp 133 to 137, operations leading to the capture of Baghdad, pp 137 to 141. Later operations are described in a report which was published in Simla on September 27th, 1918, from Lieut-General Marshall who assumed the command of the forces on the 18th November 1917, consequent on the death from cholera of Lieut-General Maude. This despatch covers operations from October 1st, 1917, to 31st March 1918, since when there has been no major fighting in Mesopotamia.

Whilst this despatch deals with matters of comparatively minor importance they are full of interest. In the course of it Lieut-General Marshall remarks that at the commencement of the period covered by the despatch the Mesopotamian force was opposed on the north, by Turks who were holding the hill nomads, Jebel Hamrin, while up the Tigris they were entrenched in front of Durai and the left wing was secured at Ramadi. At the beginning of October it was decided to clear the Turks from the left bank of the Diala and occupy the Jebel Hamrin astride that river in order that the control of the canals might be in our hands and the objectives were gained and a position astride the Diala gorge protecting the head-works of the canals was seized and consolidated. Whilst the operations referred to were in progress the 18th Turkish Army Corps on the Tigris undertook a counter demonstration against our troops on that line and in the middle of

October advanced as far as El-Hubelat, eight miles north of Samarra, where they proceeded to entrench themselves. They were driven above this position before they had time to consolidate their entrenchment and pushing rapidly forward our force occupied Tekrit whence the Turks fled in disorder losing 2,000 men whilst a considerable booty fell into our hands.

Towards the end of November it was decided to attack that part of the 13th Army Corps which was holding the Liala River above, Minsuriya, the passes over the Jebel Hamrin and Kari Tepe. These operations were successful and on the 8th December the troops were withdrawn from the forward areas but the Salaltutan and Abu Zenabl passes were held and a bridge head established at Kizil Robot with a view to further action in the future. On the 9th December Kizil Robot was occupied and the communications in that area improved. On the Euphrates Ramadi had been captured in September and in February it was decided to capture Hit and its garrison. Hit was occupied on the 9th March and Salahiya on the 10th, the Turks retreating to Khan Baghdadi. It was decided to drive the enemy as far as possible from Hit and to inflict all possible damage on him. The enemy force was completely surrounded with the loss of the commander and the staff of the 50th Turkish Division, the commander of Ana, two regimental commanders, 213 officers and 3,122 other ranks inclusive of Germans. The development of events in Central Asia consequent upon the German alliance with the Russian Bolshevik Government caused the distribution of a large proportion of the Mesopotamian force into Persia and Central Asia and the victories of General Allenby in Palestine finally broke the Turkish military power.

THE PERSIAN GULF.

The situation in the Persian Gulf, which is at present the corner stone of the Indian frontier problem, is one of baffling indefiniteness. Our first appearances in these waters was in connection with the long struggle for supremacy with the Portuguese, the French and the Dutch, who had established trading stations there. With the capture and destruction of the great entrepot which the Portuguese had established at Ormuz, and the supersession of the land route by the sea route, coupled with the appearance of anarchy in the interior, the importance of the Gulf declined. The Indian Government remained there primarily to preserve the peace, and this task it has since successfully performed. Piracy, which was as destructive as the ravages of the Barbary corsairs, was stamped out, the Trucial Chiefs who occupy the Pirate Coast were gradually brought into close relations with the British Government, and the vessels of the Royal Navy have since kept watch and ward in the Gulf, whilst our Consuls have regulated the external affairs of the Arab rulers on the Arabian Coast.

A Policy of Abnegation

In return for these services Great Britain has claimed no selfish advantages. The waters of the Gulf are as free to the navigation of other flags as to the Red Ensign. The only territorial possession is the tiny station of Basidu Point after point has at one time or another been occupied by British troops. Muhammerah and the lower valley of the Karun valley were occupied during the war with Persia in 1857. Bushire was long held in the same connection, and still bears marks of our regime in the one tolerable road. The Island of Kharak was occupied from 1838 to 1842, and again in 1857. We had a military station at Kais during the Pirate wars, and a military and naval station at Kishm from 1820 to 1879. Jask was occupied as a cable station, but subsequently returned to Persia. The only surveys of the waters are British, the only cables are British, the few navigation marks are maintained by the British India Company, and two steamship services, a fast mail service and a slow trading service, are run by the same corporation. Apart from these direct acts, Great Britain might at any time have seized the whole Arabian Coast and the Persian shore. But in pursuit of a resolute self-denying ordinance she has kept the peace and demanded no reward.

European Intrusions

Left to herself, Great Britain would desire no other policy. But the affairs of the Persian Gulf have passed into the region of international politics, and the past quarter of a century has witnessed successive efforts to turn the British position. Basing her interference on a treaty which gives her equal rights with Great Britain, France attempted to acquire a coaling station at Jissr, near Maskat, and subsequently obstructed British efforts to stamp out the slave trade, and the arms traffic, which was supplying weapons of precision to the tribes on our North-Western Frontier. Turkey, whether acting on her own volition, or as the

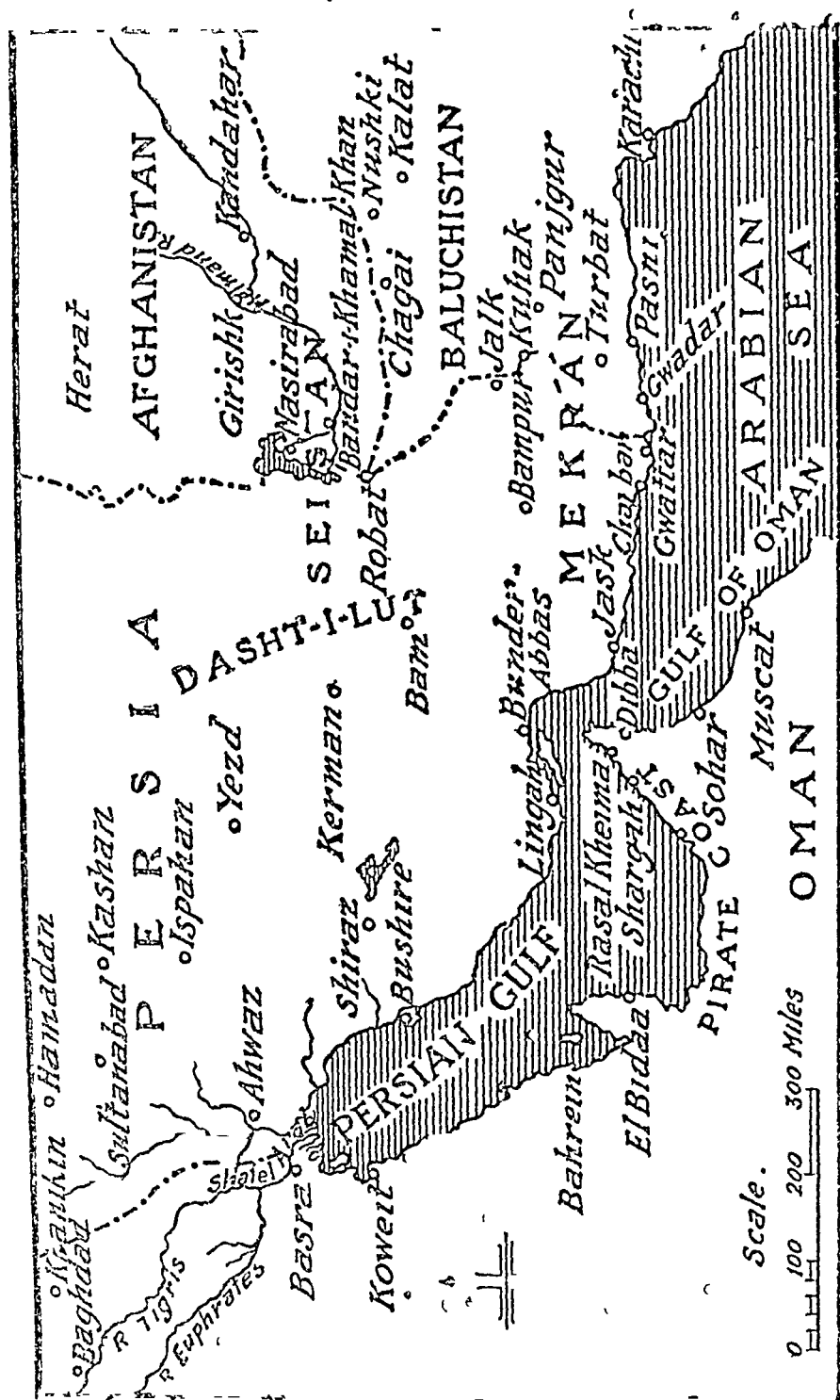
avant courier of Germany, threatened the territory of the Sheikh of Bahrein, who is in special relations with us, and of the Sheikh of Koweit, who owns the only harbour which would make a Gulf terminus of the Baghdad Railway. Persia, stirred from Teheran, when Russian influence at the court of the Shah in Shah was supreme, established a foreign Customs service in the Gulf, and pressed our good friend, the Sheikh of Muhammerah. Russia and Germany sent heavily-subsidised merchant ships into the Gulf, in order to establish trading rights, and posted Consuls, where there was neither trade nor legitimate interest. The collapse of authority in Persia has raised, in an acute form, the whole future of the Persian shore, and in the present stage of the war it is impossible to say what stable authority can be established in these waters.

The Gulf and the Empire

With these attacks there has come a closer appreciation of the bearing of the Persian Gulf on the defence of the Indian Empire. The strategic importance of these waters has been laid down by a writer of unchallenged authority and unbiassed mind. Writing in the *National Review*, Admiral Mahan said, "Concession in the Persian Gulf, whether by formal arrangement (with other Powers) or by neglect of the local commercial interests which now underlie political and military control, will imperil Great Britain's naval situation in the Farther East, her political position in India, her commercial interests in both, and the Imperial tie between herself and Australasia." Following this, successive British Governments have made declarations of policy which are satisfactory, as far as words can go. Speaking in the House of Lords on May 5, 1903, Lord Lansdowne, then Secretary of State for Foreign Affairs, said "We (i.e., His Majesty's Government) should regard the establishment of a naval base or of a fortified port in the Persian Gulf by any other Power as a very grave menace to British interests which we should certainly resist with all the means at our disposal." This declaration of policy has since been endorsed by Sir Edward Grey. But the question which arises is whether, in view of the intrusion of foreign Powers with aggressive designs, and the changing conditions on the littoral, the purely negative policy which has hitherto satisfied Great Britain will suffice. It is a hard fact but a true one, that if British authority disappeared to-morrow, it would leave no other relic than the Abadan oil refinery, a few consular buildings and the tradition of justice and fair dealing. That is a question which can best be considered after a brief survey of the various jurisdictions which are established in the Gulf.

Maskat.

Maskat, which is reached in about forty-eight hours from Karachi, is outside the Persian Gulf proper. It lies three hundred miles south of Cape Musandim, which is the real entrance to the Gulf, but its natural strength and



his torical prestige combine to make it inseparable from the politics of the Gulf, with which it has always been intimately associated

The approach to Maskat is dramatic. The mail steamer gently feels her way along a coast more black and forbidding even than the iron-bound littoral of the Gulf of Suez, which is so familiar to the eastward passenger. Suddenly there appear on the coast the white houses of the trading settlement of Matra, which lies to the north of Maskat. Then with a sharp turn the bow of the steamer passes under a gaunt rock painted with the names of the warships which have visited Maskat for half a century, and enters the landlocked harbour. Twin fortresses erected by the Portuguese command the heights which overlook the town, the town itself clusters on the shore and climbs the high ground behind it, and itself is shut off from the Arabian desert by a stout wall on the landward side. Formerly Maskat was part of a domain which embraced Zanzibar, and the Islands of Kishm and Larak, with Bunder Abbas on the Persian shore. Zanzibar was separated from it by agreement, and the Persians succeeded in establishing their authority over the possessions on the eastern shore.

The relations between Britain and Maskat have been intimate for a century and more. It was under British auspices that the separation between Zanzibar and Maskat was effected, the Sheikh accepted a British subsidy in return for the suppression of the slave trade and in 1892 sealed his dependence upon us by concluding a treaty pledging himself not to cede any part of his territory without our consent. Foreign intrigues with Maskat did not commence until 1894, when the French, in pursuit of the pin-pricking policy through which they were avenging Egypt, and perhaps to assist Russia, established a consulate there. The Sultan was induced to cede to France a coaling station at Jissa, but this was such a clear violation of the Treaty of 1892 that it could not make good and France had to accept the poor alternative of a leased depot. A more serious dispute arose over the use of the French flag to cover the slave trade. Native craft would secure the protection of the French flag by registering at Jibuti, and then defy the Sultan of Maskat, and they were enabled to traffic in slaves with impunity, inasmuch as there was rarely a French warship in the neighbourhood to search them. In April 1903 the trouble came to a head, and the French flagship *Infatigable* was sent to Maskat to demand the release of dhows which had been arrested for a flagrant breach of the quarantine rules. This emphasised the necessity of a permanent settlement, and the question was referred to the Hague Tribunal, and a working compromise arranged. It was adjudged by the Hague Tribunal in 1905 that "after January 2, 1892, France was not entitled to authorise vessels belonging to subjects of H. H. the Sultan of Maskat to fly the French flag," except on condition that their "owners or fitters out had established, or should establish, that they had been considered and treated by France as her proteges before the year 1863," though "owners of dhows who before 1892 had been authorised

by France to fly the French flag retained this authorisation as long as France renewed it to the grantee." The conclusion of the *entente* with France put an end to these pinpricks, but one important issue remained outstanding until 1914. France claimed under the Anglo-French Treaty of 1862 freedom of trade with Maskat. There was carried on for years a lucrative arms traffic with the Gulf, rifles and ammunition being shipped from Europe to Maskat, and thence distributed all over the littoral and even to the North-West Frontier of India. The extent of this evil compelled the British Government to intervene, and elaborate arrangements were made to check the traffic by arresting the dhows carrying arms and by harrying the gunrunners ashore. In effect, the British warships had to witness the dumping of cargoes on the shore at Maskat, see them loaded into dhows, and trust to their own vigilance to arrest these consignments on the high seas. Prompted by the Colonial Party, the French Government refused to yield one jot of their treaty rights, in the hope that Great Britain would buy them out by surrenders at Gambia. The difficulty was largely overcome by the establishment of a bonded warehouse for arms at Maskat, where all consignments have to be deposited, and whence they are only issued under certificates of destination, and by an agreement negotiated in 1914 the French Government recognised the new Arms Traffic Regulations and abandoned the privileges and immunities secured to them by Treaty. Compensation was paid by the British Government to those French merchants whose stocks were rendered valueless by the Regulations.

In 1873 jurisdiction was given to the Vice-Admiralty Court at Aden and the consuls within the dominions of Zanzibar, Maskat, and Madagascar for the more effectual suppression of the slave trade on the East Coast of Africa. By an Order-in-Council which came into force on August 1, 1914, the Act had been extended so as to comprise the Court established by the Persian Coast and Islands Order-in-Council, 1907. Thus the Consuls-General for Persia and the coasts and islands of the Persian Gulf will be able to enforce the suppression of the slave trade in that neighbourhood which was agreed to be desirable in a treaty made with the Persian Government so long ago as 1882.

The Sultans have been in a difficult position for a good many years. They hold their capital of Maskat the adjacent town of Matra, one or two other coast towns, and certain points in the interior, but as they possess few troops they find themselves unable to control the roving Beduin who wander at will over most of the State. When the Beduin wanted money they were wont to ride down to Matra, the centre of the date trade, and threaten to sack the town. The late Sultan, who died in 1913, was generally compelled to bribe them to go away. The rising which began in 1913 was a more serious affair. A Pretender, Sheikh Abdullah, seized the inland town of Semail, which stands in a spacious fertile valley where are grown most of the dates for which Maskat is famous. Great Britain has special interests at Maskat, based upon various documents, the chief of which is

one drifted in 1891. The late Sultan asked us to protect him against the Pretender. We said we would protect his capital and coast but could not send an expedition into the interior against the elusive Beduin. We sent Indian troops to Mowlit, and they have been there ever since.

British Consul Major L. B. H. Haworth
Agency Surgeon, Vacant

The Pirate Coast

Turning Cape Muandim and entering the Gulf Proper, we pass the Pirate Coast, controlled by the six Trucial Chiefs. The name of this territory has now ceased to have any meaning, but in the early days it had a very real relation to the actual conditions. The pirates were the boldest of their kind and they did not hesitate to attack on occasion, and not always without success. The Company's ships of war, large expeditions were fitted out to break their power, with such success that since 1820 no considerable punitive measures have been necessary. The Trucial Chiefs are bound to Great Britain by a series of engagements, beginning with 1806 and ending with the perpetual treaty of 1853 by which they bound themselves to avoid all hostilities at sea, and the subsequent treaty of 1873 by which they undertook to prohibit altogether the traffic in slaves. The relations of the Trucial Chiefs are controlled by the British Resident at Bushire, who visits the Pirate Coast every year on a tour of inspection. The German attempt to obtain a concession from the Sheikh of Sharqah has been mentioned. A more serious question arose in 1912 when a landing party from H. M. S. Fox, searching for contraband arms at Dibai, was fired at by the resident Arabs and five men killed and nine wounded. The Sheikh made ample amends to the British Resident, and submitted to a fine. There was at first the suspicion that this encreased arose from the spread of pan-Islamism on the coast, studiously fostered from Constantinople, and that it indicated a weakening respect for British authority. But fuller enquiries tended to show that it arose from an unfortunate series of misunderstandings. The commercial importance of the Pirate Coast is increasing, through the rise of Dibai. Formerly Lingah was the entrepot for this trade, but the excavations of the Belgian Customs officials in the employ of Persia has driven this traffic from Lingah to Dibai. The Trucial Chiefs are—Dibai, Abu Dhabi, Sharqah, Ajman, Umm al Qawain and Ras el Khayma.

Bahrein.

North of the Pirate Coast lies the little Archipelago which forms the chiefship of the Sikik of Bahrein. Of this group of islands only those of Bahrein and Maharak are of any size, but their importance is out of all proportion to their extent. This is the great centre of the Gulf pearl fishery, which, in a good year may be worth half a million pounds sterling. The anchorage is wretched, and at certain states of the tide ships have to lie four miles from the shore, which is not even approachable by boats, and passengers, mails and cargo have to be landed in on the donkeys for which Bahrein is famous. But this notwithstanding the trade

of the port is valued at over a million and a quarter sterling, and the customs revenue, which amounts to some of his other subjects, make the Sheikh the richest ruler in the Gulf.

Bahrein has paid through more than usually chequered experience, not the least formidable of the are the efforts of the Turks to threaten the independence. It has lost definite form in the third quarter of the last century, when Mirza Fakh Vall of Persia, occupied the promontory of El Fater, as well as El Katt, over a most famous and converted El Hara into a district. The war with Persia put an end to the dependence but they were revived and the Turks of El Fater sent a mission to take in 1891. The Sheikh, by the treaty of 1891, entered into special relations with the British Government by whom his rights are guaranteed.

In the neighbourhood of Bahrein is the vast burning ground which has been to British archaeologists. It is a really accepted theory that this is a relic of the Pleistocene, and is known to have a track in the sea water.

Public Agent G. A. G. Muirwin

Kowelt

In the north-east corner of the Gulf lies the port which has no doubt the then any place of similar size in the world. The importance of Kowelt is seen in the fact that it is the one possible Gulf terminus of the Eschad Railway. The Eschad Railway is a line when the Eschad Railway is a line and a station, General Chervodet it under the alternative name of the Grand—called from the resemblance of the formation of the bay to a pair of horns—is the termination of the line. Nowhere else would Kowelt be called a good or a promising port. The bay is 20 miles deep and 5 miles broad but so shallow that heavy expense would have to be incurred to render it suitable for modern or sailing steamers. It is sheltered from all but the violent winds, and the chief thriving town is populated by some 20,000 inhabitants, chiefly dependent on the sea for the mariners of Kowelt are noted for their boldness and hardihood.

The political status of Kowelt would baffle the ingenuity of the international jurist to find a definition. Nominally the Sheikh owes allegiance to the Sultan of Turkey, from whom he has accepted the honorary title of Kaimakam, or Local Governor. In practice, he has always been independent. In 1898, the Turks attempted to convert their nominal sovereignty into something more actual, but the Sheikh Mubarak approached the British Government and placed his interests under their special protection. When, however, the German surveyors earmarked Kowelt for the terminus of their line, the position of the Sheikh was indirectly attacked. To the north of Kowelt there is a deep indentation in the low-lying shore chiefly occupied by the swampy island of Bubyan. Here a long narrow channel runs to Umm Khasa, the Khor Abdulla. It is sometimes held to be an alternative to Kowelt as a Gulf terminus, and with a view to earmarking it, the Turks have established military posts at Umm Khasa and on Bubyan Island. Threatened by domestic feuds, raids by sea and attack by land Sheikh Mubarak, with a British

backing, has fended off all assaults on his position, and with realisation of the fact that Basra must, in any circumstances, be the commercial terminus of the Baghdad Railway, the importance of Koweit has tended to recede

Political Agent, Captain P G Loch

Muhammerah.

On the opposite side of the entrance to the Shatt el-Arab lie the territories of a Sheikh who stands to the Persian Government in much the same relation as does the Sheikh of Koweit to the Government of Turkey—Sheikh Khazzal of Muhammerah. Nominally he is subject to Teheran, on whose behalf he governs his territories as Governor, in practice he is more like a semi independent vassal. In personal characteristics, too, Sheikh Khazzal has much in common with Mubarak, he has proved that he possesses many of the qualities of an administrator, and has resisted Persian encroachments on his authority in all directions save one—despite his strong antipathy to the agents of a centralised government, the Persians have installed an officer of their Belgian Customs service at Muhammerah. The town, favourably situated near the mouth of the Karun River, has grown in importance since the opening of the Karun River route to trade through the enterprise of Messrs Lynch Brothers. This route provides the shortest passage to Ispahan and the central tableland, and already competes with the older route by way of Bushire and Shiraz. This importance has grown since the Anglo-Persian Oil Company established refineries at Muhammerah for the oil which they win in the rich fields which they have tapped near Ahwaz. Its importance will be still further accentuated, if the scheme for a railway to Khorremabad by way of Dizful matures. A concession for a road by this route has long been held by a British Company, and surveys for a railway are being made. There is a tacit assurance from the Persian Government that if a practicable scheme is put forward, they will facilitate the work. Such a line, meeting the projected branch from Teheran to Khannikin, would intercept the trade of Central Persia and make Muhammerah the principal outlet for the commerce of the country. Sheikh Khazzal is believed to have formed an excellent working understanding with his brother chief across the water, and as the head of the great Kaab tribe he is no mean power in south-western Persia.

Vice Consul at Ahwaz, E G B Peel

Consul for Arabistan (Muhammerah), Asstt Surgeon C H Lincoln

Basra.

In a sense Basra and Turkish Arabistan can hardly be said to come within the scope of the frontiers of India, yet they are so indissolubly associated with the politics of the Gulf that they must be considered in relation thereto. Basra is the inevitable sea terminus of the Baghdad Railway. It stands on the Shatt-el-Arab, sixty miles from its mouth, favourably situated to receive the whole water-borne trade of the Tigris and Euphrates Rivers. This is already considerable, although Turkish obs-

truction has closed the Euphrates to navigation; as well as the Tigris above Baghdad—between Basra and Baghdad there were two services of river steamers, one controlled by Messrs Lynch Brothers and the other by a Turkish Company. The local traffic is valuable, for the richness of the date groves on either side of the Shatt-el-Arab is indescribable, there is a considerable entrepot traffic, whilst Basra is the port of entry for Baghdad and for the trade with Persia, which follows the caravan route via Kerman-shah and Hamadan. When the Baghdad Railway is open, Basra must absorb the whole trade of the eastern zone, that is the trade which finds an easier outlet on the east than at Alexandria on the Mediterranean. That is without taking account of the possibilities of the irrigation scheme prepared by Sir William Willcocks, which should revive the glories of ancient Mesopotamia, and make Arabistan another Egypt. Even now ocean-going steamers trade regularly with Basra and load grain in bulk from its wharves. The one obstacle to the development of the port is the bar at the entrance to the Shatt-el-Arab, where there are no more than ten feet of water at low tide, and where steamers drawing more than sixteen to eighteen feet have, even at high tide, to discharge part of their cargoes into lighters before making the river. The cost of dredging the bar would not be large, and that done a first class port is almost ready made at Basra. Nothing can prevent it from becoming the port of the Middle East, and if ever the Baghdad Railway is extended to the Gulf it will be for political not for commercial reasons.

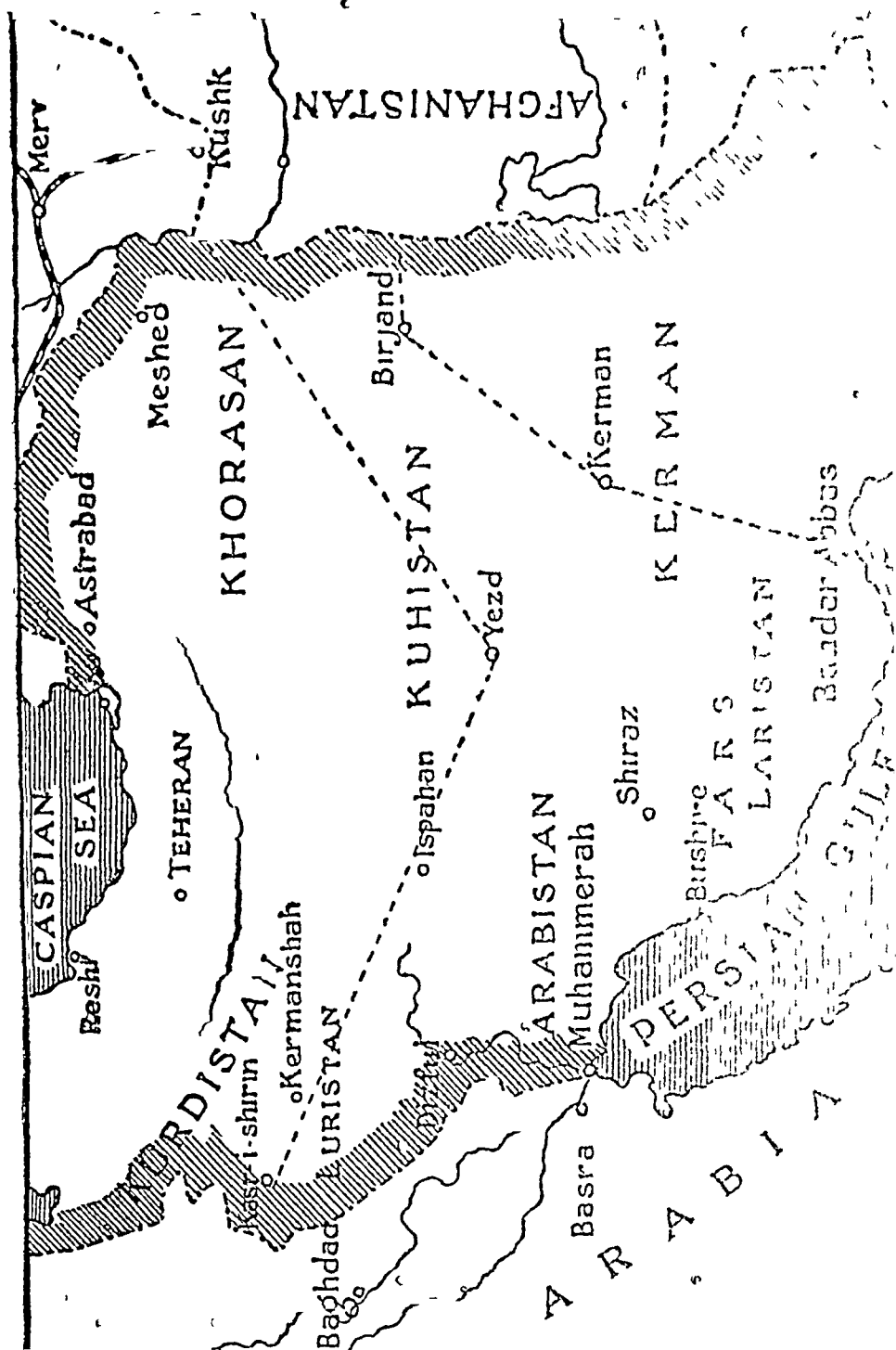
Political Resident and H M Consul General for Turkish Arabia (Baghdad), vacant

Residency Surgeon and Assistant to the Resident, vacant

British Consul, vacant.

The Persian Shore.

The Persian shore presents fewer points of permanent interest. The importance of Bushire is administrative rather than commercial. It is the headquarters of Persian authority, the residence of the British Resident, and the centre of many foreign consuls. It is also the main entrepot for the trade of Shiraz, and competes for that of Ispahan. But the anchorage is wretched and dangerous, the road to Shiraz passes over the notorious kotals which preclude the idea of rail connection, and if ever a railway to the central tableland is opened the commercial value of Bushire will dwindle to insignificance. Further south lies Lingah, reputed to be the prettiest port on the Persian coast, but its trade is being diverted to Debal on the Pirate Coast. In the narrow channel which forms the entrance to the Gulf from the Arabian Sea is Bunder Abbas. Here we are at the key of the Gulf. Bunder Abbas is of some importance as the outlet for the trade of Kerman and Yezd. It is of still more importance as a possible naval base. To the west of the town between the Island of Kishm and the mainland, lie the Clarence Straits which narrow until they are less than three miles in width, and yet contain abundance of water. Here, according to sound naval opinion, there is the possibility of creating a naval base which would command the



Gulf. The great obstacle is the climate, which is one of the worst in the world. On the opposite shore, under the shadow of Cape Musandim, lies another sheltered deep-water anchorage, Elphinstone's Inlet, where the climate conditions are equally vile. But between these two points there is the possibility of controlling the Gulf just as Gibraltar controls the Mediterranean. For many years Bunder Abbas loomed large in public discussions as the possible warm water port for which Russia was seeking. Now it has reappeared in connection with the Trans-Persian railway. It is understood that the British Admiralty insist on that line meeting the sea at Bunder Abbas, where it would enter the British zone, and whence, along the Coast of Melran, it would be commanded from the sea. The Russian concessionaires wish the line to strike the sea much further east either at the actual British frontier, Gwattur, or at Chahbar where there are believed to be the makings of a deep water port. So far the project has not passed beyond the stage of academic discussion (q v Railways to India). On the Melran coast, there is the cable station of Jask and the possible port of Chahbar. The British Government temporarily occupied Bushire in 1915 in circumstances narrated in Persia (q v).

Political Resident in the Persian Gulf,
Vacant, appointment held in abeyance

Deputy Political Resident, J H H Bill

Residency Surgeon at Bushire, Major J McPherson

Consul at Bunder Abbas and Assistant to the Resident, W R Howson

Summary

From this brief summary of the conditions in the Persian Gulf it will be seen that the British position is a nebulous one. We have stamped out piracy, we have kept the peace, we have sought no exclusive privileges, the commerce of these waters is freely open to the ships of all nations. But this policy is in the main negative rather than positive. It is so barren of definite territorial achievements that it is singularly open to attack. It depends for its permanent success on the maintenance of the *status quo* in a part of the world where conditions are fast changing nor is it in any way regularised by the Anglo-Russian agreement. On the contrary, by that instrument the British zone stopped short at Bunder Abbas, the British sphere being restricted to the east of a line drawn from the Afghan frontier to Gazik, Birjand, Kerman and Bunder Abbas. All Persia between this line and the delimitation of the Russian zone by a line from Kasr-i Shirin, Isfahan, Yazd, and Kahr, to the junction of the Persian Afghan, and Russian frontiers—that is to say the whole of the Persian Gulf littoral—is in the neutral zone. The

Agreement made no mention of the Persian Gulf, but with the Convention a letter was published from Sir Edward Grey to the British Ambassador at Petrograd announcing that the Persian Gulf lay outside its scope, but that the Russian Government had stated during the negotiations that it did not deny the special interests of Great Britain in the Gulf and it was intimated that Great Britain reasserted them.

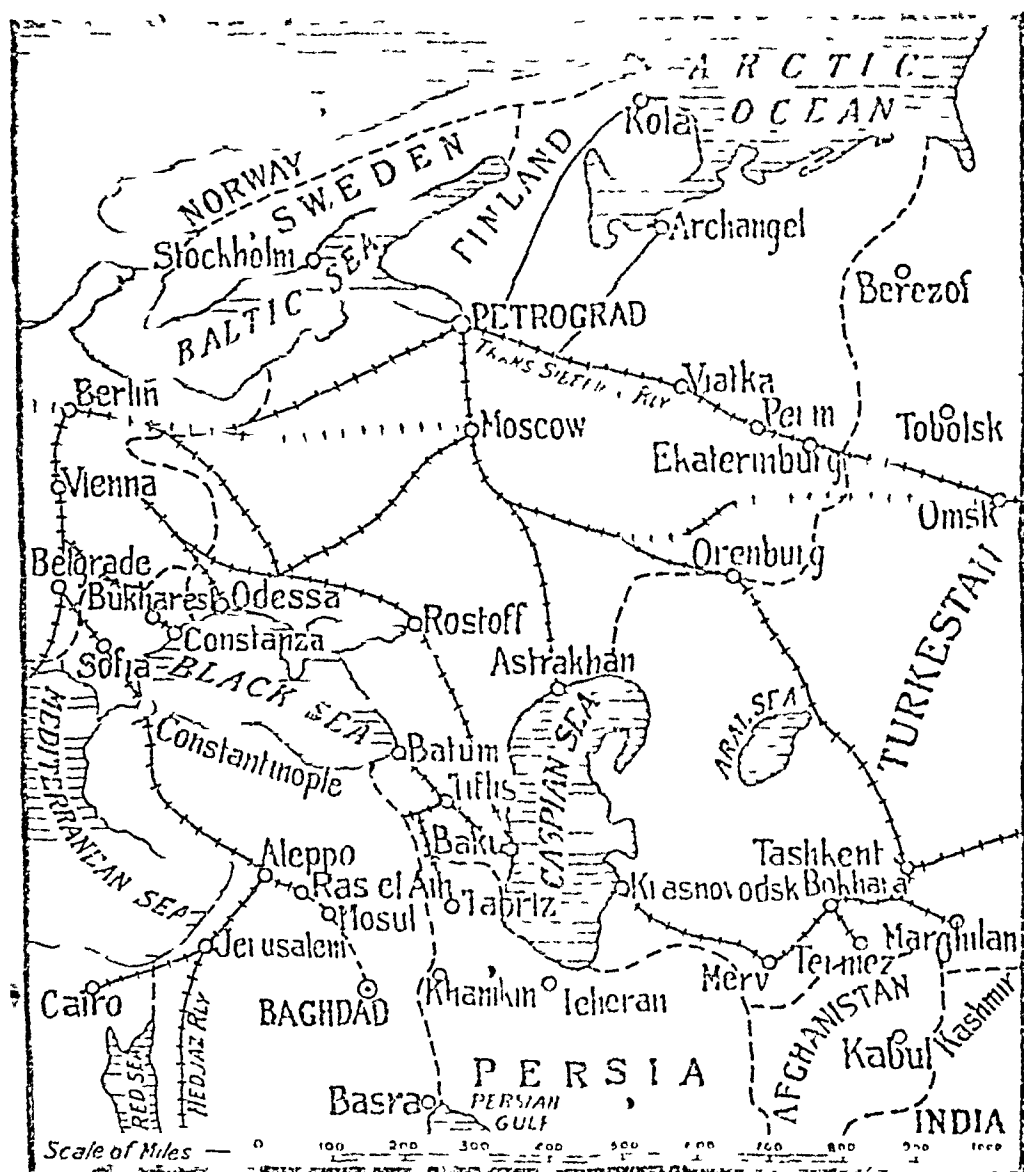
At the present time, of course, the politics of the Persian Gulf and of Turkish Arabia are in a state of uncertainty owing to the war. Before the war broke out, active negotiations were conducted between the British, the Turkish and the German Governments with a view to the regularisation of the whole situation. On more than one occasion it was announced that they were on the verge of completion. The outline of these negotiations was that the Baghdad railway should proceed as far as Basra as a purely German Turkish enterprise, but that it should not proceed beyond Basra without the approval of the British Government. Great Britain was to receive two directors on the Board to guard against differentiation of rates. The Sheikh of Kuwait was to recognise the suzerainty of Turkey, but he was not to be interfered with and Turkey was to accept the treaty of 1899. The Turkish post at El Kater, opposite to Bahrain was to be withdrawn.

All these considerations are now in the melting pot. There is no Turkish Empire, and even the province of Germany which we called Turkey is now anxious to break away from that connection without any power to stand by itself. The Persian Government has disappeared in all save name. There are preserved at Teheran all the forms and simulacra of government, but it has neither power nor authority. It was quite ineffectual to protect the country against the roving bands of Germans and scallywags who ravaged it in the early days of the war, order had to be restored first by the Russians and the British, where it exists now it is only through the presence of British and Indian soldiers. As soon as the threat of a Germano-Turk invasion of Persia became serious after the military collapse of Russia, Great Britain had to undertake the military protection of Persia. In the opinion of all competent to judge Persia requires care of careful guidance before she can possibly be competent to stand alone, it passes the wit of man to conceive the emergence of an ordered State from the confusion in Turkey. Meantime large British armies have established order in Mesopotamia and have vastly improved conditions in that province. One of the most difficult questions which will come before the Peace Conference will be the establishment of governments which ensure order in Turkey and Persia and with the future of those countries conditions on the Persian Gulf are intimately associated.

PERSIA.

The concentration of public attention on the Persian Gulf has been allowed to obscure the frontier importance of Selistan. Yet it has been a serious preoccupation with the Government of India. Selistan lies midway north and south between the point where the frontiers of Russia, Persia and Afghanistan meet at Zulfiar and that where the frontiers of Persia and of our Indian Empire meet on the open sea at Gwattur. It marches on its eastern

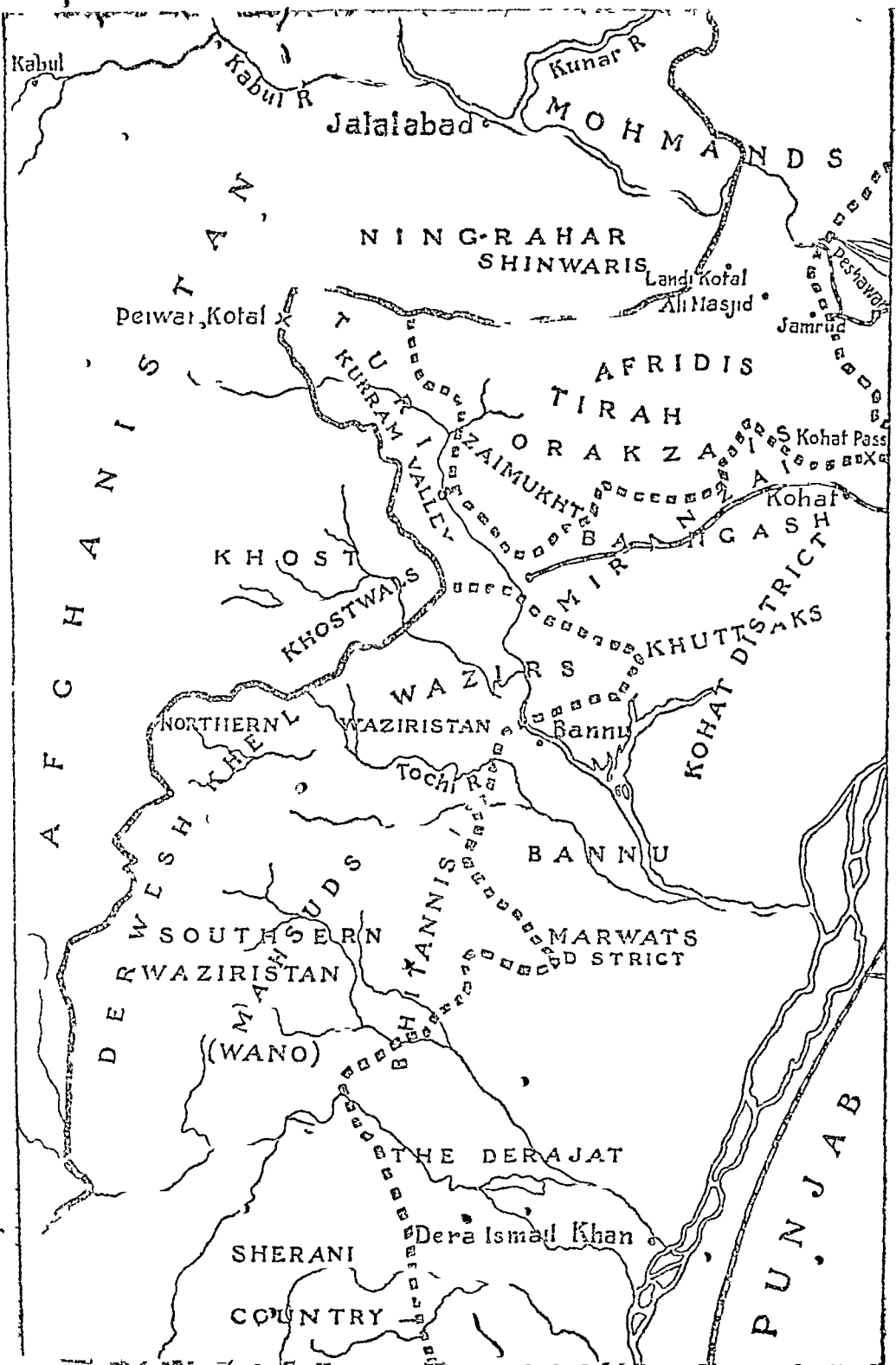
Railway Position in the Middle East



Medical Officer and Vice Consul—Major D.
Heron, I M S

In the early part of 1918 Germany secured control of Southern Russia and of Baku and converted the Black Sea into a German lake. A British force proceeding from Leningrad to

This is a country of deep valleys and secluded glens, which nature has fenced in with almost inaccessible mountains. It is peopled with wild tribes of mysterious origin, in whom Afghan, Tartar, Turkoman, Persian, Indian, Arab and Jewish intermingle. They had lived their own lives for centuries, with little intercourse even amongst themselves, and as Sir Valentine Chirol truly said "the only bond that ever could unite them in common action was the bond of Islam." It is impossible to understand the Frontier problem unless two facts are steadily borne in mind. The strongest sentiment amongst these strange people is the desire to be left alone. They value their independence much more than their lives. The other factor is that the country does not suffice even in good years to maintain the population.



Tigris the Turkish troops had to withdraw, followed by the Russians they rejoined the main Turkish forces at Mosul. A strong Persian gendarmerie under Sir Percy Sykes marched through Southern Persia and established some species of order as far as Shiraz. This was the position until the complete collapse of Russian military power and the conclusion of the Treaty of Brest Litovsk. The Germans made immediate provision to exploit this advantage by stirring up trouble on the frontiers of India.

Their way to foment these troubles lay partly through Persia and partly through Russian Turkestan. The most direct route from Europe to Persia is through Rostoff on Don in Southern Russia and then from Baku across the Caspian Sea to Lenzli, Resht and by way of a Russian carriage road to Téhéran. There is another road from Julfa to Tabriz, in Azerbaijan and thence to Téhéran. On the Trans-Caspian line a short road from Askabad leads to Meshed in Eastern Persia. Further east the Trans-Caspian railway presents two points of approach for an attack on Northern Afghanistan—towards Herat from the Kushkinsky Post and down the valley of the Perma. It was the policy of Germany to seize the railway from Batum to Baku, to secure control of the Caspian Bosphorus, and then to establish herself on the line of the Trans-Caspian railway. In this she had the active co-operation of Turkey.

In the early part of 1918 Germany secured control of Southern Russia and of Batum and converted the Black Sea into a German lake. A British force proceeding from Baghdad via

Kasvin temporarily occupied Baku, but its work having been accomplished it withdrew and the Germans and Turks seized the town. The Turks occupied and ravaged Tabriz. But that represented the high water mark of the operations. General Allenby's brilliant victories in Palestine compelled the Turks to withdraw their Divisions from the Caucasus. The activity of Armenian forces seriously prejudiced their position at Tabriz. The complete success of the Czechs-Slovaks in Siberia, with the assistance of the Allies, expelled the Bolsheviks, with whom the German prisoners in Siberia were acting, from Siberia east of the Upper Volga and cut the enemy off from the Orsk-Burg-Fashat railway. The Nukhi railway was pulled out from Nukhi to the Persian frontier. British troops occupied various strategic points in Persia. But in all these measures to maintain order and protect the country the Persian Government had no part, it remained helpless at Téhéran whilst the work was done by others. There is really no government in Persia, only the pale shadow of authority outside the presence of the British troops. It lies with the Allies to decide in the final adjustment what form of authority shall be established in this wretched and chaotic land.

H. B. M.'s Consul General and Agent of the Government of India in Moravian—Lieut. Colonel W. G. Grey.

H. B. M.'s Consul in Sistan and Kaim—Lt. Col. I. B. Pridmore, C.I.E.

Medical Officer and Vice Consul—Major D. Heron, I.M.S.

THE INDEPENDENT TERRITORY.

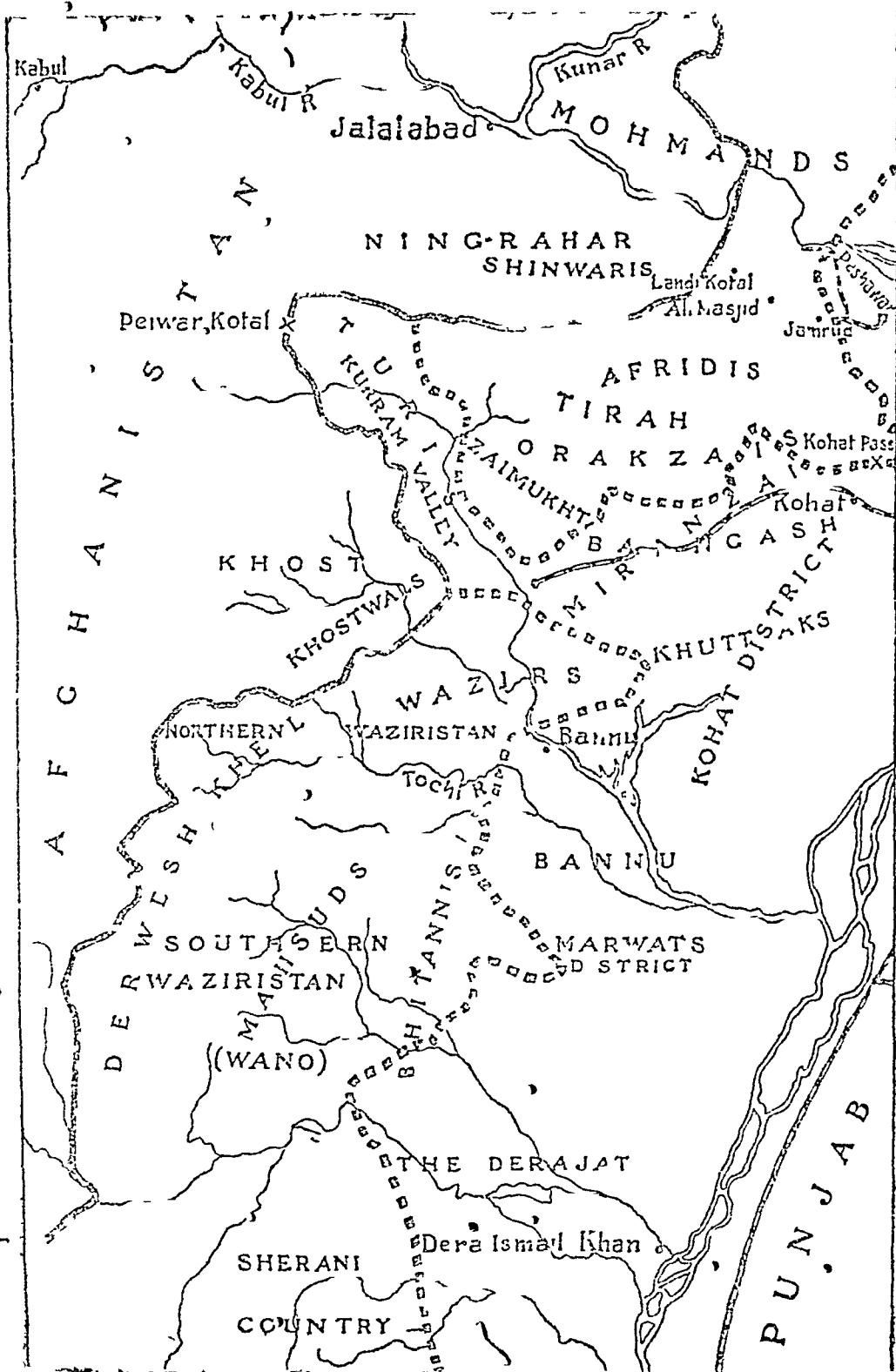
There yet remains a small part of British India where the King's writ does not run. Under what is called the Durand Agreement with the Amir of Afghanistan, the boundary between India and Afghanistan was settled, and it was delimited in 1903. But the Government of India have never occupied up to the border. Between the administered territory and the Durand line there lies a belt of territory of varying width, extending from the Gomal Pass in the south, to Kashmir in the north, thus is generically known as the Independent Territory. Its future is the keynote of the interminable discussions of frontier policy for nearly half a century.

This is a country of deep valleys and secluded glens, which nature has fenced in with almost inaccessible mountains. It is peopled with wild tribes of mysterious origin, in whom Afghan, Tartar, Turkoman, Persian, Indian, Arab and Jewish intermingle. They have lived their own lives for centuries, with little intercourse even amongst themselves, and as Sir Valentine Chirol truly said "the only bond that ever could unite them in common action was the bond of Islam." It is impossible to understand the Frontier problem unless two facts are steadily borne in mind. The strongest sentiment amongst these strange people is the desire to be left alone. They value their independence much more than their lives. The other factor is that the country does not suffice even in good years to maintain the population.

They must find the means of subsistence outside, either in trade, by service in the Indian Army or in the Frontier Militia, or else in the butchery which hill-men all the world over have utilised from time immemorial, the raiding of the wealthier and more peaceful population of the Plains.

Frontier Policy

The policy of the Government of India towards the Independent Territory has ebbed and flowed in a remarkable degree. It has fluctuated between the Forward School, which would occupy the frontier up to the confines of Afghanistan, and the school of Masterly Inactivity, which would leave the tribesmen entirely to their own resources, punishing them only when they raided British territory. Behind both the policies lay the menace of a Russian invasion, and that coloured our frontier policy until the Anglo-Russian Agreement. This induced what was called Hit and Retire tactics, in the half century which ended in 1897 there were nearly a score of punitive expeditions, each one of which left behind a legacy of distrust, and which brought no permanent improvement in its train. The fruit of the suspicion thus engendered was seen in 1897. Then the whole Frontier, from the Mirakand to the Gomal, was ablaze. The extent of this rising and the magnitude of the military measures which were taken to meet it compelled a consideration of the whole position.



tion The broad outlines of the new policy were laid down in a despatch from the Secretary of State for India, which prescribed for the Government the "limitation of your interference with the tribes, so as to avoid the extension of administrative control over tribal territory" It fell to Lord Curzon to give effect to this policy The main foundations of his action were to exercise over the tribes the political influence requisite to secure our imperial interests, to pay them subsidies for the performance of specific duties, but to respect their tribal independence and leave them, as far as possible, free to govern themselves according to their own traditions and to follow their own inherited habits of life without let or hindrance

New Province

As a first step Lord Curzon took the control of the tribes under the direct supervision of the Government of India Up to this point they had been in charge of the Government of the Punjab, a province whose head is busied with many other concerns Lord Curzon created in 1901, the North-West Frontier Province, and placed it in charge of a Chief Commissioner with an intimate frontier experience, directly subordinate to the Government of India This was a revival of a scheme prepared by Lord Lytton in 1877, and often considered afterwards, but which had slipped for lack of driving power Next Lord Curzon withdrew the regular troops so far as possible from the advanced posts, and placed these fortalices in charge of tribal levies officered by a handful of British officers The most successful of these is the Khyber Rifles, which have steadfastly kept the peace of that historic Pass At the same time the regular troops were cantoned in places whence they could quickly move to any danger point, and these bases were connected with the Indian Railway system In pursuance of this policy frontier railways were run out to Dargal, and a narrow gauge line, since converted to the broad-gauge, was constructed from Kushalgarh to Kohat at the entrance of the Kohat Pass, and to Thal at the mouth of the Kurram Valley These railways have been completed by lines to Tonk and Bannu By this means the striking power of the regular forces was greatly increased Nor was the policy of economic development neglected The railways gave a powerful stimulus to trade, and the Lower Swat Canal converted fractious tribesmen into successful agriculturists This policy of economic development is receiving a great development through the completion of the Upper Swat Canal (q p Irrigation) Now it is completed there are other works awaiting attention

Greater Peace

So far this policy has been completely justified by results During Lord Curzon's Viceroyalty there was no frontier expedition The recalcitrancy of the Mahsud Waziris necessitated punitive measures, but they took the form of a blockade Critics have declared that the blockade was scarcely distinguishable from an expedition, but that is a secondary matter It was not until 1908 that the peace of the border was directly disturbed, and th

the continued recalcitrancy of the Zakka Khel sept of the great Afridi tribe compelled the Government to take action General Willcocks, moving swiftly down the Chura Pass, and Colonel Ross-Koppel taking the Khyber Rifles down the Bazar Valley inflicted such condign punishment on them that they were glad to accept terms of peace negotiated by the main Afridi tribe A month later, action was necessary against the Mohmands In this case the rebellious tribesmen were actively supported by Afghan levies, assembled and fitted out in Afghan territory at Lalpura Two brigades entered their country and defeated them There was a diversion when lashkars numbering nearly twenty thousand moved up from Afghanistan and threatened the British post of Landi Kotal in the Khyber They too were driven back into Afghan territory, and the trouble was at an end The Amir, who had been strangely quiescent, asserted his authority and the irregular warfare waged from Afghan territory ceased

Policy Justified

These expeditions have been seized upon by critics to condemn the present policy They justify it Thanks to the confidence engendered by ten years of non aggression, the disturbed area was localised, the Khyber was kept open, the Afridis lent their aid in concluding peace For these reasons, when the Government of India proposed the occupation of further strategical points in order to control the Zakka Khels, the Secretary of State wisely imposed his embargo The strength of the position was still further demonstrated when in 1910 the tribesmen suffered heavy losses in consequence of measures to suppress the arms traffic (q v Gun-running) The frontier is always in a state of suppressed ferment No one knows what will happen to-morrow But the tribesmen, feeling confident in the knowledge that no attack on their independence is contemplated and growing richer in consequence of the development of trade and agriculture, are more easily handled With the removal of the Russian menace, or rather its transference to Persia, the importance of the North-West Frontier has tended to subside There are still heard mutterings of the necessity for a reversion to the forward policy, and for the occupation of the Independent Territory right up to the Durand line But they are not regarded seriously The tribesmen are so saturated with rifles and ammunition, as the result of importations from the Persian Gulf, that the task would be long and costly When it was achieved the frontier problem would only have shifted Instead of a frontier against the Independent tribesmen, India would have a frontier against Afghanistan, and the problem would still be present, only in an aggravated form

The Frontier and the War

The history of the Frontier during the war is one of sporadic unrest, but that is its normal history There was however only one expedition, that of 1917 against the most troublesome tribe on the whole Frontier, the Mahsuds whose cup of iniquity was overflowing These disturbances are fully described in the Indian Year Book for 1917 (pp 154, 155, 156) But

in May of this year, when the effects of the German and Turkish machinations in Central Asia had had time fully to manifest themselves, the Chief Commissioner of the North-West Frontier Province was able to say that "as regards the Tribes, the Frontier has been quieter since the outbreak of the war than it was for the four years before it, and you have seen yourselves that in spite of the pre occupations of Government they have not hesitated to go to great expense in men and money to guard the Peshawar

border against the depredations of the Mohmands and the Derajat border against the incursions of the Mahsuds." The most active manifestation of discontent came farther west, from a part of the Frontier which is regarded as comparatively immune to disturbance. The Maris, one of the tribes in eastern Baluchistan, went on a raiding expedition and temporarily interrupted traffic on the Hurnai railway. A small column went into their country and they were sharply punished.

AFGHANISTAN

The relations of Afghanistan with the Indian Empire were dominated by one main consideration—the relation of Afghanistan to a Russian invasion of India. All other considerations were of secondary importance. For nearly three-quarters of a century the attitude of Great Britain toward successive Amirs has been dictated by this one factor. It was in order to prevent Afghanistan from coming under the influence of Russia that the first Afghan War of 1838 was fought—the most melancholy episode in Indian frontier history. It was because a Russian envoy was received at Kabul whilst the British representative was turned back at Ali Masjid that the Afghan War of 1878 was waged. Since then the whole end of British policy toward Afghanistan has been to build up a strong independent State, friendly to Britain, which would act as a buffer against Russia, and so to order our frontier policy that we should be in a position to move large forces up, if necessary, to support the Afghans in resisting aggression.

Gates to India

A knowledge of the trans frontier geography of India brought home to her administrators the conviction that there were only two main gates to India—through Afghanistan, the historic route to India, along which successive invasions have poured, and by way of Seistan. It has been the purpose of British policy to close them, and of Russia to endeavour to keep them at any rate half open. To this end having pushed her trans Persian railway to Samarkand Russia thrust a military line from Merv to the Kushkinsky Post, where railway material is collected for its immediate prolongation to Herat. Later, she connected the trans-Siberian railway with the trans-Caucasian system, by the Orenburg-Tashkent line, thus bringing Central Asia into direct touch with her European magazines. Nor has Great Britain been idle. A great military station has been created at Quetta. This is connected with the Indian railway system by lines of railway which climb to the Quetta Plateau by the Bolan Pass and through the Chapper Rift, lines which rank amongst the most picturesque and daring in the world. From Quetta the line has been carried by the Khojak tunnel through the Khwaja Amran Range, until it leads out to the Afghan Border at New Chaman, where it opens on the route to Kandahar. The material is stocked at New Chaman which would enable the line to be carried to Kandahar in sixty days. In view of the same menace to the whole of Baluchistan has been brought under British control. Quetta is now one of the great strategical positions of the world, and nothing has been left undone

which modern military science can achieve to add to its natural strength. In the opinion of many military authorities it firmly closes the western gate to India, either by way of Kandahar, or the direct route through Seistan.

Further east the Indian railway system has been carried to Jamrud, at the entrance to the Khyber Pass. A first class military road, sometimes double, sometimes treble, threads the Pass to our advanced post at Landi Kotal, and then descends until it meets the Afghan frontier at Tor Khum. Later, a commencement was made with the Loī Shilman Railway, which, starting from Peshawar, was designed to penetrate the Mullagori country and provide an alternative advance to the Khyber for the movement of British troops for the defence of Kabul. For unexplained reasons, this line was suddenly stopped and is now thrust in the air. In this wise the two Powers prepared for the great conflict which was to be fought on the Kandahar-Ghazni-Kabul line.

Relations with India

Between the advanced posts on either side stands the Kingdom of Afghanistan. The end of British policy has been to make it strong and friendly. In the first particular it has largely succeeded. When the late Abdurrahman was invited to ascend the throne, as the only means of escape from the tangle of 1879, none realised his great qualities. Previously the Amir of Afghanistan had been the chief of a confederacy of clans. Abdurrahman made himself master in his own kingdom. By means into which it is not well closely to enter, he beat down opposition until none dared lift a hand against him. Aided by a British subsidy of twelve lakhs of rupees a year, increased to eighteen by the Durand Agreement of 1893, he established a strong standing army and set up arsenals under foreign supervision to furnish it with arms and ammunition. Step by step his position was regularised. The Anglo-Russian Boundary Commission,—which nearly precipitated war over the Penjdeh episode in 1885,—determined the northern boundaries. The Pamirs Agreement delimited the borders amid those snowy heights. The Durand Agreement settled the border on the British side. Finally the McMahon award closed the old feud with Persia over the distribution of the waters of the Helmand in Seistan. It was estimated by competent authorities that about the time of Abdurrahman's death, Afghanistan was in a position to place in the field, in the event of war, one hundred thousand well-armed regular and irregular troops, together with two hundred thousand tribal levies, and to leave fifty thousand regulars and irregulars and a hundred thousand levies to

maintain order in Kabul and the provinces. But if Afghanistan were made strong, it was not made friendly. Abdurrahman Khan distrusted British policy up to the day of his death. All that can be said is that he distrusted it less than he distrusted Russia, and if the occasion had arisen for him to make a choice, he would have opposed a Russian advance with all the force at his disposal. He closed his country absolutely against all foreigners, except those who were necessary for the supervision of his arsenals and factories. He refused to accept a British Resident, on the ground that he could not protect him, and British affairs have been entrusted to an Indian agent, who is in a most equivocal position. At the same time he repeatedly pressed for the right to pass by the Government of India and to establish his own representative at the Court of St James.

Position To-day

It used to be one of the commonplaces of Indian discussion that the system which Abdurrahman Khan had set up would perish with him, because none other was capable of maintaining it. Abdurrahman Khan died in 1901. His favourite son, Habibullah, who had been gradually initiated into the administration peacefully succeeded him, and has since peacefully retained his seat on the throne. He concluded in 1905 the Durrani Treaty, by which he accepted the same obligations on the same terms as his father. He visited India in 1907, and apparently both enjoyed and profited by

his experiences. Since then the purdah which screens Afghanistan has been lifted so little that there is no definite knowledge of what has passed behind it.

Immediately on the outbreak of the war His Majesty the Amir declared his strict neutrality, and that pledge he strictly observed. To those unacquainted with the difficulties of this Ruler some things occurred which it was not easy to understand. A German and Austrian mission was admitted to Kabul, several Turkish emissaries were entertained, and more than one representative of the revolutionary movement in India was permitted to roam the country. But the Amir has to reckon with the fanatical and ignorant forces in his own country. With the most sincere desire loyally to act up to his pledge of neutrality, he could not entirely ignore the forces in Afghanistan which, ignorant of the strength of the British Empire, were willing to lend a ready ear to the preachings of a jihad, or holy war of Islam. By decree the Amir took matters into his own hand, the anti-British emissaries were gradually expelled. And when in 1918 Germany, with the Turks as her Islamic tools, prepared to stir up trouble in Afghanistan, with a view to diverting the energies of the British Government to the North-West frontier, the Amir took vigorous steps to maintain his authority and declared that no foreign troops, no matter what their nationality or religion, should be allowed to traverse Afghan territory. The year closed with the position of the Amir, and his own authority, more firmly established than ever.

TIBET

Recent British policy in Tibet is really another phase in the long drawn-out duel between Great Britain and Russia in Central Asia. The earliest efforts to establish communication with that country were not, of course, inspired by this apprehension. When in 1774 Warren Hastings despatched Bogle on a mission to the Tashi-Lama of Shigatse,—the spiritual equal, if not superior, of the Dalai Lama of Lhasa—his desire was to establish facilities for trade, to open up friendly relations with a Power which was giving us trouble on the frontier, and gradually to pave the way to a good understanding between the two countries. After Warren Hastings' departure from India the subject slept, and the last Englishman to visit Lhasa, until the Younghusband Expedition of 1904, was the unofficial Manning. In 1855, under the inspiration of Colman Macaulay, of the Bengal Civil Service, a further attempt was made to get into touch with the Tibetans, but it was abandoned in deference to the opposition of the Chinese, whose suzerainty over Tibet was recognised, and to whose views until the war with Japan, British statesmen were inclined to pay excessive deference. But the position on the Tibetan frontier continued to be most unsatisfactory. The Tibetans were aggressive and obstructive, and with a view to putting an end to an intolerable situation, a Convention was negotiated between Great Britain and China in 1890. This laid down the boundary between Sikkim and Tibet, it admitted a British protectorate over Sikkim, and paved the way for arrangements for the conduct of trade across the Sikkim-Tibet frontier. These supplementary arrangements

provided for the opening of a trade mart at Yatung, on the Tibetan side of the frontier, to which British subjects should have the right of free access, and where there should be no restrictions on trade. The agreement proved useless in practice, because the Tibetans refused to recognise it, and despite their established suzerainty, the Chinese Government were unable to secure respect for it.

Russian Intervention

This was the position when in 1899 Lord Curzon, Viceroy of India, endeavoured to get into direct touch with the Tibetan authorities. Three letters which he addressed to the Dalai Lama were returned unopened, at a time when the Dalai Lama was in direct intercourse with the Tsar of Russia. His emissary was a Siberian Dorjeff, who had established a remarkable ascendancy in the counsels of the Dalai Lama. After a few years' residence at Lhasa Dorjeff went to Russia on a confidential mission in 1899. At the end of 1900 he returned to Russia at the head of a Tibetan mission, of which the head was officially described in Russia as the senior Tsamte Khomba attached to the Dalai Lama of Tibet. This mission arrived at Odessa in October 1900, and was received in audience by the Tsar at Livadia. Dorjeff returned to Lhasa to report progress, and in 1901 was at St Petersburg with a Tibetan mission, where as bearers of an autograph letter from the Dalai Lama they were received by the Tsar at Peterhoff. They were escorted home through Central Asia by a Russian force to which several Intelligence Officers were attached. At the time it was

rumoured that Dorjief had, on behalf of the Dalai Lama, concluded a treaty with Russia, which virtually placed Tibet under the protectorate of Russia. This rumour was afterwards officially contradicted by the Russian Government.

The Expedition of 1904

In view of these conditions the Government of India, treating the idea of Chinese suzerainty over Tibet as a constitutional fiction, proposed in 1903 to despatch a mission, with an armed escort, to Lhasa to discuss the outstanding questions with the Tibetan authorities on the spot. To this the Home Government could not assent, but agreed, in conjunction with the Chinese Government, to a joint meeting at Khamba Jong, on the Tibetan side of the frontier. Sir Francis Younghusband was the British representative, but after months of delay it was ascertained that the Tibetans had no intention of committing themselves. It was therefore agreed that the mission, with a strong escort, should move to Gyantse. On the way the Tibetans developed marked hostility, and there was fighting at Tuna, and several sharp encounters in and around Gyantse. It was therefore decided that the mission should advance to Lhasa, and on August 3rd, 1904, Lhasa was reached. There Sir Francis Younghusband negotiated a convention by which the Tibetans agreed to respect the Chinese Convention of 1890, to open trade marts at Gyantse, Gartok and Yatung, to pay an indemnity of £500,000 (seventy-five lakhs of rupees), the British to remain in occupation of the Chumbi Valley until this indemnity was paid off at the rate of a lakh of rupees a year. In a separate instrument the Tibetans agreed that the British Trade Agent at Gyantse should have the right to proceed to Lhasa to discuss commercial questions, if necessary.

Home Government intervenes

For reasons which were not apparent at the time, but which have since been made clearer, the Home Government were unable to accept the full terms of this agreement. The indemnity was reduced from seventy-five lakhs of rupees to twenty-five lakhs, to be paid off in three years, and the occupation of the Chumbi Valley was reduced to that period. The right to despatch the British Trade Agent to Lhasa was withdrawn. Two years later (June 1906) a Convention was concluded between Great Britain and China regulating the position in Tibet. Under this Convention Great Britain agreed neither to annex Tibetan territory, nor to interfere in the internal administration of Tibet. China undertook not to permit any other foreign State to interfere with the territory or internal administration of Tibet. Great Britain was empowered to lay down telegraph lines to connect the trade stations with India, and it was provided that the provisions of the Convention of 1890, and the Trade Regulations of 1893, remained in force. The Chinese Government paid the indemnity in three years, and the Chumbi Valley was evacuated. The only direct result of the Mission was the opening of the three trade marts and the establishment of a British Trade Agent at Gyantse.

The Anglo Russian Agreement

The reason underlying the action of the British Government in modifying, in such

material particulars, the Convention of Lhasa was apparent later. The Anglo Russian Agreement was in process of negotiation, and under that Agreement Great Britain was pledging herself not to annex any portion of Tibetan territory, nor to send a representative to Lhasa. A seventy-five year occupation of the Chumbi Valley would have been indistinguishable from annexation. The portions of the Anglo-Russian Agreement which relate to Tibet are as follows—

Article I—The two High Contracting Parties engage to respect the territorial integrity of Tibet and to abstain from all interference in its internal administration.

Article II—In accordance with the admitted principle of the suzerainty of China over Tibet, Great Britain and Russia engage not to enter into negotiations with Tibet, except through the intermediary of the Chinese Government. This engagement does not exclude the direct relations between the British Commercial Agents and the Tibetan authorities, provided for in Article V of the Convention between Great Britain and Tibet of the 7th September, 1904, and confirmed by the Convention between Great Britain and China of the 27th April 1906, nor does it modify the engagements entered into by Great Britain and China in Article I of the said Convention of 1906.

It is clearly understood that Buddhists, subjects of Great Britain or of Russia, may enter into direct relations on strictly religious matters with the Dalai Lama, and the other representatives of Buddhism in Tibet. The Governments of Great Britain and Russia engage, as far as they are concerned, not to allow those relations to infringe the stipulations of the present arrangement.

Article III—The British and Russian Governments, respectively, engage not to send Representatives to Lhasa.

Article IV—The two High Contracting Parties engage neither to seek nor to obtain, whether for themselves or for their subjects any concessions for railways, roads, telegraphs and mines, or other rights in Tibet.

Article V—The two Governments agree that no part of the revenues of Tibet, whether in kind or in cash, shall be pledged or assigned to Great Britain or Russia or to any of their subjects.

Annexed to the Agreement was a re-affirmation of the declaration for the evacuation of the Chumbi Valley after the payment of three annual instalments of the indemnity, provided that the trade marts had been effectively opened for three years and that the Tibetans had complied in all respects with the terms of the Treaty.

Chinese Action

The sequel to the Anglo-Russian Agreement was dramatic, although it ought not to have been unexpected. On the approach of the Younghusband Mission the Dalai Lama fled to Urga, the sacred city of the Buddhists in Mongolia. He left the internal government of Tibet in confusion, and one of Sir Francis Younghusband's great difficulties was to find Tibetan officials who would undertake the responsibility of signing the Treaty. Now the suzerainty of China over Tibet had been explicitly reaffirmed. It was asserted that she

would be held responsible for the foreign relations of Tibet. In the past this suzerainty, having been a "constitutional fiction," it was inevitable that China should take steps to see that she had the power to make her will respected at Lhasa. To this end she proceeded to convert Tibet from a vassal state into a province of China. In 1903 Chao Erh-feng, acting Viceroy in the neighbouring province of Szechuen, was appointed Resident in Tibet. He proceeded gradually to establish his authority, marching through eastern Tibet and treating the people with great severity. Meantime the Dalai Lama, finding his presence at Urga, the seat of another Buddhist Pontiff, irksome, had taken refuge in Sining. Thence he proceeded to Peking, where he arrived in 1903, was received by the Court, and despatched to resume his duties at Lhasa. Moving by leisurely stages, he arrived there at Christmas 1909. But it was soon apparent that the ideas of the Dalai Lama and of the Chinese Government had little in common. The Dalai Lama expected to resume the temporal and spiritual despotism which he had exercised prior to 1904. The Chinese intended to deprive him of all temporal power and preserve him as a spiritual pope. The Tibetans had already been exasperated by the pressure of the Chinese soldiery. The report that a strong Chinese force was moving on Lhasa so alarmed the Dalai Lama that he fled from Lhasa, and by the irony of fate sought a refuge in India. He was chased to the frontier by Chinese troops, and took up his abode in Darjeeling, whilst Chinese troops overran Tibet.

Later Stages

The British Government, acting on the representations of the Government of India, made strong protests to China against this action. They pointed out that Great Britain, while disclaiming any desire to interfere with the internal administration of Tibet, could not be indifferent to disturbances in the peace of a country which was a neighbour, on intimate terms with other neighbouring States on our frontier, especially with Nepal, and pressed that an effective Tibetan Government be maintained. The attitude of the Chinese Government was that no more troops had been sent to Tibet than were necessary for the preservation of order, that China had no intention of converting Tibet into a province, but that being responsible for the good conduct of Tibet, she must be in a position to see that her wishes were respected by the Tibetans. Finally, the Chinese remarked that the Dalai Lama was such an impossible person that they had been compelled again to depose him. Here the matter might have rested, but for the revolution in China. That revolution broke out in Szechuen, and one of the first victims was Chao Erh-feng. Cut off from all support from China, surrounded by a hostile and infuriated populace, the Chinese troops in Tibet were in a hopeless case, they surrendered, and sought escape not through China, but through India by way of Darjeeling and Calcutta. The Dalai Lama returned to Lhasa, and in 1913, in the House of Lords, on July 28, Lord Morley stated the policy of the British Government in relation to these changes. He said the declaration of the President of the Chinese Republic, saying that Tibet came within the

sphere of Chinese internal administration, and that Tibet was to be regarded as on an equal footing with other provinces of China, was met by a very vigorous protest from the British Government. The Chinese Government subsequently accepted the principle that China is to have no right of active intervention in the internal administration of Tibet, and agreed to the constitution of a conference to discuss the relation of the three countries. This Convention met at Simla when Sir Henry McMahon, Foreign Secretary to the Government of India, Mr Ivan Chen, representing China, and Mr Long Chen Shatra, Prime Minister to the Dalai Lama, threshed out these issues. Whilst no official pronouncement has been made on the subject, it is understood that a Convention was initiated in June which recognised the complete autonomy of Tibet proper, with the right of China to maintain a Resident at Lhasa with a suitable guard. A semi-autonomous zone was to be constituted in Eastern Tibet, in which the Chinese position was to be relatively much stronger. But this Convention, it is understood, has not been ratified by the Chinese Government, owing to the difficulty of defining Outer and Inner Tibet, and in 1918 Tibet threw off the last vestiges of Chinese Suzerainty.

Political Importance of Tibet

The political importance of Tibet in relation to India has of necessity been changed by the Anglo-Russian Agreement. So long as that instrument is in force, it tends to decline. But no treaties are everlasting. The question has been admirably summed up by Sir Valentine Chrol ("The Middle Eastern Question"), written before the Agreement was reached. "What it would be impossible to view without some concern," he wrote, "would be the ascendance of a foreign and possibly hostile power at Lhasa, controlling the policy of a great politico-religious organisation whose influence can and does make itself appreciably felt all along the north-eastern borderland of India. Lhasa is the stronghold of Lamasitic Buddhism, a debased form of Buddhism largely overgrown with tantric philosophy—Lhasa is in fact the Rome of Central Asian Buddhism, and the many-storied Potala on the hill to the west of the city is its Vatican, whence its influence radiates throughout innumerable lamaseries or Buddhist monasteries not only into Turkestan and Mongolia and Western China, but across the Himalayas into the frontier States of our Indian Empire. Corrupt and degraded as it is, it is still unquestionably a power, and just because it is corrupt and degraded it might lend itself more readily to become for a consideration the tool of Russian ambitions. Tibet as a Russian dependency would, at any rate no longer be a *quantité négligeable*, and our north-eastern frontier, naturally formidable as it is, would require to be watched, just as every civilised country has to watch its frontiers, whatever they may be, where they march with a powerful neighbour, and most of all in India, where our frontier is fringed with semi-independent Native States over which our authority is conditioned mainly on the hitherto unrivalled prestige of our Imperial power in Asia."

British Trade Agent, Yatuny.—D Macdonald,
British Trade Agent, Yantse.—Major W L Campbell

THE NORTH-EASTERN FRONTIER.

The position on the northern frontier has been considered as if the British line were contiguous with that of Tibet. This is not so. The real frontier States are Kashmir, Nepal, Sikkim and Bhutan. From Chitral to Gilgit, now the northernmost posts of the Indian Government, to Assam, with the exception of the small wedge between Kashmir and Nepal, where the British district of Kumaon is thrust right up to the confines of Tibet for a distance of nearly fifteen hundred miles there is a narrow strip of native territory between British India and the true frontier. The first of these frontier States is Kashmir. The characteristic of this State are considered under Native States (*q.v.*), it is almost the only important Native State in India with frontier responsibilities, and it worthily discharges them through the agency of its efficient Imperial Service troops—four regiments of Infantry and two Mountain Batteries, composed mainly of the Rajput Dogras, who make excellent fighting material. One of the most important trade routes with Tibet passes through Kashmir—that through Ladak. Then we come to the long narrow strip of Nepal. This Gurkha State stands in special relations with the British Government. It is for all practical purposes independent, and the British resident at Khatmandu exercises no influence on the internal administration. The governing machine in Nepal is also peculiar. The Maharaj Dhuraj, who comes from the Sesodia Rajput clan, the bluest blood in India, takes no part in the administration. All power vests in the Prime Minister, who occupies a place equivalent to that of the Mayors of the Palace, or the Shoguns of Japan. The present Prime Minister, Sir Chandra Shamsher, has visited England, and has given conspicuous evidence of his attachment to the British Government. Nepal is the main Indian outpost against Tibet, or against Chinese aggression through Tibet. The friction between the Chinese and the Nepalese used to be frequent, and in the eighteenth century the Chinese marched an army to the confines of Khatmandu—one of the most remarkable military achievements in the history of Asia. Under the firm rule of the present Prime Minister Nepal has been largely free from internal disturbance, and has been raised to a strong bulwark of India. Nepal is the recruiting ground for the Gurkha Infantry, who form such a splendid part of the fighting arm of the Indian Empire. Beyond Nepal are the smaller States of BHUTAN and SIKKIM, whose rulers are Mongolian by extraction and Buddhists by religion. In view of Chinese aggressions in Tibet, the Government of India in 1910 strengthened their relations with Bhutan by increasing their subsidy from fifty thousand to a lakh of rupees a year, and taking a guarantee that Bhutan would be guided by them in its foreign relations. Afterwards China had officially notified that Great Britain would protect the rights and interests of these States.

Assam and Burma

We then come to the Assam border tribes—the Daffas, the Miris, the Abors and the Mishmis.

Excepting the Abors none of these tribes have recently given trouble. The murder of Mr Williamson and Dr Gregorson by the Minyong Abors in 1911 made necessary an expedition to the Dihang valley of the Abor country on the N.E. frontier. A force of 2500 and about 400 military police was employed from October 1911 to April 1912 in subduing the tribe. After two or three small actions the murderers were delivered up. The cost of the expedition was Rs. 21,60,000. At the same time friendly missions were sent to the Mishmi and Miri countries. Close contact with these forest-clad and leech-infested hills has not encouraged any desire to establish more intimate relations with them. The area occupied by the Nagas runs northwards from Manipur. The Nagas are a Tibeto-Burman people, devoted to the practice of head hunting, which is still vigorously prosecuted by the independent tribes. The Chin Hills is a tract of mountainous country to the south of Manipur. The corner of India from the Assam boundary to the northern boundary of the Shan States is for the most part included in the Mitykina and Bhamo districts of Burma. Over the greater part of this area, a labyrinth of hills in the north, no direct administrative control is at present exercised. It is peopled by the Shans and the Kachins. Civilisation is said to be progressing and steps have been taken to prevent encroachments from the Chinese side. There is a considerable trade with China through Bhamo. On the Eastern frontier of Burma are the Shan States with an area of fifty thousand square miles and a population of 1,300,000. These States are still administered by the Sawbwas or hereditary chiefs, subject to the guidance of Superintendents and Assistant Superintendents. The Northern Shan Railway to Lashio, opened in 1903, was meant to be a stage in the construction of a direct railway link with China, but this idea has been put aside, for it is seen that there can never be a trade which would justify the heavy expenditure. The Southern Shan States are being developed by railway connection. The five Karenni States lie on the frontier south of the Shan States. South of Karenni the frontier runs between Siam and the Tenasserim Division of Burma. The relations between the Indian Government and the progressive kingdom of Siam are excellent.

Unrest, which had been brewing for some time among the Kachins, came to a head in December 1914 and January 1915, when punitive operations were undertaken. The columns originally consisted of Burma Military Police, but as the disturbance appeared more general and likely to spread, regular troops were ordered up to Mitykina. In the Kamalng and Mogauing Jurisdictions, and the adjoining unadministered territory, six columns operated during January and February. The slight opposition encountered was in all cases successfully overcome, the rebel stockades captured, and the implicated villages destroyed.

would be held responsible for the foreign relations of Tibet. In the past this suzerainty, having been a "constitutional fiction," it was inevitable that China should take steps to see that she had the power to make her will respected at Lhasa. To this end she proceeded to convert Tibet from a vassal state into a province of China. In 1908 Chao Erh-feng, acting Viceroy in the neighbouring province of Szechuen, was appointed Resident in Tibet. He proceeded gradually to establish his authority, marching through eastern Tibet and treating the people with great severity. Meantime the Dalai Lama, finding his presence at Urga, the seat of another Buddhist Pontiff, irksome, had taken refuge in Sining. Thence he proceeded to Peking, where he arrived in 1908, was received by the Court, and despatched to resume his duties at Lhasa. Moving by leased stages, he arrived there at Christmas 1909. But it was soon apparent that the ideas of the Dalai Lama and of the Chinese Government had little in common. The Dalai Lama expected to resume the temporal and spiritual despotism which he had exercised prior to 1904. The Chinese intended to deprive him of all temporal power and preserve him as a spiritual pope. The Tibetans had already been exasperated by the pressure of the Chinese soldiery. The report that a strong Chinese force was moving on Lhasa so alarmed the Dalai Lama that he fled from Lhasa, and by the irony of fate sought a refuge in India. He was chased to the frontier by Chinese troops, and took up his abode in Darjeeling, whilst Chinese troops overran Tibet.

Later Stages

The British Government, acting on the representations of the Government of India, made strong protests to China against this action. They pointed out that Great Britain, while disclaiming any desire to interfere with the internal administration of Tibet, could not be indifferent to disturbances in the peace of a country which was a neighbour, on intimate terms with other neighbouring States on our frontier, especially with Nepal, and pressed that an effective Tibetan Government be maintained. The attitude of the Chinese Government was that no more troops had been sent to Tibet than were necessary for the preservation of order, that China had no intention of converting Tibet into a province, but that being responsible for the good conduct of Tibet, she must be in a position to see that her wishes were respected by the Tibetans. Finally, the Chinese remarked that the Dalai Lama was such an impossible person that they had been compelled again to depose him. Here the matter might have rested, but for the revolution in China. That revolution broke out in Szechuen, and one of the first victims was Chao Erh-feng. Cut off from all support from China, surrounded by a hostile and infuriated populace, the Chinese troops in Tibet were in a hopeless case, they surrendered, and sought escape not through China, but through India, by way of Darjeeling and Calcutta. The Dalai Lama returned to Lhasa, and in 1913, in the House of Lords on July 28, Lord Morley stated the policy of the British Government in relation to these changes. He said the declaration of the President of the Chinese Republic saying that Tibet came within the

sphere of Chinese internal administration, and that Tibet was to be regarded as on an equal footing with other provinces of China, was met by a very vigorous protest from the British Government. The Chinese Government subsequently accepted the principle that China is to have no right of active intervention in the internal administration of Tibet, and agreed to the constitution of a conference to discuss the relation of the three countries. This Convention met at Simla when Sir Henry McMahon, Foreign Secretary to the Government of India, Mr Ivan Chen, representing China, and Mr Long Chen Shatra, Prime Minister to the Dalai Lama, threshed out these issues. Whilst no official pronouncement has been made on the subject, it is understood that a Convention was initiated in June which recognised the complete autonomy of Tibet proper, with the right of China to maintain a Resident at Lhasa with a suitable guard. A semi-autonomous zone was to be constituted in Eastern Tibet, in which the Chinese position was to be relatively much stronger. But this Convention, it is understood, has not been ratified by the Chinese Government, owing to the difficulty of defining Outer and Inner Tibet, and in 1918 Tibet threw off the last vestiges of Chinese suzerainty.

Political Importance of Tibet

The political importance of Tibet in relation to India has of necessity been changed by the Anglo-Russian Agreement. So long as that instrument is in force, it tends to decline. But no treaties are everlasting. The question has been admirably summed up by Sir Valentine Chirol ("The Middle Eastern Question"), written before the Agreement was reached. "What it would be impossible to view without some concern," he wrote, "would be the ascendancy of a foreign and possibly hostile power at Lhasa, controlling the policy of a great politico-religious organisation whose influence can and does make itself appreciably felt all along the north-eastern borderland of India. Lhasa is the stronghold of Lamaistic Buddhism, a debased form of Buddhism largely overgrown with tantric philosophy.—Lhasa is in fact the Rome of Central Asian Buddhism, and the many storied Po-ta-la on the hill to the west of the city is its Vatican, whence its influence radiates throughout innumerable lamaseries or Buddhist monasteries not only into Turkestan and Mongolia and Western China, but across the Himalayas into the frontier States of our Indian Empire. Corrupt and degraded as it is, it is still unquestionably a power, and just because it is corrupt and degraded it might lend itself more readily to become for a consideration the tool of Russian ambitions. Tibet as a Russian dependency would, at any rate no longer be a *quantité négligeable*, and our north-eastern frontier, naturally formidable as it is, would require to be watched, just as every civilised country has to watch its frontiers, whatever they may be, where they march with a powerful neighbour, and most of all in India, where our frontier is fringed with semi-independent Native States, over which our authority is conditioned mainly on the hitherto unrivalled prestige of our Imperial power in Asia."

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Railways to India.

The prospect of linking Europe and Asia by a railway running eastwards through Asia Minor has fascinated men's minds for generations. The plans suggested have, owing to the British connection with India, always lain in the direction of lines approaching India. More than 40 years ago a Select Committee of the House of Commons sat for two years to consider the question of a Euphrates Valley railway. The Shah of Persia applied to the British Foreign Office for the investment of British capital in Persian railway construction many years before the end of the nineteenth century. A proposal was put forward in 1895 for a line of 1 000 miles from Calcutta and Port Said to Koweit, at the head of the Persian Gulf. While these projects were in the air, German enterprise stepped in and made a small beginning by constructing the Anatolian railway system. Its lines start from Scutari, on the southern shore of the Bosphorus, opposite Constantinople, and serve the extreme western end of Asia Minor. And upon this foundation was based the Turkish concession to Germans to build the Baghdad Railway.

Meanwhile, Russia was pushing her railways from various directions into the Central Asian territory running along the northern frontiers of Persia and Afghanistan to the borders of Chinese Turkestan. The advance of the Russian railheads was regarded with extreme suspicion in England as part of a scheme of adventure against India, and as the Russian lines crept southwards British Indian railways were thrust forward to the Indian north-west frontier. As the two systems approached one another, enthusiasts adumbrated plans for linking them together. M. de Lesseps, the creator of the Suez Canal, made a journey to Bombay to lay one before the Indian Government. He was proposing to start homewards through Afghanistan and Central Asia, so that he might examine a route that way, and *via* Orenburg to Moscow, when the Afghan wars broke out and ended his dream.

The construction of a Trans Persian railway, connecting India, across Persia with the Russian lines between the Black Sea and the Caspian Sea came to the forefront after the conclusion of the Anglo Russian agreement regarding Persia, and simultaneously with this and the advance of the Baghdad railway old projects for British lines running inland into Persia from the Persian Gulf were quickened.

The actual position in regard to these various undertakings up to the outbreak of the European war and, so far as can be ascertained, since then is as follows —

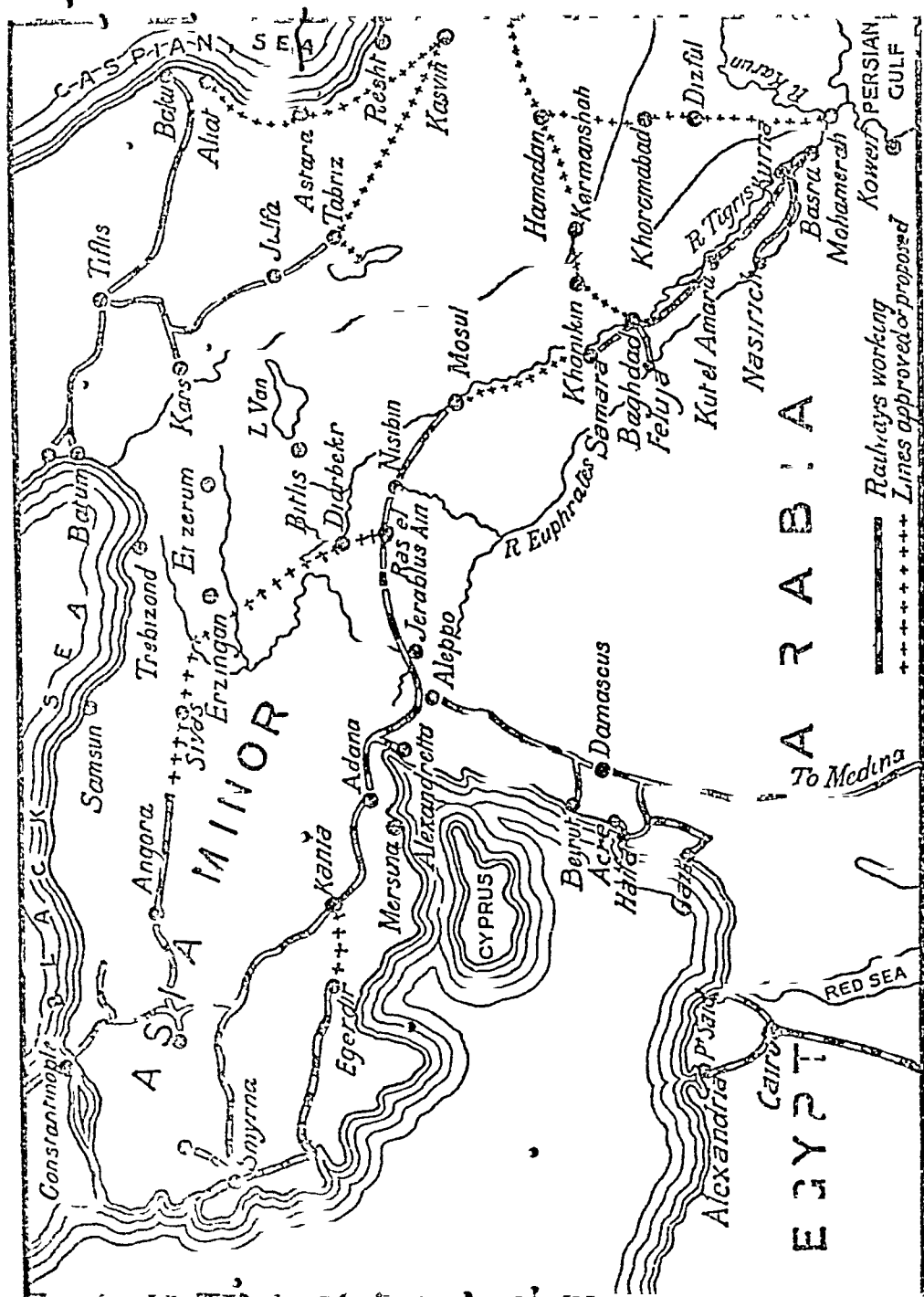
Baghdad Railway

The German group holding the Anatolian railway concession was granted, in 1902, a further concession for extending that system from Konia then its southern terminus, through the Taurus range to the extreme eastern Mediterranean seaboard, and by way of Nisibin, Mosul and Baghdad to Basra. This concession was substituted for a line projected by a more northerly route through the pass of Diarbekir. Russia strongly objected to that route, on the ground that it would bring the line into the Black Sea basin. When it was abandoned

a Russo Turkish 'agreement' was pressed, reserving to Russia the sole right to construct railways in the northern part of Asia Minor, and Russia has since then prepared a number of projects for that region, branching out from Samsun, on the Black Sea. Russia has also prepared her Caucasian railways for possible extensions in the same region, pushing her lines towards Van and making an agreement with Persia, in February 1911 for a line to Lake Urmia, which was completed in the early part of 1917.

The Anatolian railway company were apparently unable to handle their new concession and initiated fresh negotiations, which resulted in the Baghdad Railway convention of March, 1903. This caused much discussion in England, owing to the apparent intention of the Germans to encroach on the Persian Gulf. Attempts were made by the German group to secure the participation of France and Britain in the undertaking. They were successful in France, the Imperial Ottoman Bank group agreeing to take 30 per cent of the finance, without, however, the countenance of the French Government. But in England, though Mr. Balfour's Government was favourable, strong objection was taken to the constitution of the Board of Directors, which established German control in perpetuity. It was regarded as a German political move and participation was rejected.

The financial terms, with a Turkish kilometre guarantee were highly favourable to the company. Thus, the outside cost of construction of the first section, which lies entirely in the plains of Konia is estimated to have been £625,000, and the company retained a profit of at least 1½ millions sterling on this part of their enterprise. In the second section the Taurus range was encountered and construction was more difficult and more costly. The railway must for a long time be a heavy burden on Turkish finance. The country through which it passes from the Mediterranean seaboard to the Tigris valley above Baghdad holds out little or no prospect of commercial advantage, and the financial system adopted offers no inducement to the concessionaires to work for increasing earnings. Thus, the Baghdad railway company sublet the working of the line to the Anatolian Railway Company at a rate of £148 per kilometre, as against £180 per kilometre guaranteed by the Turkish Government. The weight of the Turkish obligations in connection with the railway had an important effect upon the discussions, in Paris in the summer of 1913, of the international committee for the examination of questions relating to the Ottoman Debt. The committee was appointed in reference to the financial settlement between Turkey and the Balkan States after the war and it became evident that for some Powers, whatever the deserts of the Balkan Allies might be, the Baghdad railway and Turkey's ability to pay the guarantee upon it were the one fixed point to be guarded in the Ottoman Empire. Important negotiations took place between Germany and France in 1915 to regulate their respective financial positions in regard to the railway, so as to avoid future conflict of poli-



Considerable railway construction in the Mesopotamian region and neighbourhood, beyond that indicated in the map, has been done by the British military authorities

tical interests in the regions of the Baghdad lines and the French railway system in Syria

The Baghdad Railway was during 1913 advanced southward from Konia 182 miles, to Karapınar, on the northern slope of the Taurus. On the southern side of the mountains, the Mersina-Adana line had been incorporated and 16 miles of track constructed, from Adana to Dorak, among the southern foothills of the Taurus. Work then proceeded to link up Karapınar and Dorak. The distance between them through the mountains is 56 miles. The limestone mountain gorges involved much tunnel work and it was estimated that the work would occupy three years. During the first two years of the war the tunnelling had not been completed, but the gap in the railway was overcome by the construction of a motor road over the pass, with an efficient motor service upon it. It was reported from Sofia in November 1916 that the tunnelling had been completed and opened for traffic.

Eastward from Adana, construction advanced throughout 1913, towards the head of the French Syrian lines at Aleppo, and work was begun on a short branch line connecting this new piece with Alexandretta. The branch was opened to traffic early in 1914. The Germans submitted plans to the Turkish Government in 1913 for the construction of a new port at Alexandretta, in accordance with the terms of a supplementary concession sanctioning the branch line. These included the construction of three docks, a feature of considerable interest. Work was begun early in 1913 on a line running north-west from Aleppo to meet that coming from Adana. It had to pierce the Amanus range of hills by a tunnel three miles long, which, it was estimated, would take three years to construct. Here, as on the Taurus range, the break in the line was at first overcome by building a road and establishing a motor car service upon it, but the railway was completed and in use long before the conclusion of hostilities in Turkey.

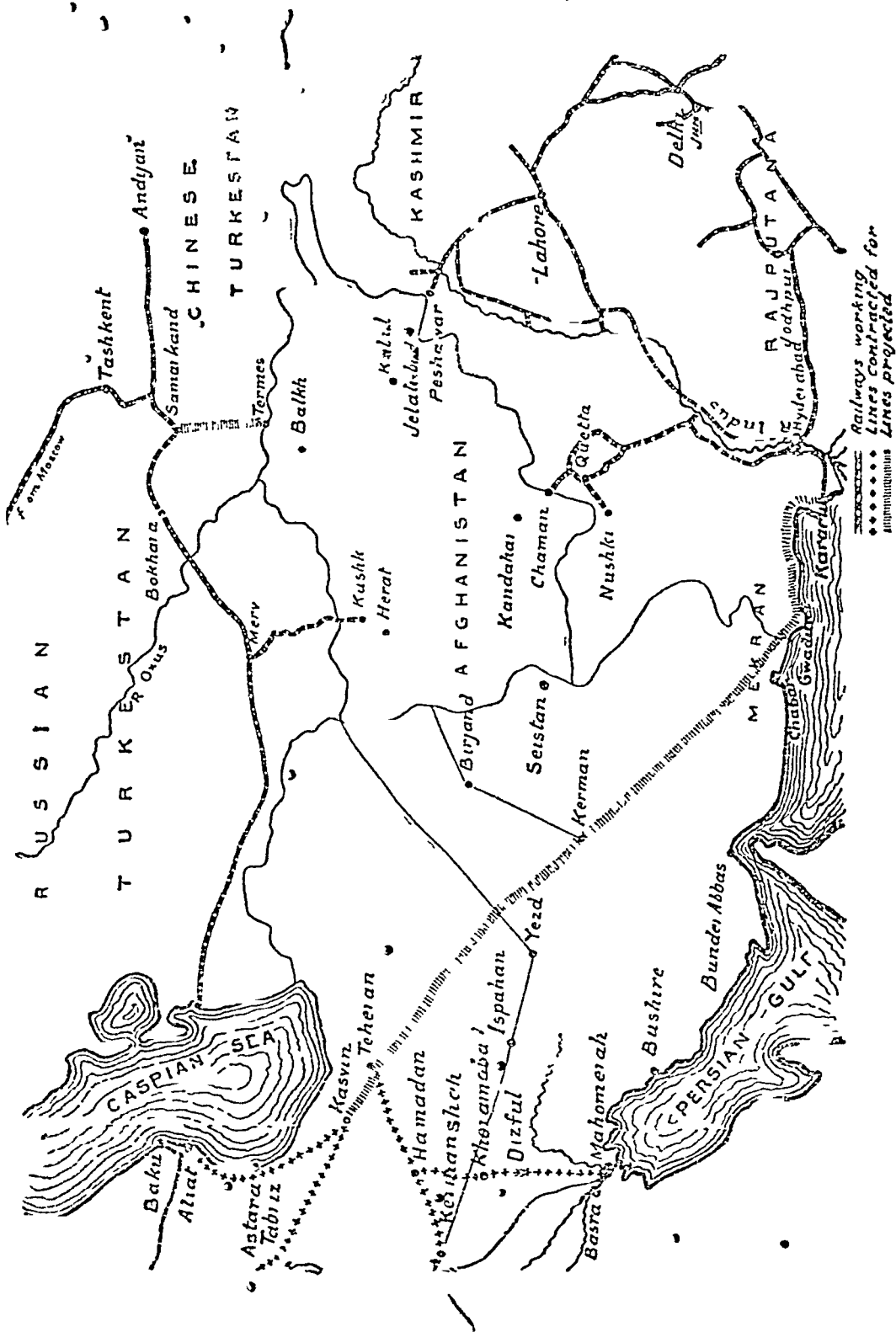
So far from the war having stopped work on any section of the railway, it led, for military considerations, to its being pushed forward with increased energy.

Progress was meanwhile made with important stages of the line running north-east from Aleppo en route to Baghdad. This line was in 1913 open to Jerablus, on the Euphrates and the construction of a large bridge at that spot was immediately undertaken, while motor boats and a steamer or two were taken in pieces to Jerablus and launched for river traffic to Baghdad. The journey from Beirut to Baghdad was thus reduced to 8½ days, counting two days from Beirut to Jerablus by tram, six days by steamer to Feluja, and finally, 10 hours carriage drive to Baghdad. The river traffic is likely to be interrupted in the dry season. The Jerablus bridge having been completed the railway was completed and opened on July 1st, 1914 as far as Tel Abiad, 60 miles east of Jerablus. Earthwork had already been carried much farther. It was reported in the summer of 1915 that 40 miles of line eastward from Tel Abiad had been opened. Trustworthy reports in the autumn of 1916 stated that the line had certainly been completed as far as Nisibin and probably as

far as Mosul. Information as to the actual position of the eastern terminus of the line has not yet been published.

Construction was, before the war, being carried on on the Baghdad-Mosul section, material for the latter being taken up river from Basra to Baghdad by special barges and tugs. The line from Baghdad to Sumike about 40 miles north of Baghdad, was handed over for traffic on June 2nd, 1914, and it was reported in 1915 that another 80 miles on this portion of the railway had been completed taking the rails as far as Samarra. This was the railhead when General Maude's victorious army captured Baghdad and progressed to railway limits. Reckoning on the sections completed and open for traffic, a distance of nearly 600 miles had been finished by the summer of 1914 out of a total of 1,020 miles, reckoning from Konia to Baghdad. An official Deutsche Bank report issued in March, 1914, stated that the Balkan wars had caused the German undertaking "to concentrate its Turkish enterprises more than ever upon the Asiatic territories." To this end the Germans handed over their Balkan railway interests to an Austro-Hungarian financial group "on favourable terms," and thus greatly facilitated their special direction of effort in Asia Minor and Mesopotamia. According to Mehrmann's "Diplomatischer Krieg in Vorder Asien", published in 1916, some 60 miles of a railway from Angora to Sivas and Erzerum and Kharput were completed by November of that year and further work has doubtless been carried out in this part of the country.

An agreement was reached in 1914 between Britain and Turkey, with the acquiescence of Germany, regarding the approach to the Persian Gulf. Its central provision was that the railway should not proceed beyond Basra without an agreement with Britain and Britain waived any question of her participation in the Baghdad-Basra section of the line. It was agreed that there should be no differential rates on the railway, and in regard to the latter Britain obtained the right of appointing two directors of the railway, not for purposes of control but to guard British interests. Britain recognised Turkish suzerainty over Koweit and Turkey recognised the independence of the Sheikh of Koweit and the continuance, unimpaired, of the existing relationship between him and the British Government. The Anglo-Turkish Agreement has not yet been published but Sir Edward Grey announced in 1914 that "we get recognition by Turkey of the *status quo* in the Persian Gulf, the *status quo* as we have regarded it for years past" (House of Commons, June 29, 1914). A statement issued in Berlin on June 15 1914 stated, "The Anglo-German Agreement regarding the Baghdad Railway and Mesopotamia has been initialled in London by Sir Edward Grey and Prince Lichnowsky, the German Ambassador. A complete understanding has been reached on all questions at issue. The agreement will not come into force until after the conclusion of the negotiations with Turkey, as on some material points the assent of the Porte will be necessary. The contents of the Agreement can therefore not be divulged at present." The war has altered the whole situation. In



particular the British military authorities have built lines running northward from Basra the main one running to Kurna and Erbil, Baghdad and a branch of it reaching from Kurna to Nasiriyah, while other lines have been built beyond Baghdad.

Germany also proposed to build a line from Baghdad to Khamlin where a pass through the mountains leads into the West Persian highlands. Russia had agreed to build a railway from Khamlin via Kerman shah and Hamadan to Isfahan construction to begin within two years of the completion of the extension from Baghdad to Khamlin and then to be completed in 1 year.

Trans Persian Line

A trans Persian line to join the Russian Caucasian system with the Indian Railway is first assumed proportions of practical importance in the late winter of 1911. Both the Russian and the Indian railways are fully developed up to the points which would be the terminal of a trans Persian line and the following details carry us up to the period of the war. The Russian railway system reaches fullness at the Russo Persian border between the Elvel Sea and the Caspian Sea. A line connecting with this runs from Batum, on the east coast of the Black Sea, to Iaku on the west coast of the Caspian. Incidentally, article 59 of the Treaty of Berlin provides that Batum shall be a free port essentially commercial. The Persian Lorden Minister on February 6 1913 signed a concession to the Russian Tula Ibriz and Enzeli Isfahan Road Company giving the right to construct a railway from Tula to Iabriz (93 miles) with an extension to Isfahan Urumiah and a preferential right to build a railway from Iabriz to Kazvin. Tula and Iabriz were at that time equipped with a metalled road on which a motor omnibus service was maintained. The road was the property of the concessionaire company so that sections of it could conveniently be utilized for railway construction. The work of constructing the line was thus expedited and the line was opened early in 1915. Eight years is fixed as the time limit for the extension of the line from Iabriz to Kazvin, a further distance of 250 miles. The concession runs for a period of seventy five years. Option is reserved to the Persian Government to purchase the Tula Iabriz line after a lapse of 50 years. The Russian Government Department of Railways in June 1913 approved a concession to a Russian Syndicate for the construction of the line from a point on the railway close to Balu to Astara a point on the Caspian south western seaboard where the Russian and Persian territories meet. More than one possible starting point for the Trans Persian Railway is therefore in course of preparation.

On the Indian side, the railway system is fully developed up to Baluchistan, close to the Persian frontier. A broad gauge line running through Quetta to Nushki was constructed with the intention of its development for the benefit of trade which already runs by caravan along the 'Nushki trade route' to the Persian province of Seistan. The Russian Government favoured linking up the trans-Persian railway with the Indian railways at this point. But the suspicious saw a strategic reason for this preference. The Indian

Government found it difficult to approve the connection. The first that the line shall run either from Yezd or Haman to the seaboard. This condition is absolute. There are, then, a connection with the Indian North West Railway at or near Larshan.

The necessary financial arrangements for the preliminary work in connection with the project which came from Persia to connect the rail with Persia and India were completed in January 1912. It was then that the Russian Committee was already in possession of a nearly complete survey of more than 400 miles from Tula to Isfahan and the length of the line from there to Gavadar on the Persian Baluch Frontier is some 1200 miles. Soon after this announcement, Mr. Johns was appointed by the Government of India to survey a railway route between Karachi and Gavadar and found a good line with a gradient of 1 in 250 the steep part being 1 in 90. Twelve of the principal Persian Banks are interested in the project and the total amount of English and French capital is guaranteed, one English and one French bank even offered to furnish the whole of the English quota. The French concerns are the Banque de Paris et des Pays Bas, the Credit Foncier du Maroc, the Compagnie Nationale du Langue de Union Parisienne and Comptoir d'Arrêt.

Meetings of the 'International Branches' concerned in the scheme were held and a Society of Studies was formed. M. G. Rahder, formerly a distinguished member of the French diplomatic service was selected as President, with Sir William Garfield as British Vice President and M. Homidoff as Persian Vice President. The Society consists of a council of administration of 24 persons. The Governments of all three countries gave their approval to the enterprise and on the first representation of the British Foreign Office a formal memorandum was drawn up providing for absolute equality of British, Russian and French control in the undertaking. It was agreed that for the northern half the Russian interest should be 60 per cent, French interest 33 1/3 per cent, and British 6 2/3 per cent, and in the southern half Russian interest 6 2/3 per cent, French 33 1/3 per cent and British 60 per cent. The total interests of the parties in the whole line would thus be equal. The French and Russian proposal was that interests should be equal for the whole line. The above arrangement was made to meet British susceptibilities.

No announcement has yet been made of the settlement of further details in regard to the line. Its general route will presumably be from Astara via Fehran to Kerman or Yezd, and thence to either Bunder Abbas at the entrance of the Persian Gulf, or Chabar a point on the Makran Coast, about 100 miles west of Gavadar. As to the cost, £18,700,000 was the amount first declared by Russian experts as sufficient to cover the cost of construction and provision of rolling stock for the 1,100 miles of railway in Persian territory. English experts then believed that £15,000,000 would be sufficient. Further investigation has led competent experts on the English side to say that the capital involved must eventually total £30,000,000 at least. The line presents no great engineering difficulties, but there would

be a great variety of gradients throughout its length, the line will rise at several points to some thousands of feet above sea-level, and numerous detours will be necessary both for gradients and to serve local needs.

There have been considerable railway developments at British, Russian and Turkish end of Persia during the war.

Central Asian Lines

There remains the possibility of linking up the Russian and Indian railway systems by way of Afghanistan. But many strategic objections have been raised to the trans-Persian railway and these considerations are strengthened tenfold in regard to bringing the Russian Central Asian lines nearer Kabul. Russia has in recent years considerably increased her railway facilities in Central Asia. The line from Krasnovodsk on the East Caspian shore now extends, *via* Merv and Bokhara and Samarkhand, to Andijan which is some 350 miles north west of Kashgar, the important town of Chinese Turkestan. The great network of railways in European Russia is also now directly connected by the Orenburg line with Tashkent and a connecting line links it up with the southern railway just described. From Merv a line runs south to Kushk, on the Afghan border within a few miles of Herat. It was reported some time ago that Russia intended building another line extending the Orenburg-Tashkent connection to Termez, a point on the Oxus 50 miles or less from Balkh, which, again, is close to the important strategical point, Mazari-Sharif. It is doubtful whether in a race, Russia, starting from Termez, or Britain, starting from the Khyber could reach Kabul first. Termez, where, it was stated, Russia proposed to throw a bridge across the Oxus is the highest point at which that river is navigable from the Aral Sea. The suggestion has often seriously been made in recent years that the Russian line from Merv to Herat should be linked to the Indian line which from Quetta proceeds to the Afghan border at Chaman. The distance between the two railheads is about 520 miles.

Persian Gulf Lines

Britain's special interests in regard to Persian railways have hitherto primarily been associated with lines running inland from the Persian Gulf, to supersede the old mule routes. Special importance has for many years been attached to schemes for a railway from Mohammerah (at the opening of the Karun Valley, where the Karun River runs into the Shat el-Arab, just below Basra near the Turkish border), northwards into the rich highland country of Western Persia. Britain has long established special relations with the Karun Valley and has a large trade there. An agreement was reached between the Persian Government and the representative of a British Syndicate in February, 1913, for the construction of a railway from Mohammerah to Khoramabad, in the interior Persia offered the syndicate a two years option, during which period the route of the line was to be surveyed. The Persian Government undertook to decide on the completion of the survey, whether it would build the railway as a State line under contract with the Syndicate or whether it would grant the Syndicate a concession for the construction of the line. The Syndicate immediately

began preliminary operations. Four English engineers were sent out, and exactly two months after the agreement was announced they proceeded to Dizful, on the route of the line, for the purpose of making preliminary surveys. The Syndicate was composed of six groups, of which four are already connected with Persian commerce, *viz.*, the Anglo-Persian Oil Company, the Imperial Bank, the Euphrates and Tigris Steam Navigation Company (Messrs Lynch), and the British India Steam Navigation Company. The Syndicate was prepared to undertake much more extensive railway construction in Southern Persia. As Russia was eventually to build a line from Teheran to Khanikin, the Khoramabad line would, it was supposed, probably be linked with this line, at Hamadan or elsewhere, so that Persia would have two routes from the Gulf to the north. The latest reports stated that the survey work on the Mohammerah Khoramabad line was 'hung up' owing to the disturbed state of the Luristan tribes around Dizful. The Persian Government agreed to a slight modification of the terms of the concession to meet the situation thus created and Sir E. Grey stated in the House of Commons that 'every effort will be made to proceed with survey as soon as the situation in Luristan appears to the responsible authorities to justify such a step.' It is contemplated that the Swedish gendarmerie which has done very good work recently in other parts will devote their attention to Luristan with the object of pacifying that part of the country as they have done in some other parts. As a result of repeated Anglo-Russian applications the Swedish Government permitted General Hjalmarsson the head of the Persian gendarmerie to return to Persia in November, 1914. The war resulted in great unrest and in treachery on the part of the Swedish gendarmerie officers, as a result of German instigation, in Western Persia. The Persian Government dispensed with the services of the Swedes and the gendarmerie have been reorganised by British officers. Nothing further has been reported about progress with the Karun Valley line.

Period of Transit

It is commonly said that the Trans-Persian railway would bring India within eight days of London. The possibility was demonstrated by the performance of a party who travelled from London to Persia in 1914 and sent the following details of their journey to the *Times*. The party left London by the 8-35 p.m. train on a Saturday and arrived at Baku at 10 20 p.m. (London time, say, 7-30 p.m.) on the following Thursday, and at Enzeli, on the south-west shore of the Caspian, (reached by steamer from Baku), at 6 a.m. on the following Saturday—that is, within six and a half days from London. They travelled *via* Folkestone, Flushing, Berlin, Warsaw, Snamenska, Rostoff and Beslan, and were detained at Warsaw some ten hours and at other points a full 12 hours more, thus reducing the actual travelling to 5½ days, which was a record. There remained at the end of their journey, only the trans-Persian stage, which it is hoped to cover by the new line, so that an express service from London to Delhi ought to be easily possible within the eight days.

Foreign Consular Officers in India.

Name	Appointment	Port
Argentine Republic		
Mr. C W Rhodes	Vice Consul	Calcutta,
Austria-Hungary		
The Consul General for Netherlands, Simla, is in charge of Austro Hungarian interests during the War		
Belgium		
Mr Robert Chaldron	Consul	Bombay
Mr J Simon	Do	Calcutta
Mr James Rorie Baxter (Ag)	Do	Karachi
Mr E S Murray	Do	Aden
Mr G K. Walker	Do	Madras
Mr W Macdonald	Do	Rangoon
Mr R A Scott	Do	Akyab
Mr J Lince	Vice Consul	Calcutta
Mr R W Watson (In charge)	Do	Bombay
Bolivia		
Kumar Shyama Kumar Tagore	Consul-General	Calcutta
Brazil		
Mr Joakim D S Nahapiet	Consul	Calcutta
Dr Edward F Underwood, M A, M D, Ph D, J P	Do	Bombay
D Robertson	Consular Agent	Rangoon
Chili		
Senor Don Arturo Cabrera	Consul General	Calcutta,
Vacant	Vice Consul	Bombay
Vacant	Do	Madras
Senhor L Grommers	Do	Calcutta
Vacant	Do	Chittagong
Mr William Archibald	Do	Rangoon
China		
Chia Wan Yan	Consul	Rangoon,
Costa Rica		
Kumar Shyama Kumar Tagore ..	Consul	Calcutta
Cuba		
Mr John Zuberbuhler (Acting) on leave	Honorary Consul	Bombay
Dr Blasio Paes (In charge)	Do	Do
J Orlando Ferrer	Do	Calcutta,
Denmark		
Mr S G L Eustace	Consul General	Calcutta,
Mr A F Sells	Consul	Bombay
Mr E S Murray	Do	Aden
Mr R T Menzies	Do	Madras
Mr J F Jensen	Do	Rangoon
Vacant	Vice Consul	Karachi
Mr S G K Eustace	Do	Calcutta
Mr P T. Christensen	Do	Moulmein

आग्रहके साथ कार्यक्षेत्रमें अवतीर्ण हुए। कवि कर्णीदानने वख्तसिहसे कहा, “ कि आप आमेरके महाराजको इस भावका पत्र लिखिये कि अभयसिहने वीकानेरके आक्रमणसे आमेरके महाराजका अपमान किया है। आमेरके महाराज ही वीकानेरपतिके रक्षक स्वरूप है, इस कारण वीकानेरके आक्रमणसे अभयसिहने प्रकाशमें आमेरके महाराजकी शक्तिको अस्वीकार किया है। अभयसिहने इस समय वीकानेरको घेर लिया है, इस कारण इस सुअवसरमें आमेरपति सरलतासे जोधपुर पर आक्रमण कर सकते हैं। ”

कविकी आज्ञासे वख्तसिहने शीघ्र ही जयसिहके नाम एक पत्र भेजा। और उसी समयमें आमेरपतिकी सभाका जो श्रेष्ठ दूत रहता था उसको भी पत्रके द्वारा यह लिख भेजा कि इस समय क्या करना उचित है।

आमेरपति जयसिह बुढ़ापेमें अत्यन्त ही अफीमके भक्त हो गये थे; और इससे राजकार्यमें भी अनेक विघ्न होनेकी सभावना थी, इस बातको वह भी भली भाँतिसे जान गये थे इसीसे उन्होंने अपने राज्यमें इस आज्ञाका प्रचार किया, कि जिस समय हम अफीम सेवन करके उसके नशेमें संज्ञाहीन हों, उस समय राजनैतिक अथवा राज्यकार्यका कोई विषय भी हमारे सम्मुख उपस्थित न किया जाय। इस आज्ञाके प्रचारका कारण यह था कि वह अफीमके नशेमें उन्मत्त होकर कहीं कोई अन्याय न कर बैठे। नागौरपति वख्तसिहका पत्र आमेरराजकी सभामें आया, आमेरके समस्त सामन्तोंने एकत्रित होकर उस पत्रको पढ़कर तर्कवितर्क करनेके पीछे प्रकाश्यरूपसे यह निश्चय कर दिया, कि मारवाड़पति अभयसिह और वीकानेरपति दोनों ही स्वजाती और अपने हैं, इस कारण इस विषयमें आमेरके महाराज किसी ओर भी हस्ताक्षेप करनेकी अभिलाषा नहीं करते। सामन्तोंके ऐसा निश्चय करनेसे वख्तसिहकी आशालता एकबार ही मुझारगई। परन्तु वीकानेरके जो दूत आमेरके महाराजकी सभामें थे, वह जैसे चतुर थे उसी भाँति नीतिज्ञ भी थे। आमेरराजके शासनाविभागके प्रधानमंत्री विद्याधर उक्त दूतकी मित्रताकी जजीरमें भली भाँतिसे वैधगये थे, उसी मित्रताकी सहायतासे दूतश्रेष्ठने आमेरके महाराजके साथ साक्षात् करके कई एक बातें जवानी निवेदन करनेकी आज्ञा प्राप्त की। शीघ्र ही आमेरपतिके सम्मुख दूत आया, उसने हाथ जोड़ कर नम्रतापूर्वक कहा, “ महाराज ! इस समय वीकानेरके ऊपर महा विपत्ति उपस्थित है, हमारे प्रभु मारवाड़पतिको अधीश्वर कह कर स्वीकार नहीं करते, वह अपनेको ही अधीश्वर जानते हैं। ” उस दूतके इन कई एक वचनोंने आमेरके महाराजके हृदयमें अधिक गर्वका संचार कर दिया। दूसरे अफीमकी प्रबल शक्ति भी इस समय उनकी कुछ विशेष सहायता न कर सकी। आमेरके महाराजने दूतके निवेदनको

(१) महात्मा टाड् साहबने टीकेमें लिखा है, कि यह विद्याधर एक बंगाली ब्राह्मण थे। यह जिस भाँति अनेक शास्त्रोंके पंडित थे उसी प्रकार ज्योतिष शास्त्रमें भी विशेष विद्वान् थे। वर्तमान जयपुर नगरकी आकृति उन्हींके द्वारा निश्चय हुई थी, अर्थात् उन्हींकी सम्मतिसे जयसिंह नगर बनाया गया था।

सुनकर कलम हाथमें ले मारवाड़पतिको लिखा “हम सभी एक प्रबल परिवारके अधिकारी हैं, वीकानेरपतिको क्षमा करके वीकानेरके आक्रमणको रहित कीजिये” । जयसिंहने इन कई एक पंक्तियोंको लिखकर, एक पत्र पूर्ण अफीमका सेवन कर पत्रको बंद करके दूतके हाथमें दे दिया, चतुर दूतने विनय करके कहा, महाराज ! दो बातें और लिख दीजिये “नहीं तो मेरा नाम जयसिंह है यह स्मरण रखिये” । अफीमसेवी जयसिंहने विना ही कुछ कहे हुए दूतकी प्रार्थनाको पूरण कर दिया ।

इधरतो आशातीत सफलताकी प्राप्तिसे अत्यंत प्रसन्न हो उक्त राजदूतने वहांसे विदा होकर एक शीघ्रगामी ऊँट पर वह पत्र वाहकद्वारा अभयसिंहके डेरोमें भेज दिया । इधर वीकानेरके दूतके विदा होते ही कुछ ही समयके पीछे आमेरके अन्यतर प्रधान सामन्त अमेरराजाके सामने आ पहुँचे । जयसिंहने उसी समय उन लोगोंसे उस पत्रका सम्पूर्ण विषय वर्णन कर दिया । सामन्तोंने अत्यन्त दुःखित होकर कहा, “यह पत्र आपके सँगामें विलक्षण विराक्तिका कारण होगा । यदि कछवाह वंगके रक्षा करनेकी इच्छा है यदि प्रबल पराक्रमी अभयसिंहके क्रोधसे अमेर राज्यको रखना चाहते हो, तो इसी समय उस पत्र लेजानेवालेको लौटाये जानेकी आज्ञा दीजिये । जयसिंहने सामन्तके वचन सुन चैतन्य हो पत्र वाहकको मार्गमेंसे ही लौटानेके लिये दूतके ऊपर दूत भेजे । परन्तु पत्रवाहक अपने कार्यसाधनमें विशेष चतुर था । इस कारण जयसिंहके भेजे हुए दूत उस पत्रवाहकको न पकड़ सके ।

मध्याह्नकाल ही भोजनके समय समस्त सामन्त रसोवड़ा अर्थात् भोजनगृहमें इकट्ठे हुए, वृद्ध सामन्त दीपसिंहने अन्यान्य सामन्तोंके प्रतिनिधिस्वरूप जयसिंहसे कहा कि आपने अत्यन्त ही अन्याय और अविचारका कार्य किया है, आपके इस अविचारसे हम सभीको कष्ट भोगना होगा । ”

जिस प्रकारसे एक शीघ्रगामी ऊँटपर चढ़ाकर जयसिंहका पत्र अभयसिंहके डेरोमें भेजा गया था, उसी प्रकार यथासंभव शीघ्र समयमें उन डेरोमेंसे अभयसिंहका भेजा हुआ गर्वपूर्ण उत्तर भी आया । जयसिंहने पत्रको खोलकर सामन्तोंके सामने पढ़ा । अभयसिंहने महाक्रोधित होकर पत्रमें लिखा था “हमें आज्ञा देनेका तथा हमारे सेवकके साथ हमारे विवादमें हस्ताक्षेप करनेका आपको क्या अधिकार है ?—यदि आपका नाम जयसिंह है, तो याद रखिये कि मेरा नाम भी अभयसिंह है ।

पत्रको पढ़ चुकते ही वृद्ध सामन्त दीपसिंहने कहा “महाराज ! जो होना था वह मैंने आपके श्रोत्रणोंमें पहले ही निवेदन कर दिया था । जो होना था वह होगया है, परन्तु इस समय अब और कोई उपाय नहीं है, शीघ्र ही अपने मित्रोंको इकट्ठा होनेकी आज्ञा दीजिये” । प्रधान सामन्तोंके यह वचन सुनते ही अन्यान्य सामन्तोंने एक स्वरसे आमेरराजाके सम्मानकी रक्षाके लिये अभयसिंहको तलवारसे

(१) वैवाहिक सम्बन्ध बधनका नाम सग्गा है । यही सगाई कहाती है ।

प्रत्युत्तर देनेके लिये अपनी स्थानोंमें सामन्तोंके पास । अति, भाले हाथमें लेंनेके सहायता प्राप्तिकी आशामें जयपुरकी राजपूतोंके आकर उसके नीचे उड़ता । गाहपुराके सिसोदियाग, बहुत थोड़े समयमें ही उन गतिके लोप होनेके समयमें आत्मविग्रहानलके प्रज्वलित हो जयसिंहकी अपनी प्रभुताका नि करनेके लिये तुल्य ही अनेक आदि वाजोंके शत्रुसे युद्धों मारवाड़की सीमामें स्थित निभय हो अभयसिंहके अनेक

महाराज जयसिंहको उन न देखनीपड़ी । आमेरके अभयसिंह क्रोधित हुए आचरणसे इस युद्धको दूना होगया । वह इस पर अधिकार कर सकते हैं वह अत्यन्त ही व्यथित जयसिंहका आक्रमण रोकने और शीघ्रतासे कछवाह सेनाकी ओर जो नागौरपति रतसिंह और पापके पड़यंत्रसे इस समय इस महा असंभव पड़यंत्रसे इस प्रकारका भयंकर भाग्यमें जो इस प्रकार फालसा भी नहीं किया था । केवल प्रियम अनवन उपस्थित करनेके विग्रहानल, तथा जातीय यो । वह जिन पड़यंत्रसे कि यदि यह पड़यंत्र प्रकाशित

प्रत्युत्तर देनेके लिये अपनी सम्मति प्रगट की। शीघ्र ही आमेरराजके द्वारा अनेक स्थानोमे सामन्तोके पास सेनासहित आनेके लिये दूत भेजे गये—प्रत्येक कछवाहोको असि, भाले हाथमे लेनेके लिये आज्ञा दी गई, तथा प्रतिवासी राजाओकी सहायता प्राप्तिकी आशासे दूत भी भेजे गये। तुरन्त ही राजधानीके बाहर पंचरंगी जयपुरकी राजपताकाके उड़ते ही चींटियोंकी श्रेणीके समान समस्त कछवाहोका दल आकर उसके नीचे इकट्ठा होने लगा। वूंदीराजके हाड़ा सैन्यगण, करौलीके यादो, ग्राहपुराके सिसोदियागण, खीचीगण तथा जाटगण आकर आमेरपतिके साथ मिले। बहुत थोड़े समयमे ही उस राजधानीके बाहर एक लाख सेना इकट्ठी होगई। यवन शासन शक्तिके लोप होनेके समयमे उन पितृहन्ता वस्तसिहकी पापकल्पनाके दोषसे इस प्रबल आत्मविग्रहानलके प्रज्वलित होनेके पूर्ण लक्षण प्रकाशित होने लगे। आमेरके महाराज जयसिहभी अपनी प्रभुताका विस्तार कर अभयसिहको वदला देकर वीकानेरपतिका उद्धार करनेके लिये तुरन्त ही अपनी सेनाके साथ मारवाड़की ओर चले। नगारे भेरी आदि वाजोके शब्दसे पृथ्वीको कंपायमान करती हुई वह सम्पूर्ण सेना शीघ्र ही मारवाड़की सीमामे स्थित गगवाना नामक ग्राममे आ पहुँची, और अपने डेरे डाल कर निर्भय हो अभयसिहके आनेकी बाट देखने लगी।

महाराज जयसिहको उस प्रबल वाहिनी सेनाके साथमे बहुत दिनोतक वाट न देखनीपड़ी। आमेरके महाराज सेनासहित युद्ध करनेको आये है, यह सुनते ही अभयसिह क्रोधित हुए सिहके समान उन्मत्त होगये। जयसिहने अन्यायके आचरणसे इस युद्धकी तैयारी की है, इससे अभयसिहका क्रोध और भी दूना होगया। वह इस समय कई दिनकी अपेक्षा करके सरलतासे वीकानेर पर अधिकार कर सकते है, परन्तु जयसिहकी युद्धयात्राका समाचार पाकर वह अत्यन्त ही व्यथित हृदयसे वीकानेरके अवरोधको छोड़कर संहारमूर्तिसे जयसिहका आक्रमण रोकने और अपने “अभय” नामको प्रामाणित करनेके निमित्त शीघ्रतासे कछवाह सेनाकी ओरको चले।

जो नागौरपति वस्तसिह इस महा अनिष्टका कारण था, जो निज अवलम्बित नीति और पापके पड़यंत्रसे इस विषमय फलको उत्पन्न करनेके लिये उद्यत था, वही वस्तसिह इस समय इस महा असंभव व्यापार देखकर अत्यन्त भयभीत होगया। उसके पड़यंत्रसे इस प्रकारका भयंकर कांड उपस्थित होगा, उसकी मातृभूमि और स्वजातिके भाग्यमे जो इस प्रकार कालरात्रि उपस्थित करेगा—इस बातका विचार उसने स्वप्नमे भी नहीं किया था। केवल उसने अपने भाई अभयसिहके साथ विदेशी राजाओकी विषम अनवन उपस्थित करनेकी अभिलाषा की थी, परन्तु इस प्रकारके महा आत्म विग्रहानल, तथा जातीय महासमर उपस्थित होनेकी उसे किंचित् भी आशा नहीं थी। वह जिम्मे पड़यंत्रसे मारवाड़के भाग्यमे इस कालरात्रिकी भयंकर भ्रुकुटी देखनेलगे कि यदि यह पड़यंत्र प्रकाशित होजायगा तो कैसा होगा, इस भयसे भी वह इतना

भयभीत नहीं हुआ था, पर जब उसने सोचा कि आमेरपतिकी प्रबल सेना उनके अभयसिंहपर आक्रमण करके मारवाड़को विध्वंस करदेगी, तब उसकी जन्मभूमि और स्वजातिके भाग्यमें घोर कलंकका टीका लगेगा, इस भय और दुःखसे अनुनापित हो वह अत्यन्त ही अधीर होगया, वस्तुसिंह समझगया था कि उपस्थित जातीय विषम युद्धमें उसका उद्देश पूर्ण होना तो दूर रहा वरन् विशेष अनिष्ट होनेकी सम्भावना है। इसलिये वह शीघ्र ही नागौरसे अपने अग्रज और अपने अधीश्वर प्रभु अभयसिंहके निकट जाकर विनयपूर्वक यह वचन बोला, “आपने वीकानेरको जिस भावसे घेरलिया है उसी भावसे घेरे रहिये, सेनाके वहांसे लानेकी कुछ भी आवश्यकता नहीं है, मैं अकेला ही नागौरके सामन्तोंके साथ रणक्षेत्रमें जाकर भगतियाके पराजयकर भगवान्के अनुग्रहसे उनको उचित शिक्षा दूंगा।” अनुज वस्तुसिंहने पापकी आज्ञाके वशीभूत होकर जिस पड़्यंत्रजालके विस्तारसे इस जातीय युद्धका सूत्रपात किया था उसने उसी अपराधसे उचित दंड पाया। अभयसिंहके हृदयमें इस भावका विशेष उदय हुआ, इस कारण वे वस्तुसिंहको आमेरके महाराजके साथ युद्धकी आज्ञा देकर आन्तरिक घृणाके साथ उस गुप्त पड़्यन्त्रके लिये विशेष भर्त्सना करके भी वह शान्त न हुए।

राठौरोके इतिहाससे जानाजाता है कि “नागौरके वीर सामन्तोंके इकट्ठा होते ही शीघ्रतासे नगाड़े बजने लगे। नागौरपति वस्तुसिंह नागौरसे दिल्लीको जानेवाले तोरण द्वारपर खड़े होगये। अफीम, गरवत, और कुंकुम जलसे पूर्ण दो बड़े पीतलके पात्र एकओर रखकर सामन्तोंकी सेनाको आनेके वाट देखनेलगे। एक २ सामन्त जिस प्रकारसे प्रवेश करनेलगे, वस्तुसिंह जैसे ही उन्हें एक पात्रमें अफीमका शरवत देनेलो और दहिने हाथसे कुंकुमका जल लेकर उनके वक्षस्थल पर छिड़कने लगे। वस्तुसिंहने इस प्रकारसे आठ हजार राजपूनोंकी सेना अपने अधिकारमें कर ली। वह सभी उनके साथ यह प्रतिज्ञा करके आये थे कि या तो युद्धमें प्राण देगे या विजय ही होजायगी। उनमें जो असीम साहसी वीर थे उनको निकाल लेनेका विचार लिया गया। समस्त इकट्ठी हुई राजपूत सेनाको नागौरके बाहर एक बड़े भारी बाजरेके खेतके निकट लेजाकर वहां सबको कुछ कालके लिये खड़े होनेकी आज्ञा देकर वस्तुसिंहने ऊँचे स्वरसे कहा “आप सब लोगोंने हमारे साथ जय पराजयके अंशभागी होनेमें जो लोग तयार हो केवल वही हमारे साथ चलै, यदि आपमेंसे कोई भी वहांसे लौटनेकी इच्छा करता हो तो हम ईश्वरका नाम लेकर आज्ञा देते हैं कि वह इस स्थानसे चलाजाय। कुड़ी समयमें वीरश्रेष्ठ वस्तुसिंहने उस बाजरेके खेतमें घोड़ा चलाया। खेतमें होकर जानेका यह अभिप्राय था, कि जो चलेजानेकी इच्छा करते हैं वे विना किसीके देखेभाँखे खेतके बीचमें होकर चुपचाप जासकते हैं। वस्तुसिंहने खेतमें जाकर देखा कि अठहजार

(१) साधू संन्यासीको भगतिया कहते हैं। जयसिंह अत्यन्त धार्मिक और साधु थे। इसीसे वस्तुसिंहने उनको भगतिया कहा।

सेनामेंसे पांच हजारमें अधि भागई है।”

हाथ। राठौरजाति

प्रत्येक इतिहासके एक २५५

समान असीम साहसी वीर

बंगालके भारतके प्रत्येक २५

असीम साहसमें भरकर २५

हम देखते हैं कि फलामके २५

गोरे ओर २१०० सिपाही २५

अश्वारोही सेनाका परान्त २५

किया था। अंतमें आत्मत्या २५

तथा असीम साहसी पूर्ण २५

करते हैं, जो न्यायकी पूर्ण २५

किं द्वाइवका वह साहसके २५

शठता और धर्मनैतिक भाव २५

पशुराज सिंहके चित्रके २५

महाबली जीव होकरभी उस २५

किन्तु उस पशुराजको यदि २५

सम्मानकी रक्षा होसकता है २५

सिंहके चित्रको अंकित २५

सत्य और न्यायकी तुलना २५

भारतमें आकर केवल असत्य २५

अंकित किया है। उस न्यायके २५

दिरसाई देती है कि राठौरवीर २५

अधीनमें स्थित एकलास सेनाके २५

समान प्रवचना, शठता, धर्मनै २५

नहीं करती नहीं। वह केवल २५

वीरता और विक्रमके बलसे, २५

सेनाके साथ उस एक लाखसे २५

अंग्रेजोंकी कृपासे अंग्रेजी २५

ग्यारवाल्डी, क्रमबेल, नेपो २५

मुनकर मिसर, ग्रीस, रोम, २५

ग्रीष्मा और आजकलके २५

महावीरोंकी असीम वीरता २५

सेनामेसे पांच हजारसे अधिक सेना उनके साथ चलनेको तैयार है और जेप सब भागगई है।”

हाय ! राठौरजातिका कैसा अतुलनीय साहस है कि समस्त जगत्के प्रत्येक जातिके प्रत्येक इतिहासके एक २ पत्रको देखनेसे जीवन मरण, तथा रणमें भयहीन वस्त्रसिहकी समान असीम साहसी वीर एक भी देखनेमें नहीं आया । अंग्रेजोंके लिखेहुए बंगालके भारतके प्रत्येक इतिहासको हमने देखा है । संख्याबद्ध अंग्रेजोंकी सेनाने असीम साहसमें भरकर दशगुणा अधिक शत्रुओंकी सेनाको परास्त किया है । हम देखते हैं कि पलासीके उस चिरस्मरणीय युद्धक्षेत्रमें कर्नल क्लाइवने प्रायः एक हजार गोरे और २१०० सिपाही सेनाके साथ अभागे नवाबकी ३५००० पैदल और १५००० अश्वारोही सेनाको परास्त करके भारतवर्षमें लोहमय ब्रिटिश शासनदंड प्रचलित किया था । अतमें आत्महत्याकारी बंगविजेता क्लाइव समस्त जगत्में अतुल वीर तथा असीम साहसी पूजित हुए, परन्तु जो सत्यके सन्मानके रखनेकी अभिलाषा करते हैं, जो न्यायकी पूजा करनेमें आगे बढ़े हैं वे लोग अवश्य ही जानजाँयगे कि क्लाइवका वह साहस, वह विक्रम, वह वीरत्व किस प्रकारकी प्रवंचना, प्रतारणा, तथा शठता और धर्मनीतिके साथ संश्रवशून्य, राजनीतिके ऊपर निर्भर था । मनुष्य पशुराज सिंहके चित्रको अंकित करते हैं, इस कारण सिंह जगत्में सबकी अपेक्षा महाबली जीव होकरभी उस चित्रमें मनुष्यके निकट परास्तरूपसे चित्रित हुआ है । किन्तु उस पशुराजको यदि वह चित्र अंकित करने दियाजाय तो न्याय तथा सत्यके सम्मानकी रक्षा होसकती है । बंगालके भारतके अंग्रेज इतिहास लेखकगण उस सिंहके चित्रको अंकित करनेवाले मनुष्यकी समान आलेख्यको चित्रित करगये हैं । सत्य और न्यायकी तुलना वाइविलके साथ टैम्स नदीके बीचमें डालकर उन्होंने भारतमें आकर केवल असत्य और अन्यायके मलीन अंगारोंसे उस इतिहासके चित्रको अंकित किया है । इस स्थानकी समान और कहां सत्यकी प्रज्ज्वलित हुई दीपकशिखा दिखाई देती है कि राठौरवीर वस्त्रसिंह कुछएक पाँच हजार सेनाके साथ उस आमेरपतिके अधीनमें स्थित एकलाख सेनाके संग युद्ध करनेके लिये चले । क्या वस्त्रसिंह भी क्लाइवकी समान प्रवंचना, शठता, धर्मनीति शून्य राजनीतिकी सहायतासे रणक्षेत्रमें आगे बढ़े थे ? नहीं कभी नहीं । वह केवल एक मात्र आर्यरक्तके प्रबल तेजबलसे, जातीय गर्व दर्प वीरता और विक्रमके बलसे, स्वजातीय स्वभाव सुलभ अतुलनीयसाहसके बलसे मुट्ठीभर सेनाके साथ उस एक लाखसे भी अधिक शत्रु सेनाके संहारमें तत्परहुए थे । आजकल अंग्रेजोंकी कृपासे अंग्रेजी भाषाके प्रसादसे देशीय कृतविद्य युवकगण म्याटसिनि, ग्यारिवाल्डी, क्रमेवल, नेपोलियन, वाल्टन इत्यादि विलायतके महारथियोंके नाम सुनकर मिसर, ग्रीस, रोम, कार्थेज, ट्रेय, फ्रान्स, इंग्लैन्ड, स्पेन, डेनमार्क, जर्मनी आदि और आजकलके अमरीका इत्यादि पाश्चात्य और नवीन जगत्के इतिहासमें महावीरोंकी असीम वीरता पढ़कर विचार करलेते हैं कि उनकी समान वीर संसारमें

दूसरा उत्पन्न नहीं हुआ, उनका और भी विचार है कि भारतके रावण राम, भीम, दुर्योधन, कर्ण, भीष्म इत्यादि कवि कल्पित वीर है, परन्तु हम उनसे कहसकते हैं कि अठारहवीं शताब्दीके सामान्य मारवाड राज्यके इन वस्तुसिंहकी समान असीम साहसी वीर विलायत और नवीन जगत्में कहीं भी दिखाई नहीं देते ? एकलाख शत्रुओंकी सेनाके मुखमें थोड़ी पाँचहजार सेना लेकर कौन विलायतका वीर साहसमें भरकर पतित हुआ था ? वह एकलाख सेनाके विरुद्ध पाँचहजार सेनाके साथ प्राणोंके भयसे अपनी रक्षा करसकता है, परन्तु आक्रमण करनेका साहस उसको नहीं होसकता । चाहै वस्तुसिंह पितृवातकहो । चाहै भाईके विरुद्ध पड़्यत्रकारी हो । परन्तु जगत्के वीर इतिहासमें वह एक अतुल साहसी सराहनीय वीर थे ।

राठौर इतिहास लेखकोंने पीछे लिखा है कि आमरेश्वर जयसिंह गगर्वाणा नामक स्थानपर उस प्रबल सेनाके साथ शत्रुओंके आनेकी बात देखरहेथे । वस्तुसिंहको आता हुआ देखकर आमेरकी सेना आगे बढ़ी । कुछ ही समयमें वस्तुसिंहने शत्रु दलपर आक्रमण करनेकी आज्ञा दी, तुरन्त ही मानो घनघोर मेघकी समान वह विक्रमी राठौरोंकी सेना तलवार भाले हाथमें लेकर आमेर महाराजकी अगणित सेनाके ऊपर छूटे और वे शत्रुओंपर आक्रमण करते २ प्रत्येक सेनाका संहार करते हुए अपने भयंकर गर्जनसे रणभूमिको कंपाथमान करते हुए रुधिरकी नदीसे संग्रामस्थलको प्लावित करते व्यूहको भेदन करनेलगे । वस्तुसिंहने उस सहारमूर्तिसे शत्रुओंकी सेनाका नाश करतेहुए व्यूहके प्रत्येक प्रान्तको छिन्नभिन्न करके एकवार ही पीछा फिरकर देखा कि उस पाँचहजारसे अधिक सेनामें केवल अब साठ जने ही जीवित रहे हैं । शेष सभी उस युद्धक्षेत्रमें जीवन देकर वीर नामका पारिचय देगये हैं । इसी समय नागौरके समस्त सामन्तोंमें सबसे श्रेष्ठ सामन्त गजसिंह पुरापतिने वस्तुसिंहसे कहा, महाराज ! पिछले भागमें गहनवन होरहा है, चलिये वहाँका आश्रय लीजिये । असीम साहसी वस्तुसिंहने कहा, “क्यों ?—सम्मुख यह कौन सा मार्ग है ? हम जिस मार्गसे आये हैं, उस मार्ग होकर नहीं जायेंगे ? दूरसे ही सामने आमेरपतिकी पचरंगी राजपताकाको उड़ती हुई देखकर वस्तुसिंह जानगये कि आमेरपति स्वयं ही इस स्थानपर विराजमान है, उन्होंने उसी समय उस वची हुई साठ जनोकी सेनाके साथ उन आमेरराजके डेरोपर आक्रमण करनेकी आज्ञा दी और आपने भी रुधिरसे भीगे हुए शरीरसे अपने घोड़ेको कालान्तक कालमूर्तिसे उसी ओरको चलादिया । वस्तुसिंहको आता हुआ देखकर कुन्तानी सम्प्रदायके वासवों सामंत दीपसिंहने महा विपत्ति देखकर उसी मुहूर्त्तमें आमेरपतिको रणक्षेत्र छोड़नेकी सम्मति दी । आमेरराज जयसिंह भी वस्तुसिंहको आताहुआ देखकर कुछ देरतक इधर उधर करके अंतमें सामंतोंके मतसे वस्तुसिंहके आक्रमणको रोकनेके लिये रणभूमिको छोड़कर अपने मस्तकपर कलंकका टीका लगाकर भागगये । पीठ दिखाते ही युद्धमें सब प्रकारसे पराजय और कलंक लगा विचारकर उन्होंने कुछ ही समयमें वाम

और उत्तरकी ओर ३०
जयसिंहने कहा ‘सत्रह
युद्धमें भी तलवारके
जयसिंहने समस्त जीव
जो परमज्ञानी
महाराज जयसिंहने आज
नामको कलंकित किया ।
प्रत्यक्ष प्रमाण दियागये ।
राठौर कविकों
पाठकाको भलोभातिमें
अतुल वीराभिनय किया
अद्वितीय प्रत्यक्ष प्रमाण
किसी जातिमें भी जन
भारतभूमिमें जिस
भूमिको इस प्रकारका वीर
विचारसकते हैं कि वस्तुसिंह
परन्तु उनकी उस प्राणिको
सहकारी कठनाई कविकों
करगई है, यहां उद्धृत करतेहैं
वस्तुसिंहका वह प्रान्त
भयंकर जयशब्द, वह काल
देखकर आमेरके महाराज ज
रक्षकों लिये गुरुपक्षके
है, “यह क्या कालोंके उस
हनुमानजोके युद्धका चीत्
ध्वनि है ? नहीं यह तो
संहारमूर्तिको देखकर कविकों
यह प्रचंड सूर्यकी विदग्ध
नहीं यह तो त्रिनेत्रके मधु
अग्निकी समान वस्तुसिंहकी
सामर्थ्य थी कि जो उसको
निकलेहुए प्रमाणको पदकर
वीरश्रेष्ठ वस्तुसिंहका यह वीर
मेही वीरथे और साथमें यह

और उत्तरकी ओर कुण्डला नामक ग्राममें आकर आश्रय लिया। भागनेके समय जयसिंहने कहा 'सत्रह युद्ध किये थे। परन्तु आजके युद्धकी समान किसी युद्धमें भी तलवारके बलसे किसी पक्षको जय प्राप्त करतेहुए नहीं देखा।' महाराज जयसिंहने समस्त जीवनमें अतुल गौरव और असीम यशको संग्रह किया था। जो परमज्ञानी गाढ़पंडित तथा भारतमें एक प्रबल प्रतापान्वित राजा थे, उन्ही महाराज जयसिंहने आज साठ राठौरोकी सेनाके भयसे रणक्षेत्रको छोड़कर अपने नामको कलंकित किया। 'एक राठौर दस कछवाहोकी समान है' वह इस प्रवादवाक्यका प्रत्यक्ष प्रमाण दिखागये।

राठौर कविकी लेखनीने इन सब सत्यवृत्तान्तोंको वर्णन किया है सो हमारे पाठकोंको भलोभाँतिसे विदित होगा। वीरश्रेष्ठ वख्तसिंहने इस युद्धमें किस प्रकारका अतुल वीराभिनय किया और राठौरजातिके बाहुबल तथा विक्रम और साहसका कैसा अद्वितीय प्रत्यक्ष प्रमाण दिखाया। वख्तसिंहकी समान असीम साहसी वीरनेता संसारमें किसी जातिमें भी उत्पन्न नहीं हुआ ? वख्त और अभयसिंहको उत्पन्न करके भारतभूमिने जिस प्रकारसे यथार्थ जननीनामको सार्थक किया है और किसी भूमिको इस प्रकारकी वीरजननी नामको सार्थक करते हुए नहीं देखा ? कोई २ यह विचारसकते हैं कि वख्तसिंहके बल विक्रमको हमने अत्युक्तिसे अनुरंजित किया है, परन्तु उनकी उस भ्रान्तिको दूरकरनेके लिये हम उन वख्तसिंहके विपक्षी आमेरपतिके सहकारी कछवाहे कविकी लेखनीको, जो इस युद्धमें वख्तसिंहके बल विक्रमकी ऊँची प्रशंसा करगई है, यहां उद्धृत करदेते हैं।

वख्तसिंहका वह प्रशंसीय वीरत्व, वह दुर्द्धर्ष साहस, वह संहारमूर्ति, वह भयंकर जयशब्द, वह कालान्तक कालकी समान सैनाका महार और वह निर्भयता देखकर आमेरके महाराज जयसिंहके कवि एकवारही मोहित होकर सत्यके सन्मानकी रक्षाके लिये शत्रुपक्षके नेता वख्तसिंहकी वीरताका कवितामें कीर्तन करगये हैं, "यह क्या कालीके उस श्रवणभैरव युद्धका स्वर है ? नहीं यह तो वीर श्रेष्ठ हनूमानजीके युद्धका चीत्कार है ? या यह अनन्तकी अनन्तमुखसे निकलीहुई ध्वनि है ? नहीं यह तो कपिलेश्वरके रुद्रका स्वर है ?" वख्तसिंहकी उस संहारमूर्तिको देखकर कविने लिखा है, "यह वीर क्या नृसिंहका अवतार है ? नहीं यह प्रचंड सूर्यकी विदग्धकारी किरण है ?—नहीं डाकिनीकी वह क्रोधदृष्टि है ? नहीं यह तो त्रिनेत्रके मध्यनयनसे निकलीहुई अग्निकी राशि है ? प्रलयकालकी भयंकर अग्निकी समान वख्तसिंहकी तलवारसे जो अग्निकी राशि निकली थी, ऐसी किसमें सामर्थ्य थी कि जो उसको सहन करसकता ?" शत्रुओंके ओरके कविकी लेखनीसे निकलेहुए प्रमाणको पढ़कर पाठक अवश्य ही इस बातको स्वीकार करसकते हैं कि वीरश्रेष्ठ वख्तसिंहका यह वीरताका वृत्तांत अन्य प्रकारसे नहीं लिखा है, अर्थात् वह यथार्थमें ऐसे ही वीर थे और साथमें यह भी मानना होगा कि वख्तसिंहने उस झाड़वकी समान जय

प्राप्त नहीं की थी इन्होंने प्रतारणा, प्रवंचना शठता और पड्यंत्र जालका विस्तारकर धर्मनीतिके साथ संस्कारशून्य राजनीतिकी सहायतासे जय प्राप्त नहीं की, एकमात्र अपने बाहुबलसे तथा असीम साहससे जयलक्ष्मीका आलिंगन प्राप्त किया था। अंग्रेज इतिहासवेत्तागण जिस प्रकार पलासोके युद्धमें झाड़वकी उस जय प्राप्तिकी ऊँची प्रशंसा करके आकाशको विदीर्ण करगये हैं राठौरकवि वा शत्रुपक्षके कविने उस भावसे वस्तुसिंहकी जयप्राप्तिको कीर्तन नहीं किया, पाठक इसको अवश्य ही स्वीकार करेंगे।

इस समय वीरनेताओका ही अनुसरण करना होगा। वस्तुसिंहने डरकर भागी हुई शत्रुओकी सेनाके ऊपर तीसरीवार वार करनेका उद्योग किया, पर राठौरकवि कर्णादानने उनको मना करदिया। जो दृढ़प्रतिज्ञ महाविक्रमी सेना वस्तुसिंहके साथ उस महा युद्धमें लिप्त हुई थी, कवि कर्णादान भी उसमेंसे एक थे, उन कविकी तलवारने भी शत्रुपक्षकी अनेक सेनाका प्राणनाश किया था। कवि कर्णादानके निषेध करते ही उनकी शीघ्र ही अनिच्छा होगई। जयपुरपति जयसिंह अपनी सेनाके साथ चलेगये। वस्तुसिंह उस समय जानगये कि हमारी राजपूतसेनामेंसे कितनी सेनाने अपने प्राण दिये हैं। इसस्थानपर महात्मा टाड साहब लिखगये हैं, “इसके कुछी समय पीछे कैसा विचित्र दृश्य दृष्टि आनेलगा। जो मनुष्य कई मुहूर्त्तोंके पहले रणभूमिके प्रत्येक प्रान्तमें मृत्युकी भयंकर मूर्ति देखकर भी भयभीत नहीं हुआ था, वह इस समय केवल अपने सेवकोंके मारेजानेसे बालककी समान रुदन करनेलगा। उन कुटुम्बी जनोके तथा सामन्त वीरोके वियोग होनेसे उसके हृदयपर भयंकर आघात लगा। उस भावने मनके दुःखसे जैसी कातरता दिखाई थी, इसका विचार वस्तुसिंहको स्वप्नमें भी नहीं था। इस भयंकर युद्धमें भाई अभयसिंह उनकी सहायता करनेमें एक बार ही असममत होगये थे। वस्तुसिंहने विचारा कि मारवाड़के विध्वंस होनेका उपाय होरहा है, इस कारण वह इस दुः से उस महावीरत्वको प्रकाशकर, अगणित शत्रुओकी सेनाका नाश कर तथा विजय पानेके पीछे उन लागोंसे परिपूर्ण युद्धभूमिमें बैठकर शोक करनेलगे”। कुछी समयके उपरान्त भाई अभयसिंहने सेना सहित इनके पास आकर प्रीतिपूर्ण वचनोसे भाई वस्तुसिंहको संतुष्ट किया। “आजके इस महायुद्धमें तुमने अकेलेने ही विजय प्राप्त की है, इस समय आपकी सहायता करनेके लिये मैं न आसका।” वीरनेता वस्तुसिंहने भाईके वचनोसे प्रसन्नहो उसी समय यह प्रतिज्ञा करी कि “भागेहुए जयपुरके महाराजको मैं आमेरके किलेमेंसे बाल पकड़कर लेआऊंगा।” वस्तुसिंह कैसे तेजस्वी और साहसी वीर थे, उनकी यह शोकोक्तिभी वीरताका विलक्षण प्रमाण दिखाती है।

आमेरपति जयसिंहने अफीमके उस विषमय फलसे उत्पन्न हुए मत्तताके वश होकर अभयसिंहको जो पत्र लिखा था, यद्यपि उसी पत्रके फलस्वरूपमें युद्धभूमिमें उन्हेने घोर कलंक सचय करालिया था, परन्तु उनका एक उद्देश्य यह भी था कि वह बीकानेरके महाराजका उस महाविपत्तिसे उद्धार करले। ऐसा करनेसे वह अभिप्राय

इस समय पूर्ण होजायगा साथ मारवाड़पतिकी भी अभिप्रायको पूर्ण करालिया उद्धार किया। बीचमें दोनों राजाओको

हमारे पाठकों

जिस समय युद्ध

गुरु, पुरोहित, कवि, भाट

उम विग्रहों समय मूर्तिक

युद्धमें वस्तुसिंह भी दर्मा

होता है कि युद्धके समय

करली। जयसिंह उम

मूर्तिको वती धूमनाम

उस देवीकी मूर्तका व

वस्तुसिंहके पास भेज

है, कैसी प्रीतिशाय

तीनों राजाओंमें

करनेके लिये भेवा

वैवाहिक सम्बन्ध

महलमें फिर जयसिंह

प्याला हाथमें लेकर उम

भरकर वे फिर परस्पर

दृश्य कैसा कमनीय है, कि

हुआ है, सभी समान

सभीने एक हृदय होकर

कैसा गौरव बढ़ा। हा

इस अनन्त स्मरणमें

राठौरोंके इतिहासमें

जीवनमें स्मरण करने योग्य

मित्रता होजानेके पीछे

१७५० ईसवी में, अभय

लिखगये हैं, “कि अभय

अधिक आलस्यके वशीभूत

अभयसिंहके स्वभावके

इस समय पूर्ण होजायगा पर मेवाड़के महाराजाने मध्यस्थ होकर जयपुरके महाराजके साथ मारवाड़पतिकी मित्रता करादी । अभयसिंहने वस्तुसिंहके बाहुबलसे अपने अभिप्रायको पूर्ण करलिया । और जयसिंहने युद्धमे परास्त होकर वीकानेरके महाराजका उद्धार किया । बीचमे मेवाड़के महाराजने आकर उन विवाद करबेवाले स्वजातिके दोनों राजाओंको मित्रताकी शृङ्खलामे बाँधदिया ।

हमारे पाठकोने इस विस्तृत इतिहासके अनेक स्थानोंमे पढ़ाहोगा कि राजपूत जिम समय युद्ध करनेके लिये बाहर जाते थे, उस समय केवल सेनाही नहीं वरन् गुरु, पुरोहित, कवि, भाट, चारण और कुलदेवताको भी अपने साथ ले जाते थे । उम विग्रहके समय मूर्तिका दर्शन करके राजपूतवीर निर्भयहो युद्ध करते थे । इस युद्धमे वस्तुसिंह भी इसी भाँति अपनी कुलदेवीकी मूर्ति साथ लेगये थे । ऐसा विदित होता है कि युद्धके समय जयसिंहने वस्तुसिंहकी कुलदेवीकी मूर्ति भी अपने हस्तगत करली । जयसिंह उस कलककारी युद्धमे एकमात्र जयके चिह्नस्वरूप उस देवीकी मूर्तिको बड़ी धूमधामके साथ जैपुरमे ले आये । पीछे एक देवताकी मूर्तिके साथ उस देवीकी मूर्तिका बड़ी धूमधामसे विवाह करके उन दोनों मूर्तियोंको फिर वस्तुसिंहके पास भेजदिया । 'हा ! राजपूत वीरोंके हृदयका कैसा हृदयहारी व्यवहार है, कैसी प्रीतिदायक सौजन्यता है, इस युद्धके पीछे मेवाड़, मारवाड़ और आमेरके तीनों राजाओंमे मित्रतामूलक संधिवंधनके समाप्त होजानेके पीछे उस मित्रताको स्थाई करनेके लिये मेवाड़ राजकुटुम्बके साथ मारवाड़ और आमेरराजके परिवारमे वैवाहिक सम्बन्ध स्थापित होगया । उस विवाहकी सभामे उन मेवाड़पतिके महलमे फिर जयसिंह, अभयसिंह, और वस्तुसिंहने एकसाथ मिलकर मनुहारका प्याला हाथमे लेकर उस शत्रुताको विस्मृतिके जलमे डालदिया और जातीय ममतामे भंरकर वे फिर परस्पर आलिंगन करके एकताका साधन करने लगे । ओहो ! यह दृश्य कैसा कमनीय है, कि स्वर्गीयभावसे पूर्ण सभीकी नाड़ी २ मे आर्यरक्त प्रवाहित हुआ है, सभी समानवर्मके अवलम्बन करनेवाले है, सभी महावीर है, इस कारण सभीने एक हृदय होकर वीरके विस्मरणमे इस एकताकी पूजा की, इससे आर्यसंतानका कैसा गौरव बढ़ा' । हा भारतवासी गण ! तुम कब इस प्रकार हृदयसे हृदय मिलाकर इस अनन्त ममज्ञानमे इस प्रकारसे एकताकी पूजा करनी सीखोगे ?

राठौरोके इतिहाससे जानाजाता है कि उपरोक्त युद्ध ही मारवाड़पतिके शेष जीवनमे स्मरण करने योग्य घटना हुई । मेवाड़, आमेर, और मारवाड़ इन तीनों राज्योंमे मित्रता होजानेके पीछे अभयसिंहने फिर कोई युद्ध नहीं किया । संवत् १८०६-१७५० ईसवी मे, अभयसिंहने जोधपुरमे प्राण त्याग किये । महात्मा टाड् साहब लिखगये हैं, "कि अभयसिंह उग्र तेजस्वी थे, यद्यपि ऐसा कहा जासकता है, परन्तु अधिक आलस्यके वशीभूत होजानेसे उनकी संपूर्ण उग्रता एक भाँतिसे क्षीण होगई थी । अभयसिंहके स्वभावके सम्बन्धमे अनेक प्रकारके प्रवाद प्रचलित है । राठौरोके

(१९६)

❀ राजस्थान इतिहास । ❀

[दूसरा-

भाग २.]

❀ ५५

इतिहाससे जानाजाता है कि जब मारवाड़पति अजितसिंह चौहानीका विवाह करनेके लिये गये थे उस समय उन्होंने रास्तेमें एक सिंहको तो सोताहुआ और एकको जागतेहुए देखा। वह देखकर ज्योतिपीने कहा कि इन चौहानी रानीके गर्भसे महाराजके औरससे दो पुत्र उत्पन्न होंगे, उनमेंसे एक तो आलसी और एक महावीर होगा। यदि ज्योतिपी महाराज यह भी कहदेते कि दोनों पुत्र पिताके रुधिरसे हाथोंको कलंकित करेंगे तो वह अवश्य ही मारवाड़का उद्धार करसकते, उन अजितकी हत्यासे ही मारवाड़का विध्वंस होना प्रारंभ हुआ था।”

महात्मा टाड् साहवकी इस युक्तिको समर्थन करके इतना तो हम अवश्य ही कहेंगे कि कर्नल टाड् साहवकी उक्तिके मतसे अभयसिंह सर्वथा आलसी नहीं थे। युवा अवस्थाके आते ही अभयसिंहने अपने पिताकी समान बराबर युद्धोंमें जैसा बल विक्रम दिखाया था, इससे उनके आलसी होनेका कोई लक्षण नहीं पायाजाता। अभयसिंहकी तेजस्विता वीरता, विक्रम और इनके साहसका पूर्ण परिचय बराबर कई युद्धोंमें प्रकाश पाचुका है। उनके उस साहसका और भी एक प्रत्यक्ष प्रमाण कर्नल टाड् साहवने दियाहै। टाड् साहवने पीछे लिखा है, कि “कछवाहे अर्थात् जयपुरके राजपूतोंकी जातिकी वीरता कहना तो दूर रहा वरन् राठौर भी इनको साहसहीन और दुर्बल बताकर इनसे घृणा करते थे और अभयसिंहभी जयपुरके महाराज जयसिंहको घृणित दृष्टिसे देखते थे। दोनोंमें विवाहिक सम्बन्ध होनेसे एक दूसरेकी श्रेष्ठताकी रक्षासे परस्पर एक दूसरेके विशेष अभिलाषी थे। अभयसिंहने बादशाहके सामने भी जयसिंहको वाणोंके छलसे कहा था, कि आपका कुश्य नाम धरागया है, कुशका आघात जैसा तीक्ष्ण और गंभीर है आपकी तलवारका आघात भी उसी प्रकारका है। यह सुनकर आमेरके महाराज अत्यन्त क्रोधित हुए, परन्तु यथार्थ उत्तर देनेमें असमर्थ हो उन्होंने अभयसिंहसे बदला लेनेके लिये षड्यंत्र फैलाया। जिस भांति जयसिंह विलायतके विज्ञानियोंके साथ भारतीय विज्ञानियोंके मिलन साधनसे भारतके अद्वितीय विज्ञानी राजा मानेगये थे, अन्य पक्षमें अभयसिंह भी उसी प्रकारसे राजवाड़ेमें सबमें प्रधान असिचालक वीरवर गिने गये थे। जयसिंहने दिल्लीपतिके कोशाध्यक्ष कृपारामको अपने हस्तगत करलिया था। कृपाराम दावक्रोड़ामें विशेष चतुर थे, इसीसे बादशाहके विशेष प्रियपात्र थे। कृपाराम जिस समय बादशाहके पास बैठकर क्रीड़ा करते उस समय देशीय राजा और अमीर भी खड़े होजातेथे। जयसिंहने उन्हीं कृपारामके साथ पहले सब बातोंको स्थिर कररक्खा था कि एक समय जिस बादशाहने कृपारामके साथ क्रीड़ा की थी और अभयसिंह इत्यादि राजा खड़े हुए थे, उस समय कृपाराम जयपुरपतिके पूर्व उपदेशके मतसे अभयसिंहके बाहुबलकी ऊँची प्रशंसाको कीर्तन करनेलगे। एक समय अभयसिंहने अपने बाहुबलसे तलवारके द्वारा एक अत्यन्त बलवान उग्र भैसेका शिर काटडाला था। उसका उल्लेख करके उन्होंने और भी प्रशंसा की थी। बादशाहने कहा—‘मैंने सुना है कि आप तलवार चलानेमें विशेष चतुर हैं।’ राजा अभयसिंहने उनको उसी समय उत्तर दिया, ‘हाँ

हज़र! मैं एक दिन आप
अनुसार एक बड़ा तेजस्वी
बलसे उस महाक्रोधी
रगभूमिमें बहुतते दर्शक
भैसा आया तब उमा
जानेकी आज्ञा मांगी,
जाकर दो गिलाम
समझागये थे कि जयसिंह
फैला रहे है, उस कारण व
आतेहुए दियाई दिये।
बलवान् भैसेके दोनों भा
जयसिंह बठ थे, उमा
आताहुआ देखकर जयसिंह
जानेके लिये मना दिया
दोनों हाथोंमें बद्ध धारदार
भैसेका शिर कटकर जयसिंह
महाराजके ऊपर गिरा। जयसिंह
ने फिर कभी जयसिंहसे
जिस स्थानपर जयसिंह
स्थानपर जालसका होना म
ने अभयसिंहकी वृद्धवयसमें
हुआ देखकर उनके चरित्रमें
अभयसिंहके मारवाड़
आक्रमण किया। तब तमू
ने राजपूत राजाओंका संग
राजपूत राजाओंकी समान
करनालेके युद्धमें जिस प्र
गाहने दिल्लीको घेर लिया,
से उतार दिल्लीमें अत्यन्त
करलेनेसे भी किसी रा
किया। मारवाड़पति
गाहकी अधीनतामें बंध
दिया था, जीवनकी अन्ति
अन्वीकार कर महाराज

हज़ूर ! मैं एक दिन आपको तलवारका बल दिखाऊंगा ।' अभयसिंहकी प्रतिज्ञाके अनुसार एक बड़ा तेजस्वी बलवान् भैसा रंगभूमिमें लाया गया । अभयसिंह तलवारके बलसे उस महाक्रोधी भैसेका वध करदिखावैगे, इस समाचारके प्रकाशित होते ही रंगभूमिमें बहुतसे दर्शक आआकर इकट्ठे होनेलगे । अंतमें रंगभूमिमें जब वह बड़ा भारी भैसा आया तब उसी समय अभयसिंहने बादशाहसे कुछकालके लिये विश्रामगृहमें जानेकी आज्ञा मांगी, बादशाहकी आज्ञा पाते ही मारवाड़के महाराजने उस विश्रामगृहमें जाकर दो गिलास भरकर अफीमजलका सेवन किया । अभयसिंह भलीभाँतिसे समझगये थे कि जयसिंह ही मुझे विपत्तिके चक्रमे डालनेके लिये इस जालको फैला रहे है, इस कारण वह मारे क्रोधके उन्मत्त हो लाल २ नेत्र करके रंगभूमिमें आतेहुए दिखाई दिये । अभयसिंहने कुछ ही कालके पीछे महाक्रोधान्ध अवस्थामें उस बलवान् भैसेके दोनों सींगोंको भलीभाँतिसे पकड़ लिया और जिस ओर महाराज जयसिंह बैठे थे, उसी ओरको बढ़ेवेगसे उसे खैचतेहुए लेजाने लगे, सम्मुख ही विपत्तिको आताहुआ देखकर जयसिंह महाभयभीत हुए । अभयसिंहको बादशाहने जयसिंहके पास जानेके लिये मना किया तथापि इन्होंने क्रोधोन्मत भैसेको जयसिंहके पास लेजाकर दोनों हाथोंमें खड़्ग धारणकर एक आघातसे ही भैसेका गिर काटडाला । जिस समय भैसेका शिर कटकर अभयसिंहकी गोदमें गिरा उसी समय उसका महाकाय शरीर महाराजके ऊपर गिरा। सवने इस बातको साराहा, पर लिखनेवाला कहता है कि बादशाह ने फिर कभी अभयसिंहसे दूसरे भैसाके मारनेको नहीं कहा ।

जिस स्थानपर उग्रता, तेजस्विता, साहस और विक्रम विराजमान रहते हैं उस स्थानपर आलस्यका होना सर्वथा असंभव है। ऐसा विदित होता है कि महात्मा टाड् साहब ने अभयसिंहकी वृद्धावस्थामें विशेषकर अफीमके सेवनसे विलासिताके वशीभूत होता हुआ देखकर उनके चरित्रमें आलस्यका समावेश दर्शन किया था ।

अभयसिंहके मारवाड़पर शासन करनेके समयमें, विल्यात् नादिरशाहने भारतपर आक्रमण किया । तब तैमूरके उस चंचल सिंहासनकी रक्षाके लिये बादशाह मुहम्मदशाह ने राजपूत राजाओंका सेनासहित नादिरके साथ संग्राम करनेको बुलाया पर अन्यान्य राजपूत राजाओंकी समान अभयसिंह बादशाहकी सहायता करनेके लिये नहीं गये । करनालके युद्धमें जिस प्रकार एक भी राजपूत राजा नहीं आया था, उसी प्रकारसे नादिर शाहने दिल्लीको घेर लिया, तथा उसपर अपना अधिकार कर मोहम्मदशाहको सिंहासन से उतार दिल्लीमें अत्यन्त शोचनीय हत्याकाण्ड किया । और समस्त धन रत्नोंको हरण करलेनेसे भी किसी राजपूत राजाने इनके लिये शोकका एक श्वास भी त्याग नहीं किया । मारवाड़पति अभयसिंहके शासनके आरंभके पहले इन्होंने दिल्लीपति मोहम्मदशाहकी अधीनतामें बंधकर जिसभाँति स्वजातीयताके मस्तकपर कलंकका टीका दिया था, जीवनकी अंतिम दृश्यामें उन्होंने उसी प्रकारसे यवनसम्राट्की अधीनताको अस्वीकार कर महाराज अजीतसिंहकी समान प्रशसनीय राजनैतिक अभिनय कर,

महावल विक्रम प्रकाश करनेके पीछे यवनकी अधीनताको जड़से काटडाला था ।

सियाजीमे लेकर जो समस्त राठौरवंशके राजा मरुक्षेत्रमे राजनैतिक और वीराभिनय करगये है, अभयसिंह भी उनमेसे अवश्य ही एक योग्य वीरपुरुष थे । इस बातको हम मुक्तकंठसे कहसकते है कि अभयसिंहने अपने पिताको मारकर जो अपने नामको कलंक लगाया था, यही नहीं, वरन् राठौर राजवंशके तथा मरुक्षेत्रके और आर्यजातिके नामको भी उन्होने घोर कलंकित किया था और एकमात्र उसी महापापके लिये मारवाड़के भाग्यमे कालरात्रि उपस्थित हुई थी । अभयसिंहने जिस प्रकार एक पक्षमे दिल्लोके वादशाहकी अधीनताको छेदन कर स्वजातिके स्वाधीन नामका पारेचय देकर अपने अधिकारको सग्रह किया, दूसरे पक्षमे उसी प्रकारसे उनके उस महापापकी फल रूप उस स्वाधीन अवस्थामे भी मारवाड़के चारो ओर भयकर आत्मविग्रहकी अग्नि प्रज्वलित होगई, इसीने राठौरजातिका सर्वनाश किया । हमारे पाठक परवर्ती इतिहासको पढ़कर जानसकेगे कि पितृहत्याके पापके विषमय फलने शीघ्र ही उत्पन्न होकर हृदयभेदन करनेवाले दृश्यको नेत्रोंके सम्मुख उपस्थित किया था ।

बारहवाँ अध्याय १२.

रामसिंहका मारवाड़के सिंहासनपर बैठना, उनका क्रूरस्वभाव, रामसिंहके अभिषेकके समयमें उनके चचा बख्तसिंहका न होना; बख्तसिंहका धात्रीको प्रतिनिधिस्वरूपसे अभिषेकके समय भेजना, उससे रामसिंहका अपमान जानना; उनका क्रोध प्रकाश तथा जालौर देशको लौटानेकी आज्ञा देना, चापावतके नेता कुशलसिंह; रामसिंहके द्वारा कुशलसिंहका अपमान; कुशलसिंहका जोधपुर छोड़ना, जोधपुरके प्रधान राजकविके साथ कुशलसिंहका साक्षात्, बख्तसिंहके साथ कुशलसिंहका मिलना, आत्मविग्रह; मैरतामे युद्ध; रामसिंहकी पराजय; बख्तसिंहका जोधपुरके सिंहासन पर अधिकार, बगडीके सामन्तका मारवाड़के नवीन महाराज बख्तसिंहकी कमरमें तलवार बाधना; पदसे रहित मारवाड़पति रामसिंहके साथ राजपुरोहित जगूका योगदान, महाराष्ट्रोंकी सहायताकी आशासे उनका दक्षिणमे जाना; राजा बख्तसिंहका पुरोहितके निकट कविता भेजना, पुरोहितका उत्तर देना; बख्तसिंहकी अभिज्ञता, विज्ञता, शिक्षा और शारीरिक बल, महाराष्ट्रोंका मारवाड़पर आक्रमण करनेका उद्योग, समस्त राठौर सामन्तोंका बख्तसिंहके अधीनमे इकट्ठा होना, महाराष्ट्रोंके साथ युद्धके लिये बख्तसिंहका जाना, बख्तके साथ युद्ध करनेमे महाराष्ट्रोंकी अनिच्छा, बख्तसिंहका अजमेरके मार्गमे रहना; अमेरकी रानीका बख्तसिंहको विषमय वेप देना, उस वेपधारणसे बख्तसिंहका जीवन त्याग; बख्तसिंहके चरित्रोंकी समालोचना ।

अभयसिंहका स्व
सिंहासनके अधिकारी
त्याग किये, उसके ठोक
औरसेसे रामसिंहको
चौहान जातिकी एक
नंदनीके गर्भसे राठौर
तेजस्वी और उग्रस्वभावके
वरन् उनकी उस वाम
उनके चरित्रोंके प्रति दृष्टि
होगये थे । रामसिंहने पिता
भयंकर पारेचय देना जारम
प्रत्येक श्रेणीके प्रत्येक नाम
आकर, उनके प्रति सम्मान
वर्तसिंह किस शरणमे
उसका कोई कारण नहीं
आत्मीय तथा सबसे अधिक
जाकर नवीन मारवाड़पति
परन्तु वर्तसिंह स्वयं न
भेजा, पर अपनी धात्रीको
माताकी समान पूजनीय
वालक जानकर ही यहाँ
नहीं लिया । परन्तु उस
वदलेमे अत्यन्त गिनन्दन
दिया । वृद्धा धात्रीको देख
मुझे वानर जानाहै ? इसी
को भेजदिया है । ” नवीन
देश लौटा देनेके लिये अपने
उपरान्त चचा भतीजोंमें
नवीन महाराज
भेजा था और क्रोधानलके
देकर अपने चचाको जप
तैयार हुए । रामसिंहने

(१) उर्दू तर्जुमेमें
अनुसार रामसिंहका जन्म १७९६

अभयसिंहका स्वर्गवास होते ही उसके पुत्र रामसिंह युवा अवस्थामे अपने पिताके सिंहासनके अधिकारी रूपसे राजनैतिक रंगभूमिमें आये । जिस समय अभयसिंहने प्राण त्याग किये, उसके ठोक बीसवर्ष पहले सिरौहीके मानसिंहकी कन्याने अभयसिंहके औरससे रामसिंहको उत्पन्नकर अपने पतिके वंशकी रक्षा की । सिरौहीके देवड़ा सम्प्रदाय चौहान जातिकी एक शाखा विशेष है । चौहान जाति अग्निकुलसे उत्पन्न है । उस चौहान नंदनीके गर्भसे राठौरवंशके औरससे जन्म लेकर आपने यौवन कालमें रामसिंह महा तेजस्वी और उग्रस्वभावके हुए । रामसिंह अपने पिताकी समान केवल महाक्रोध ही नहीं थे वरन् उनकी उस बीसवर्षकी अवस्थाके समयमें, उस नवीन यौवनके आगमनके समयमें उनके चरित्रके प्रति दृष्टि डालनेसे ज्ञात होता है कि उनके चरित्र सब प्रकारसे भयंकर होगये थे । रामसिंहने पिताके सिंहासनपर अभिषिक्त होकर अपने उस उग्र स्वभावका भयंकर परिचय देना आरंभ किया । रामसिंहके अभिषेकके समयमें मरुक्षेत्रके प्रत्येक प्रान्तमें प्रत्येक श्रेणीके प्रत्येक सामन्त, तथा प्रत्येक जातिके आत्मीय जनोंने राजधानी जोधपुरमें आकर, उनके प्रति सम्मान दिखाकर अनुगत्यता स्वीकार की । 'परन्तु नागौरपति महावीर वल्लभसिंह किस कारणसे अपने भतीजेके अभिषेकके समय नहीं आये, राठौर कविने उसका कोई कारण नहीं दिखाया' । वल्लभसिंह समस्त राठौरगणोंमें सबसे अधिक निकट आत्मीय तथा सबसे अधिक ऊँचे पदपर स्थित थे, इस कारण उनके लिये उस सभामें जाकर नवीन मारवाड़पति महाराज रामसिंहके मस्तकपर राजतिलक देना कर्तव्य था, परन्तु वल्लभसिंह स्वयं न गये, और न किसी चतुर सामन्तको अपने प्रतिनिधि स्वरूपसे भेजा, पर अपनी धात्रीको प्रतिनिधि स्वरूपसे जोधपुरमें भेज दिया । रजवाड़ेकी धात्री माताकी समान पूजनीय होती है । महातेजस्वी वीरश्रेष्ठ वल्लभसिंहने अपने भतीजेको वालक जाग्रकर ही धात्रीको भेजा था या नहीं, राठौरकविने इसका कोई लेख नहीं लिखा । परन्तु उस पूजनीय धात्रीके प्रति रामसिंहने उचित सम्मानके बदलेमें अत्यन्त निन्दनीय आचरण करके उसे अपनी उग्रताका विशेष परिचय दिया । वृद्धा धात्रीको देखकर रामसिंहने अत्यन्त क्रोधित होकर कहा, "चचासाहबने मुझे बानर जाना है ? इसी कारण उन्होंने मुझे राजतिलक देनेके लिये इस डाकिनी को भेज दिया है ।" नवीन महाराज रामसिंहने तुरन्त ही महाक्रोधित हो जालौर देश लौटा देनेके लिये अपने चचाके पास एक दूत भेज दिया । अभिषेकके कुछ ही कालके उपरान्त चचा भतीजोमें यह विद्वेषाग्नि प्रज्ज्वलित होगई ।

नवीन महाराज रामसिंहने महा क्रोधमें भरकर एक पत्र लिखकर भी दूतके हाथ भेजा था और क्रोधानलके शीतल होनेके पहले ही सेना सजाकर डेरे डालनेकी आज्ञा देकर अपने चचाको उचित शिक्षा दे अपने पद और मर्यादाकी रक्षा करनेके लिये वे तैयार हुए । रामसिंहने इस समय अपने राज्यके प्रधान २ नीतिजाननेमें चतुर परम

(१) उर्दू तर्जुमेंमें सिरौहीके देवड़ेकी जगह कोटेके चौहानका उल्लेख है परन्तु गद्य इतिहासके अनुसार रामसिंहका जन्म लदानेके ठाकुर नरुकाकेसरीसिंहकी बेटासे हुआ था ।

हितैषी सामन्त और मंत्रियोंकी बातको भी न सुना, और अपने राज्यके अत्यन्त नीची श्रेणीके कर्मचारीके साथ सलाह करके कार्य करना प्रारंभ किया। इस मनुष्यका नाम अभियां था। इसके पूर्व पुरुष जोधपुरमें प्रधान तोरण द्वारपर नगाड़े बजानेमें नियत थे। यह मनुष्य भी अपने पिताके पदपर नियत होकर नवीन महाराजका अत्यन्त प्रियपात्र और प्रधान सलाह देनेवाला होगया। रामसिंहके समान इसका भी अत्यन्त क्रोधी स्वभाव था, इस कारण दोनोंकी खूब पटती थी। रामसिंह अभियांके परामर्शसे अपने चचाके विरुद्ध लड़नेको खड़े होगये। नवीन अधीश्वर रामसिंहने ज्ञानहीन उन्मादी की समान अपने चचाके पास क्रोधपूर्ण पत्र भेजकर युद्धकी तैयारी की, मारवाड़के प्रधान सामन्त चांपावत् सम्प्रदायके नेता आहवापति कुशलसिंहने यह समाचार पाकर महाविपत्ति देख शीघ्र ही महलमें जा रामसिंहको समझाने की चेष्टाकी। परन्तु उनके निर्दिष्ट आसनपर न बैठते २ राजारामसिंहने क्रोधित भावसे कहा, “आपके इस विवर्त कुत्सित मुखको जितना न देखे उतना ही अच्छा है” नवीन महाराजकी इस उक्तिसे महाक्रोधित हो आहवाके सामन्तने अपनी पीठपरसे ढाल लेकर शय्याके ऊपर विपरीत भावसे रखकर कहा, “युवकराज! इस ढालको आप जिसभाँति विपरीत भावसे गिराहुआ देखते हैं, राठौर बख्तसिंह भी समस्त मारवाड़को इसी प्रकार विपरीत भावसे निक्षेप करनेमें सामर्थ्यवान् है, आपने उन्हीं महावीर बख्तसिंहका अपराध किया है आप शीघ्र ही इसका फल भोगेंगे” लाल २ नेत्र करके यह वचन कहते हुए उठकर कुशलसिंह सभास्थानको छोड़कर शीघ्र ही अपने अधीनमें स्थित समस्त सेनाको साथ ले जोधपुरके प्रधान राजकविके निवासस्थान मूँधियाड़को चला गया। कन्नौजसे सियाजीके साथ जो कवि सबसे पहले मरुक्षेत्रमें आया था, उसीके वंशधर उसमें रहते थे। यह राजकवि मरुक्षेत्रमें किस प्रकारसे सम्मानित था, उसके प्रमाणमें हम केवल इतना ही कहसकते हैं कि उसके अधिकारी ग्रामोंमें वार्षिक आमदनी मरुक्षेत्र के प्रधान सामन्तोंकी आमदनीके समान एक लाख रुपयेसे भी अधिक थी। सामन्त मंडलीको समान इन कविका सम्मान पदमर्यादा और सामर्थ्य थी, कुशलसिंह सबसे पहले उसी कविके पास गये।

कर्नल टाड् साहबने लिखा है, “कि राजनीतिज्ञ बख्तसिंहने जब सुना कि मरुक्षेत्रके सबसे प्रधान सामन्त कुशलसिंह जोधपुरको छोड़कर हमारे राज्य नागौरकी सीमाके अंतमें आये हैं, तब वह तुरन्त ही उन माननीय सामन्तको आदरसहित ग्रहण करनेके लिये आगे बढ़े, बख्तसिंह बिना विश्राम किये ही गंभीर रात्रिमें आकर जहाँ कुशलसिंह सोनेके लिये जा रहे थे वही जा पहुँचे और निद्रित सामन्तको न जगाकर

(१) यह गलत लिखा है कि मूँधवाड़का वारहट कन्नौजसे आये हुए कविकी सन्तानसे था। कन्नौजसे कोई काव नहीं आया था सियाजीकी चौथी पीढ़ीमें चाँदा नाम एक भाटीको पकड़कर जबरदस्ती अपना पोलपात वारहट बना लिया था, और उसका विवाह चारणोंमें करा दिया था उसकी औलादमें मूँधियाड़के वारहट जोधपुरके पोलपात है।

बख्तसिंह वरतसिंह उमा ही कुशलसिंहने नेत्र मलने इशारा किया कि शय्याके होकर उठ बैठे। उमा न बख्तसिंहका भलीभाँतिमें सामन्तने कहा, आजसे हम आज्ञाका पालन ही हमने हो रही थी, उमा ममय मिलनेमें विशेष पोषकता सामन्तके पुत्र जार कुशलसिंह समय उस कार्यमायनमें लिये विदा ली। तुम्हें ही भी भेद न समझिए। उसको वाँटकर चांगों, सामन्तको अपने हस्तगत युवक जयसिंह नामा अपनी प्रवलाहिनीके साथ नामक स्थानमें दोनों पक्षों में रतके समतलक्षेत्रमें होगई, इस भयकर युद्धमें युद्धमें उद्धतस्वभाव नामा परास्त हो प्राणोंकी रक्षाके लिये युद्धमें विजय प्राप्त कर जो तोरणद्वार सोलदिये। वीरों के विराजमान हुए। उगड़ोंके समय नवीन राजाके मरण राजतिलक दिया। नामा “मारवाड़का मारकियाट” (१) महात्मा टाड् साहब लिखते हैं कि चांपावत् और आसोप दोनों और बख्तसिंह तथा रामसिंहके होनेपर भी शेषमें बख्तसिंहने उन परापर आसोपके सामन्तोंके (२) कर्नल टाड् साहब लिखा है।

थकेथकाये वख्तसिह उसी सामन्तकी शय्याके ऊपर एक ओरको लेट रहे। प्रभात होते ही कुशलसिहने नेत्र मलतेहुए सेवकोको हुक्का लानेकी आज्ञा दी, सेवकोने अँगुलीका इशारा किया कि शय्याके ऊपर वख्तसिह सो रहे है। कुशलसिह तुरन्त ही चौकन्ने होकर उठ बैठे। उसी समय वख्तसिहकी भी निद्रा जाती रही। आहवाके सामन्तने वख्तसिहका भलीभाँतिसे आदर सत्कार किया, अंतमे वार्तालाप होनेके उपरान्त सामन्तने कहा, आजसे हमारा मस्तक आपकी इच्छाके अधीन हुआ, आजसे आपकी आज्ञाका पालन ही हमने जीवनमे प्रधान व्रतरूपसे स्वीकार किया। जब यह बातचीत होरही थी, उसी समय जोधपुरके प्रधान कवि भी वही थे। वह भी दोनोंके मिलनेमे विशेष पोषकता करने लगे। वख्तसिहने कविश्रेष्ठको आह्वामे जाकर सामन्तके पुत्र और कुटुम्बको लानेके लिये आज्ञा दी, कविने प्रफुल्लित हो उसी समय उस कार्यसाधनमे तैयार होकर कहा, 'आजसे मैने भी जोधपुरसे सर्वदाके लिये विदा ली।' तुरन्त ही वख्तसिहने कहा। जोधपुर और नागौरमे आप किंचित् भी भेद न समझिए। जबतक एक टुकड़ा वाजरेकी रोटीका भी मिलैगा तबतक हम उसको वाँटकर खायेंगे, राजनीतिमे चतुर वख्तसिहने इस प्रकार मारवाड़के प्रधान सामन्तको अपने हस्तगतकर अपनी भविष्य उन्नतिका द्वार खोललिया।"

युवक अधिपति रामसिह अपने चचाको सेना संग्रह करनेका भी अवकाश न देकर अपनी प्रवलवाहिनीके साथ उत्तर पर आक्रमण करनेके लिये चले। सबसे पहले खेरली नामक स्थानमे दोनों पक्षमे एक महायुद्ध हुआ। इसके पीछे बराबर छः स्थानोंपर भेरताके समतलक्षेत्रमे लूनावास नामक स्थानमे भयंकर सग्रामानल प्रज्वलित होगई, इस भयंकर युद्धका विशेष वृत्तान्त यथास्थान पाठकोने पढा होगा। इस युद्धमे उद्धतस्वभाव रामसिह अपनी निर्दुद्धि और अज्ञानताका फल पाकर परास्तहो प्राणोंकी रक्षाकेलिये भाग गये। वीरश्रेष्ठ वख्तसिह जैसे ही उस भयंकर युद्धमे विजय प्राप्तकर जोधपुरकी ओरको चले, वैसे ही राठौरोने सब नगरोंके तोरणद्वार खोलदिये। वीरश्रेष्ठ वख्तसिह जोधपुरमे अधिकार करके शीघ्र ही सिंहासनपर विराजमान हुए। वगड़ीके जेतावन् सामन्त, जिसके पूर्वपुरुषगण प्रत्येक अभिषेकके समय नवीन राजाके मस्तकपर राजतिलक देते थे, उसने ही वख्तसिहके मस्तकपर राजतिलक दिया। वगड़ी सामन्तवशको राजटीका देनेका अधिकारी कहकर, "मारवाड़को मारकिवाड़" की उपाधिसे भूषित किया।

(१) महात्मा डाड् साहबने मारवाड़मे जानेके विवरणमे प्रथमकाण्डके २९ अध्यायमे लिखा है कि चांपावत् और आसोप दोनों देशोंके दोनों सामन्त रामसिंहसे विरक्त होकर नागौरमे चलेगए। और वख्तसिंह तथा रामसिंहके साथ उनके मिलन होनेकी चेष्टासे उसमे दोनों सामन्तोंके सम्मत न होनेपर भी शेषमे वख्तसिंहने उनको अपने दलमे मिलालिया, ऐसा जानाजाता है कि उन्होंने भूलसे यहाँपर आसोपके सामन्तोंके नाम नहीं लिखे।

(२) कर्नल डाड् साहबने मारवाड़मे इस युद्धका विवरण प्रथमकाण्डके २९ अध्यायमे किया है।

महावीर बख्तसिंह एकमात्र राजनीतिज्ञता और तलवारके बलसे चिरप्रार्थनीय राजसिंहासनपर स्थित हो अपने जीवनको सार्थक मानने लगे। मरु क्षेत्रके बहुतसे सामन्तों का उनके साथ योगदान होनेसे बख्तसिंहने यह सरलतासे स्थिर कर लिया कि भ्रातृपुत्र रामसिंह कभी भी जोधपुरपर अधिकार करनेमें समर्थ नहीं हो सकते। यद्यपि बख्तसिंहने तलवारके बलसे सिंहासनपर अधिकार कर लिया और उनके स्वजातीयवीर राठौरगण भी उनके पक्षपाती थे। वे उस सिंहासनकी दृढ़भावसे रक्षा कर सकते थे, पर तो भी निश्चय जानते थे, कि उस सामन्त मण्डलके अतिरिक्त अन्यान्य सामर्थ्यवान् मनुष्योंको हस्तगत करना हमारा मुख्य कर्त्तव्य है।

राजवाड़ेके राजदरवारके मंत्री, पुरोहित, कवि इत्यादि पदोंको पुरुषानुक्रमसे भोगते हैं। मंत्रीके पदपर मंत्रीका पुत्र, पुरोहितके पदपर पुरोहितका पुत्र, इस प्रकारसे पिताके पदपर पुत्र ही नियत होते हैं। पिताके पदपर नियत होना होगा इसीसे पुत्रोंको बालकपनसे ही उचित शिक्षा दी जाती है, इन समस्त पिताके पदके अधिकारियोंको अपने हस्तगत करना नवीन महाराजका सबसे पहला कर्त्तव्य था, अधिक क्या कहै बख्तसिंहने स्वयं अपनी तलवारके बलसे ही अपने भतीजे रामसिंहको सिंहासनसे उतारकर स्वयं मारवाड़का राजछत्र धारण किया। समस्त वीर सामन्तोंने जिसभाति उनके पक्षका अवलम्बन किया उसी प्रकार सामरिक प्रधानमंत्री, शासनविभागके प्रधानमंत्री और प्रधान कविने भी उनके पक्षका अवलम्बन किया। परन्तु राजदरवारमें एकमात्र प्रधान कुल पुरोहित जगूने रामसिंहको अत्यन्त उद्धतस्वभाव और राजपदके अनुपयुक्त और बहुतसे दोषोंसे युक्त देखकर भी राजभक्तिको अपना कर्त्तव्य विचार कभी उसने बख्तसिंहके पक्षका अवलम्बन न करके सिंहासनसे भ्रष्टहुए रामसिंहके पक्षका ही अवलम्बन किया। रामसिंहने सिंहासनसे भ्रष्ट होकर जयपुरके महाराजका आश्रय लिया, पुरोहित जगू अपने प्रभुको राज्यपर फिर अधिकृत करनेके लिये महाराष्ट्रकी सहायताकी आशासे दक्षिणको चला गया।

नीति चतुर बख्तसिंहने देखा कि जगू पुरोहित होकर मारवाड़के विध्वंसकी सूचना करनेके लिये उद्यत हुआ है, विदेशीय महाराष्ट्रोंको मारवाड़में लाना चाहता है जिससे मारवाड़का सर्वनाश होजाय। अस्तु पुरोहितको ही अपने हस्तगत करना एकान्त कर्त्तव्य विचारकर उन्होंने शीघ्र ही अपने हाथसे एक कवितापूर्ण पत्र लिखकर उसके पास भेज दिया। बख्तसिंह केवल नीतिज्ञ साहसी और वीर ही नहीं थे, वरन् वह विशेष विद्वान् भी थे। उन्होंने पुरोहितके पास अपने हाथसे कवितामें जो पत्र लिख भेजा उसका सारांश यों है:-

“हे मधुकर ! जिस फूलके सौरभपर आप मोहित हो रहे हैं वह उस फूलका पेड़ प्रवल आँधीके आनेसे छिन्नभिन्न होगया है, उस गुलाबके वृक्षपर अब एक पत्ता भी नहीं रहा, फिर क्यों वृथा काँटोमें बँध रहेहो ?”

(१) इसी आशयके ये दो दोहे विहारी सतसईमें लिखे हैं।

दोहा-जिन दिन देखे वे सुमन, गई सु वीत बहार। अब अलि रही गुलाबमें, निपट कटीली डार॥

यही आश अटक्यौ रहै, अलि गुलाबके मूल। हुइ है फेर वसंत ऋतु, इन डारन वे फूल ॥

पुरोहितने उत्तर दिया

आशासे बैठा है कि नवीन

मनको प्रसन्न करेगा ?”

पुरोहितको यथार्थ

यथोचित सम्मान दिया।

बख्तसिंह उसके इस जाय

महात्मा टाड माह्वन

उनके स्वभावमें जसीम भाव

जातिने आदर्शस्वरूप

शान्त थी और गंभीर मलिष्ट

थे, विशेष करके उनमें धर्म

पिताकी हत्या न करने तो

एकमात्र यही सबसे श्रेष्ठ और

हो सकता। बख्तसिंहने उनके

था। इन्होंने केवल मरु

वरन् समस्त राजवंशों

सभीके हृदयपर अधिकार

दूत महाराष्ट्र छुट्टीके नेता

रामसिंहको फिर जोधपुरके

महाराज बख्तसिंहने एकमात्र

तथा अपने बल विक्रमके

बल, उस सेनाश्रेणीमें समस्त

अत्यन्त भयभीत होगया।

द्वारा जन्मभूमिके सर्वनाम

राठौर सामन्त एक मनुष्यके

रुद्रमूर्ति महाराष्ट्रनेता भावों

केवल अपने बाहुबलको

आया था, वरन् वह लोग

इच्छासे ही रामसिंहको ले

साथ आताहुआ देखकर

असंभव है, उसी भाँति

राजपूत वीरोंको साथले

दिलानकी इच्छा करनेलगे।

(१) यह दशकुट लम्बी होती

पुरोहितने उत्तरदिया कि “सूखे हुए गुलाबके वृक्षके ऊपर भौरा केवल इसी आशासे बैठा है कि नवीन वसंतऋतुके आगमनसे नवीन खिलेहुए फूलोंकी सुगंधिसे पुनः मनको प्रसन्न करूंगा ? ”

पुरोहितको यथार्थ विश्वासपालक देखकर महाराज बख्तसिंहने प्रसन्न हो उसका यथोचित सम्मान किया। यद्यपि पुरोहित बख्तसिंहके पक्षका अवलम्बी नहीं था तौ भी बख्तसिंह उसके इस आचरणसे किंचित् भी दुःखी न हुए।

महात्मा टाड् साहबने लिखा है, “कि बख्तसिंह जैसे सदानंदचेता थे, उसी प्रकार उनके स्वभावसे असीम साहसिकता और असीम वदान्यताके मिलनेसे उनको राजपूत जातिने आदर्शस्वरूप कर दिया था। इन श्रेष्ठ गुणावलीकी समान उनकी मृत्यु जैसी शान्त थी और शरीर वलिष्ठ था उसी भाँतिसे देशकी समस्त विद्याओमें भी वह पंडित थे, विशेष करके उनमें कविता रचनाकी शक्ति भी सामान्य नहीं थी। यदि वह एकमात्र पिताकी हत्या न करते तो रजवाड़ेमें यहांतक जितने राजाओंने जन्म लिया है उनमें एकमात्र यही सबसे श्रेष्ठ और चिरकालतक सम्मानित होते और इनका नाम भी अक्षय हो सकता। बख्तसिंहने अपने श्रेष्ठ गुणोंसे स्वजातीय राठौरोको अपने अनुगत कर लिया था। इन्होंने केवल समरक्तवाही वीरोको प्रीतिके सूत्रमें बांध लिया था, यही नहीं, वरन् समस्त रजवाड़ेकी सब जातियां इनके गुणोंपर मोहित होगई थी, बख्तसिंहने सभीके हृदयपर अधिकार कर लिया था। जिस समय सिंहासनसे भ्रष्टहुए रामसिंहका दूत महाराष्ट्र लुटेरोके नेता सैधियाको अपने हस्तगत कर उसकी सेनाकी सहायतासे रामसिंहको फिर जोधपुरके सिंहासनपर बैठालेनेके लिये तैयार हुआ, उस समय महाराज बख्तसिंहने एकमात्र अपने प्रीतिमय आचरणसे और संतोषदायक व्यवहारसे तथा अपने बल विक्रमके बलसे इस भाँति अगणित सेनाका संग्रह किया कि महाराष्ट्रका दल, उस सेनाश्रेणीमें समस्त रजवाड़ेके श्रेष्ठतम वीर सम्प्रदायको इकट्ठाहुआ देखकर अत्यन्त भयभीत होगया। महाराष्ट्रके दलको इस प्रकारसे उपस्थित देख और इनके द्वारा जन्मभूमिके सर्वनाशकी संभावना देखकर, सियाजीके वंशधर प्रत्येक शाखाके राठौर सामन्त एक मनुष्यकी समान खड़े होकर वीरश्रेष्ठ बख्तसिंहके अधीनमें उस रुद्रमूर्ति महाराष्ट्रनेता माधोजीके विरुद्ध युद्ध करनेके लिये चले। महाराष्ट्रका दस्युदल केवल अपने बाहुबलको प्रकाश करके विजय तथा गौरव उपार्जन करनेके लिये नहीं आया था, वरन् वह लोग केवल मारवाड़को लूटकर तथा उसको विध्वंस करनेकी इच्छासे ही रामसिंहको ले आयेथे, परन्तु महावीर बख्तसिंहको उस प्रबल सेनाके साथ आताहुआ देखकर वे समझगये कि जिसभाँति युद्धमें विजय करना असंभव है, उसी भाँति मारवाड़को लूटना भी असंभव है, इस कारण महाराष्ट्रगण राजपूत वीरोको साथले सांग और सिरोहीके साथ अपने वरलोकके बलकी परीक्षा दिखानेकी इच्छा करनेलगे।

(१) यह दशफुट लम्बी होती है सिरोही देशमें सांग एका प्रकारका भाला है, इसीसे उसका-

कर्नल टाड् साहबने इससे पीछे वर्णन किया है, “तलवारके बलसे जो उद्देश्य साधन नहीं हुआ कालकूट विषयने उस उद्देश्यको पूर्ण कर दिया, अजमेरके निकट जिस मार्गसे मारवाड़के राज्यमें सरलतासे प्रवेश किया जा सकता है, शत्रुओंको उसी मार्गसे किसी भी न जाने देनेकी इच्छासे वीरश्रेष्ठ बख्तसिंहने सेनाके साथ वहाँ अपने डेरे डाल दिये और शत्रुओंके आगमनकी प्रतीक्षासे वह वहाँ रहने लगे। आमेरपति माधोसिंहकी राठौरजातीया रानीने वहाँ जाकर बख्तसिंहके साथ साक्षात्कर भ्रातृपुत्र रामसिंहके स्वार्थसाधन करनेके लिये बख्तसिंहके जीवनरूपी दीपकको अपनी चतुरतासे बुझा दिया। किस उपायसे आमेरकी रानीने अपने उद्देश्यको पूर्ण किया था ? उन वीरश्रेष्ठ बख्तसिंहकी अन्तिम दशाका वृत्तान्त पहले ही वर्णित हो चुका है। बख्तसिंहने सन्वत् १८०९ स० १७५३ ईसवीमें इस मायामय शरीरको त्याग किया। उनकी मृत्युके पीछे उनके पुत्र विजयसिंहके साथ रामसिंहका महायुद्ध होनेसे मारवाड़के चारों ओर आत्मविग्रहानलके प्रज्वलित होनेसे मारवाड़देग विध्वंस होगया।

इतिहासवेत्ता टाड् साहबने बख्तसिंहकी जीवनीके उपसंहारमें लिखा है, “कि वीरश्रेष्ठ बख्तसिंह जब तीनवर्षतक मारवाड़के सिंहासनपर अभिषिक्त रहे, उस थोड़े समयमें ही उन्होंने मारवाड़के दुर्ग समूहोंको दृढ़ और सुसज्जित करनेका अवकाश तथा उपाय प्राप्त किये थे, उन्होंने राजधानीमें बड़े २ किले बना दिये, तथा अहमदाबाद

—सिरोही * नाम हुआ। इसकी धार अत्यन्त तीक्ष्ण होती है। कलकत्तेकी प्रदर्शनीमें जोधपुरके कई एक प्राचीन विशाल भाले रखे गये थे, ऐसा विहित होता है कि उनको पाठकोंने अवश्य ही देखा होगा।

(१) महात्मा टाड् साहबको इस स्थानपर भ्रम होगया है। हमने उनकी उक्तिके मतसे “कर्नल टाड्के मारवाड़में जानेका वृत्तान्त” २९ अध्याय पृ० ९४० में लिखा है, कि जयपुरके महाराज इश्वरीसिंहकी स्त्रीने महाराज बख्तसिंहको कालकूट विषमय वख्त दिये थे, बख्तसिंहने उसी वेशको धारणकर प्राण त्याग किये। परन्तु महात्मा टाड् साहबने यहाँ कहा है कि माधोसिंह की स्त्रीने बेकालकूटमय वख्त दान किए थे। इसकी सत्यताका निर्णय करना अत्यन्त कठिन + है।

(२) प्रथमखंडमें कर्नल टाड्के मारवाड़से आनेका वृत्तान्त २९ अध्यायके ९४० पृष्ठमें देखो।

* सिरोही एक किस्मकी फौलादी तलवार होती है। यह काट करनेमें बड़ी तीक्ष्ण होती है पर साथ ही यह बात भी है कि चलाने वाला कुशल नहीं है तो टूट भी जाती है इसीसे कहा वत है (कि सर नहीं कि सिरोही नहीं)। यह तलवार राजपूतानेके सिरोहीनामक स्थानमें बनती है इसीसे इसका नाम सिरोही पड़ा।

+ ‘गद्यरयातमे’ माधवसिंहका गांव सोनेली परगने मालपुरा इलाके मारवाड़में बख्तसिंहसे मिलनेको आना लिखा है सो उस समय माधोसिंह ही जयपुरके राजा थे। उसी ग्राममें भादो बदी १३ स० १८०९ को महाराज बख्तसिंहका देहान्त हुआ था।

बादको जीतकर जो जोधपुरके महलोंको जय और विजय करके मारवाड़ अत्याचारको मिट दिया। उन्होंने अपने कर उन स्थानोंपर बख्तसिंहने समस्त मारवाड़ खुदाको पुकारा उसको ही समस्त मारवाड़ तथा होगया, और आजतक उस जिस भौतिका राजनीति जगत् विख्यात गौरवगारमा ही हीनप्रभा होगई थी। ३ सबसे प्रधान शासन नीति और जीवित रहते तो उस शासनशक्तिको शान्त सूर्यको फिर जित करनेमें देशीय राजाओंकी स्वाधीनता दासकी भाँति पगल स्थित सभी राजपूत राजा प्रभु प्रकारके राजनीतिक पापोंके और वे अपने मनोरथको नि

सत्यप्रिय टाड् साहब बख्तसिंहके पिताका नाम विनाश देकर यह नैवेद्य वंशको कलंकित करनेका दरिवाई दिया है। कर्नल पाश्चात्य इतिहासकी ओर प्रतापशाली जयचंद सरस्वतीमें राठौरीके और अंधकारसे मुक्ति साधनीता एकवार ही विलायतनिवासियोंने नवीन निमासी नाइट अर्थात् वीर

वादको जीतकर जो समस्त उपकरण लायेथे वस्तुसिंहने उन सब उपकरणोंसे जोधपुरके महलोको अत्यन्त सुन्दरतासे सजायाथा । कठिन यवनोने हिन्दुओंके प्रति और विरोध करके मारवाड़निवासी राठौरोके प्रति एक समयमें जो अकथनीय निग्रह, दारुण अत्याचारको किये थे, महावीर वस्तुसिंहने उन सब अत्याचारोंका उन्हें उचित फल दिया । उन्होंने अपने मुख्य अधिकारी नागौरराज्यकी यवन मसजिदोंको तोड़ फोड़ कर उन स्थानोंपर पूर्वकालके आदि मंदिरोंको बनादिया । एकमात्र उन असीम साहसी वस्तुसिंहने समस्त मारवाड़में ऐसी आज्ञा दी कि जो कोई मुसलमान ऊँचे स्वरसे खुदाको पुकारेगा उसको प्राणदंड दियाजायगा । वस्तुसिंहकी उसी आज्ञाके अनुसार ही समस्त मारवाड़में तथा सारी मसजिदोंमें वह चीत्कार शब्द एकवार ही बंद होगया, और आजतक उस प्रबल नियमका पालन होताहै । उस समय भारतवर्षमें जिस भौतिक राजनैतिक विप्लव हो रहाथा दिल्लीके प्रबल प्रतापशाली यवन सम्राट्की वह जगत् विख्यात् गौरवगरिमा लुप्त होगई थी, तथा इनके शासनकी शक्ति भी एकवार ही हीनप्रभा होगई थी । कृष्णाके किनारे कृपिजीवी महाराष्ट्रदलने मस्तक उठाकर सबसे प्रधान शासन शक्तिका संचय किया था, यदि वीरश्रेष्ठ वस्तुसिंह कुछ कालतक और जीवित रहते तो अवश्य ही राजपूतजाति प्राचीनकालकी समान समस्त भारतमें उस शासनशक्तिको प्राप्तकर पहलेकी समान स्वाधीनभावसे स्वजातिके गौरवरूपी सूर्यको फिर उदित करनेमें समर्थ होती । जिस यवनराजकी शासनशक्तिने भारतके देशीय राजाओंकी स्वाधीनताको नष्ट करदिया तथा उनको एकवारही मोल लियेहुए दासकी भाँति पदपर स्थित करदिया था, उसी यवनसम्राट्के वंशको विनाश करनेकेलिये सभी राजपूत राजा एकसाथ मिलसकते थे, परन्तु उन देशीय राजाओंने अनेक प्रकारके राजनैतिक पापोंके कारण उस अभिलषित सुअवसरको पाकर भी खोदिया और वे अपने मनोरथको सिद्ध न करसके” ।

सत्यप्रिय टाड् साहब स्पष्ट अक्षरोंमें लिखगये हैं कि पाठकगण इस स्थानपर वस्तुसिंहके पिताका प्राणनाश और आमेरकी रानीके द्वारा उस पित्रहन्ताके जीवनका विनाश देखकर यह न विचारें कि राजपूतजाति इसीप्रकारसे जीवनको नाशकर अपने वंशको कलंकित करनेका अभ्यास रखती है । इस प्रकारका हत्याकाण्ड यही एकमात्र दिखाई दिया है । कर्नल टाड् साहबने इसके पीछे लिखा है, “ पाठकगण एकवार पाश्चात्य इतिहासकी ओर दृष्टि उठाकर देखें । ग्यारहवीं शताब्दीमें जिस समय प्रबल प्रतापशाली जयचंद यवनोके द्वारा सिंहासनसे भ्रष्ट हुए थे, जिस समय सियाजीने मरुक्षेत्रमें राठौरोके शासनकी प्रतिष्ठा की उस समय विलायतवासी असभ्यता और अंधकारसे मुक्ति प्राप्तकर रहे थे । जिस समय आर्यराजवंशका प्रताप, प्रभुत्व, स्वाधीनता एकवार ही विजातियोंके आक्रमणसे हीन होगई थी, उसी समय विलायतनिवासियोंने नवीन सभ्यता और शिक्षाके बलसे मस्तक उठाया था, विलायत निवासी नाइट अर्थात् वीर कुलीन उपाधिवाले मनुष्य जिन गुणोंसे विभूषित हो

जिस भाँतिसे अपने साहस और बल विक्रमसे प्रशंसनीय हुए थे, राजपूत वीर भी उन सभी गुणोंसे विभूषित थे, वरन् विलायत वासियोंकी अपेक्षा राजपूत वीरनेता मानसिक उत्कर्षतासाधनमें अधिकतर शिक्षितथे । ऐसी कोई समय भी नहीं हुआ कि जिस समय राजपूत राजा अपने नामके हस्ताक्षर न करसकते हो, वरन् वह सभी अपनी सुशिक्षाके बलसे अपने हाथसे राजनैतिक पत्र तथा मन्तव्य लिखा करते थे, और आवश्यकता होनेपर वह कविता भी बना लेते थे । तब रजवाड़ेके हत्याकाण्डका उल्लेख करके युरोपके मध्यसमयके हृदयभेदी अगणित हत्याकाण्ड क्या शोचनीय नहीं होसकते ? ”

उदार स्वभाव टाड् साहब इस स्थानपर सत्यके सम्मानकी रक्षाके लिये स्वदेशके नाइटकी उपाधि धारण करनेवाले वीरोंकी अपेक्षा राजपूतवीर नेताओंके प्रति ऊँचा सम्मान दिखागये हैं । महात्मा टाड् साहबने पीछे कहा है, किं वस्तुसिहने जो अपने पिताको मारा था राजपूत कवियोंने उस महापापकारी हत्याकाण्डके प्रति किसी प्रकारका भी मन्तव्य प्रकाशित नहीं किया । पाठक इस प्रकारका सिद्धान्त न करें । रजवाड़ेके राजाओंसे लेकर दीन दरिद्री किसानतक भी कविकी लेखनीसे निकलेहुए “विषगर्भद्योको” आजतक पढ़ा करते हैं, इससे भलीभाँति प्रमाणित होता है कि राठौरके कविने निर्भय हृदय ही स्वाधीनभावसे सत्यके सम्मानकी रक्षा करनेमें किसी भाँतिकी भी त्रुटि नहीं की । वस्तुसिहने जो अपने पिताको मारडाला था, इस विषयमें आजतक एक प्रवाद प्रचलित है । एक समय महाराज अभयसिंह आमेरपति महाराज जयसिंहके साथ पवित्र पुष्करतीर्थको जा रहे थे । तीसरे पहरके समय दोनों महाराज अपने अपने परिपदोंके साथ बैठे हुए आनन्द भोग रहे थे, इसी समयमें दोनों राजाओंने प्रधान कवि कर्णादानको नवीन कविता बनाकर सुनानेकी आज्ञा दी । कविश्रेष्ठने तुरन्त ही दोनों राजाओंकी आज्ञासे निर्भय हो यह कविता पढ़ी ।

जोधपुरा आमेरिया, दोनों थाप उथाप ।

कूरम मारथो डोकरो, कमधज मारथो वाप ॥

कविताका यह अर्थ था कि जोधपुर और आमेरके महाराज यह दोनों ही साखा

(१) यूरोपके मध्यसमयके नाइट (Knight) अत्यन्त ही मूर्ख थे । वे अपना नामतक नहीं खिलसकते थे ।

(२) मालूम होता है कि यहाँ अनुवादकर्त्ताकी मुराद विसरसे है मारवाड़में कविताके दो भेद हैं सर और विसर, सर प्रशंसामया कविताकी संज्ञा है और विसर निन्दापूरित कविताकी, इसी सशब्दसे विषय पथ गढ़ा गया होगा ।

ठोक नहीं दे दोनो ही भेद
अपने पुत्र शिवासिंहकी त
असीम साहसमें
उसी समयसे रजवाड़े में
उपसंहारमें हमारा
अभयसिंहकी आज्ञासे तथा
प्राणनाश न करते तो जन्म
कहकर महान उच्च

विजयसिंहका नाम

सम्मान दिवाना, नाम
का जयपुरपतिके साथ मित्र
आक्रमणकारियोंके विरुद्ध
रामसिंहका सिंहासन नन्दे
युद्ध, विजयसिंहकी पराजय,
रणक्षेत्रमें विजयसिंहका इच्छा
महाराष्ट्रके सेनानायकके नाव
महाराष्ट्रका चौध संस्थापन, म
की मृत्यु, उनके चौरा, मार
वहार, सामन्तोंकी शासनशास्त्र
गावर्दनखीची, रानाके प्रति
वधन, वेतनभोगे विदेशीय से
सामन्तोंका प्राणनाश, युद्धक्षेत्र
की मृत्यु, सामन्तोंकी शासन
वार राज्यका ग्रहण करना, म
दुर्गानामक स्थानमें पराजय,
अजमेरमें जाना, अजमेरके
लेना, उनके असद्व्यवहारसे स

(१) जयपुरेश्वर,

(२) कामधज का

मित्र करतो थी ।

ठीक नहीं है दोनों ही सिंहासनसे भ्रष्ट हुए और दोनों ही फिर अभिषिक्त हुए। कूर्माने अपने पुत्र शिवासिंहकी हत्या की थी, और कामध्वजने अपने पिताका विनाश किया।

असिम साहसमे भरी इस नवीन कविताके सुनते ही सभी आश्चर्यमे होगये। उसी समयसे रजवाड़ेके प्रत्येक मनुष्योके मुखसे यह कविता सुनाई देने लगी।

उपसंहारमे हमारा कर्तव्य यही है कि यदि महाराज बख्तसिंह अपने भाई अभयसिंहकी आज्ञासे तथा उनकी ताड़ना, उपदेश और लालचमे आकर अपने पिताके प्राणनाश न करते तो कर्नल टाड् साहबकी समान हम भी उनको राठौरवोरोमे अग्रणीय कहकर महान उच्च सम्मान दिखासकते थे।

तेरहवाँ अध्याय १३.

विजयसिंहका राज्याभिषेक; मेरता नामक स्थानमे नवीन महाराजके प्रति राठौर सामन्तोंका सम्मान दिखाना, जोधपुरकी राजधानीमे विजयसिंहका जाना; सिंहासनसे भ्रष्ट रामसिंह का जयपुरपतिके साथ मिलकर महाराष्ट्रके साथ संधिवधन; आक्रमणकारी सेनाका संमिलन; आक्रमणकारियोंके विरुद्धमे युद्धके लिये मारोठनामक स्थानमें विजयसिंहका सेना इकट्ठा करना; रामसिंहका सिंहासन देनेके लिये विजयसिंहके पास आज्ञा भेजना; विजयसिंहका उत्तर देना; युद्ध, विजयसिंहकी पराजय, राठौरोंकी अश्वारोही सेनाका नाश, सेनाके साथ सामन्तोंका भागना रणक्षेत्रमे विजयसिंहका इकला रहना; उनका भागना, रामसिंहका किलेपर अधिकार करना; महाराष्ट्रोंके सेनानायकके जीवनका नाश; उस हत्याकी हानिको पूर्ण करना, अजमेरमे जाना; महाराष्ट्रका चौथे संस्थापन, महाराष्ट्रका रामसिंहके पक्षको छोड़ना; कविलिखित पथ, रामसिंह की मृत्यु, उनके चरित्र, मारवाड़में अराजकता, राठौरराजाके प्रति पोकर्णके सामन्तोंका दुर्व्यवहार, सामन्तोंकी शासनशक्तिको घटानेके लिये मारवाड़पतिकी कल्पना; सामन्तोंकी समिति; गोवर्द्धनखीची; राजाके प्रति उनका उपदेश, सामन्तोंके साथ राठौरपतिका असम्भ्रममूलक संधि बधन, वेतनभोगो विदेशीय सेनाको विदा देना; राजगुरुकी मृत्यु; गुरुकी भविष्यवाणी; प्रधान २ सामन्तोंका प्राणनाश, सुबलसिंहका अपने पितृहन्ताके प्रति बदला लेनेका उद्योग करना; सुबलसिंह की मृत्यु, सामन्तोंकी शासनशक्तिका रोकना, मिन्धुदेशसे अमरकोटको छीनलेना; मेवाड़से गोदवार राज्यका ग्रहण करना, महाराष्ट्रोंके विरुद्ध मारवाड़ और जयपुरके दोनों राजाओंका मिलन; तूगानामक स्थानमे पराजय, राठौरोंका अजमेरपर फिर अधिकार करना, पोटन और मेरतामें युद्ध, अजमेरमें जाना, अजमेरके शासनकर्ताकी आत्महत्या, विजयसिंहकी उपसूचीका मानसिंहको गोद लेना, उनके असदाचरणसे सामन्तोंका क्रोधित होना; उनकी हत्या करना, विजयसिंहकी मृत्यु।

(१) जयपुरेश्वर, यहापर कुश्यसे कूर्मा हुआ है।

(२) कामध्वज कान्यकुब्ज पतिकी प्राचीन उपाधि है। मारवाड़के राठौरोंको यह उपाधि मिला करती थी।

जब वीरश्रेष्ठ वस्तसिंहने अपने पिताकी इत्याके फलस्वरूपमे अपने राज्यकी सीमाके बाहर कालकूट विपमय वेशको पहरेकर एक शोचनीय दशामे प्राण त्याग किया, तब उनके पुत्र विजयसिंह बीसवर्षकी अवस्थामे मारवाड़के राज्यसिंहासनपर अभिषिक्त हुए। यद्यपि दिल्लीके बादशाह इस समय नाममात्रके बादशाह थे, इस समय उनके शासनकी शक्ति एकवार ही लुप्त होगई थी, देशीय राजा और यवन शासनकर्ता गणोंने पहलेकी समान उनकी अधीनताको स्वीकार कर महाराजकी आज्ञा पालन नहीं की थी, और वस्तसिंहके समयसे ही मारवाड़मे दिल्लीश्वरका प्रभुत्व लुप्त होगया था, तथापि नवीन मारवाड़पति विजयसिंहने प्राचीन रीतिके अनुसार दिल्लीके बादशाहके निकट अपने अभिषेकका समाचार भेजदिया। दिल्लीश्वरने उसी समय उस अभिषेकमे पूर्ण सम्मति प्रकाशित कर भेजी। केवल दिल्लीश्वर ही ने नहीं वरन् राजवाड़ेके अन्यान्य राजाओंने भी नवीन मरुक्षेत्रपति विजयसिंहके अभिषेकमे आनन्द प्रकाशके साथ अभिनन्दनपत्र भेजे। मारवाड़की सीमामे स्थित मारोठ नामक स्थानमे विजयसिंहका अभिषेक किया गया। नवीन महाराज विजयसिंहने मारोठसे भेरतामे जाकर वहां अशौचकालतक समय व्यतीत किया। उस समय वीकानेर कृष्णगढ़ और रूपनगरके स्वाधीन राजा भी अपने २ अधीनकी सेनाको लेकर वहां आये और सबने विजयसिंहका उचित सम्मान किया, तथा सम्पूर्ण सामन्तोंने भी वहां जाकर विजयसिंहके सम्मान बढ़ानेमे जुटि न की। नवीन नागोरेश्वरने इस प्रकारसे सबका सम्मान बढ़ाया। और राजधानी जोधपुरमे जाकर बड़ी धूमधामके साथ अपने स्वर्गीय पिताका श्राद्ध किया। इस श्राद्धकार्यमे उसने बहुतसा धन खर्च करके कवि, भाट, चारण, ब्राह्मण और अनाथोंको अधिक धन देकर विशेष यज्ञ प्राप्त किया।

बीसवर्षकी अवस्थामे विजयसिंह जिस समय पिताके सिंहासनपर अभिषिक्त हुए, उस समयको अवश्य ही विपदमय कहना होगा। यद्यपि प्रतिवासी राजगण और सामन्तमंडलीने उनके पक्षका अवलम्बन किया, परन्तु अभयसिंहका पुत्र रामसिंह मारवाड़के राज्यसिंहासनका प्रधान दावादार राजनैतिक वंगाल भूमिमे आपहुंचे। वस्तसिंह अपने एकमात्र असीम साहस, अतुल सामर्थ्य, प्रबल पराक्रम और कूट राजनीतिके बलसे ही रामसिंहको भगाकर स्वयं सिंहासनपर विराजमान हुए थे। परन्तु इस समय विजयसिंहकी अवस्था केवल बीस वर्षकी थी, उनके लिये राजनैतिक रंगभूमि और संग्रामभूमिमे पिताकी समान सामर्थ्य दिखाना असम्भव व्यापार था। जो हो विजयसिंहने पिताके सिंहासनपर बैठकर रामसिंहकी आशाको व्यर्थ करदिया।

वस्तसिंहके द्वारा मारवाड़से निकाले जाकर रामसिंह जैपुरमे रहने लगे। यदि वस्तसिंह जीवित रहते तो उनके मनकी आशा कभी पूर्ण न होती, यह उन्होंने भलीभाँतिसे समझलिया था। इस समय उन्हीं सिंहविक्रमी वस्तसिंहकी मृत्युसे रामसिंहने

महाराज हो फिर १५५०
जयपुरके महाराज भी म
हो जयपुर में जातिने
राजाओंने इनके अभिषेक
सेनाकी सहायतामे विजय
रामसिंहने अन्य उपायमे
महाराष्ट्रके दलने भी प्रय
रामसिंह उन्हीं महाराष्ट्रके
वटे। रामसिंहके पुत्रविराटने
यद्यपि महाराष्ट्रके दल भा
उस समय पुरुषसिंह १५५०
कामना पूर्ण होना असम्भव
वस्तसिंहके न होनेमे अपने
सभावना विचारकर म. १५५०
प्रकाश की। रामसिंहके दो
दोनों ओरके नेताओंने म
महाराष्ट्रकी सेना गांधी
जयपुरमे ही रहते थे। म
सेनाके सहित महाराष्ट्रके
आगे बढ़े।

“महाराष्ट्रके नरक
सर्वस्व लूटकर सारी
मण्डली और सर्वसाधारण
मरुक्षेत्रके प्रत्येक राठौर ने
तथा रामसिंहकी आगाओ
इकट्ठे होने लगे। समस्त
उनकी बड़ी प्रगंसा हो गई।
महाराष्ट्र-समुद्रके हाथमे
भलीभाँतिसे गायी है।

रामसिंहने महाराष्ट्री
कहला भेजा, “कि तुम

(१) यह संधि १५५०
समस्त प्रधान नेताओंने उसपर
मालती तातिया, चित्तोजी १५५०

न्यासंतुष्ट हो फिर पिताके राज्यका उद्धार करनेकी विशेष चेष्टा की। रामसिंह और जयपुरके महाराज भी भलीभाँतिसे जानगये थे, कि विजयसिंहकी बीस वर्षकी अवस्था होते ही जब कि राठौर जातिने इनको अधीश्वररूपसे स्वीकार करलिया है; जब कि प्रतिवासी राजाओंने इनके अभिषेकमें अपनी सम्मति प्रकाश की है, तब एकमात्र जयपुरकी सेनाकी सहायतासे विजयसिंहको सिंहासनसे भ्रष्ट करना असंभव है। इस कारण रामसिंहने अन्य उपायमें अपनी अभिलाषाको पूर्ण करनेकी चेष्टा की। इस समय महाराष्ट्रके दलने भी प्रवल होकर भारतभूमिमें विशेष शक्ति स्थापित करली थी। रामसिंह उन्हीं महाराष्ट्रके दलकी सहायतासे अपनी अभिलाषाको पूर्ण करनेके लिये आगे बढ़े। रामसिंहके पुरोहितने यद्यपि एकवार ही महाराष्ट्रकी सहायताको मंजूर किया था, यद्यपि महाराष्ट्रके दल मारवाडके विध्वंस करनेको दस्युमूर्तिसे अप्रसन्न हुए थे, परन्तु उस समय पुरुषसिंह वन्तसिंहकी अमित बलशालिनी सेनाको देखते ही उन्होंने मनकी कामना पूर्ण होना असंभव विचार शीघ्रतासे पीठ दिखादी थी। किन्तु इस समय वन्तसिंहके न होनेसे अपने पापके उद्देश्य पूर्ण होनेमें किसी प्रकारके उपद्रव न होनेकी संभावना विचारकर महाराष्ट्र दलके नेताने मरलतासे रामसिंहके प्रस्तावमें अपनी सम्मति प्रकाश की। रामसिंहकी ओर महाराष्ट्रदलके नेताके साथ शीघ्र ही सन्निधिवंधन होगया, दोनों ओरके नेताओंने उस संधि की सम्पूर्ण धाराओंके पालन करनेमें सौगंय की। महाराष्ट्रकी सेना शीघ्र ही जंटामें होती हुई जयपुरमें आ पहुची। उस समय रामसिंह जयपुरमें ही रहते थे। सहायकारी महाराष्ट्रके आते ही रामसिंह शीघ्र ही जयपुरकी सेनाके सहित महाराष्ट्रके साथ मिलकर विजयसिंहको सिंहासनसे उतारनेके लिये आगे बढ़े।

“महाराष्ट्रका तस्करदल मारवाडमें जाते ही देशका सर्वनाश करदेगे, यहांका सर्वस्व लूटकर सारी धनसम्पत्ति लेजायेंगे”। महाराज विजयसिंहकी राठौर सामन्त मण्डली और सर्वसाधारण प्रजाने इस बातको भलीभाँतिसे जानलिया था। इस कारण मरुक्षेत्रके प्रत्येक राठौर नवीन महाराजकी आज्ञासे शीघ्र ही महाराष्ट्रके दस्युदलको भगाने तथा रामसिंहकी आज्ञाको व्यर्थ करनेके लिये दलके दल आकर मेरताके समतलक्षेत्रमें इकट्ठे होनेलगे। समस्त राठौर जातिको उस रणभूमिमें इकट्ठा हुआ देखकर राठौरकवियोने उनकी बड़ी प्रशंसा की है। विशेष करके इस समय अनधीन पातावतगण तक कठिन महाराष्ट्र-दस्युदलके हाथसे स्वदेशकी रक्षाके लिये उपस्थित हुए। कवियोने उनके यशको भलीभाँतिसे गायाहै।

रामसिंहने महाराष्ट्री सेनाके साथ पुष्करतीर्थमें जाकर विजयसिंहके पास यह कहला भेजा, “कि तुम इसी समय मरुक्षेत्रके सिंहासनको छोड़ दो, नहीं तो निस्तारा

(१) यह संधि “हलदी वा बलपत्र” (पक्षाकागज) नामसे विदित है। महाराष्ट्र दलके समस्त प्रधान नेताओंने उसपर हस्ताक्षर करदिए थे उनका नाम इस प्रकार है—जनकोजी सेविया, मालजी तातिया, चित्तेजी रघुपागिया, घोपालिया, जादोन, मुला यारअली, और फीरोजखा।

नहीं है।" महाराज विजयसिंहने उन समस्त सामन्तोंके सामने रामसिंहके उस आज्ञापत्रको पढ़ा, जिसे सुनते ही समस्त राठौर अत्यन्त क्रोधित होगये। और "युद्ध होगा। युद्ध होगा।" यह कहकर महावीरता प्रकाश करतेहुए बोले, "यह कौन आपाहै जो हमें भय दिखाता है? हजार वज्रपात होनेपर भी हम अपनी रक्षा करेंगे।" उत्तेजित राठौरोंने इस प्रकार एकस्वर और एकमतसे युद्धपक्षका समर्थन किया। महाराज विजयसिंहने उसी समय रामसिंहके निकट यथोचित उत्तर भेजदिया, महात्मा टाड साहब लिखते हैं कि शत्रु सेनाकी संख्या राठौरोंकी सेनाकी संख्यासे अधिक थी। राठौरगण कछवाहोकी सेनासे तो कुछ भी भयभीत न हुये, कारण कि वह जानते थे कि हम कछवाहोको सरलतासे परास्त करसकेंगे, परन्तु महाराष्ट्रोंके साथ जय प्राप्त करनेके विषयमें उनको कितनी ही बातोंकी चिन्ता करना पड़ी। जो हो राठौरोंकी सेना महाराष्ट्रोंके साथ प्रबल विक्रम प्रकाश करके अपने बाहुबल और पराक्रमका चूडान्त प्रमाण दिखानेमें असमर्थ न हुई।

राठौरोंके कवियोंने, जो जो सम्प्रदाय इस युद्धमें नियुक्त थी, उन सबकी यथायोग्य प्रशंसा कीहै।

इस प्रबल युद्धके समयमें राठौरोंमें दो आकस्मिक घटनाएं उपस्थित हुई। यदि यह दोनों घटनाएं न होती तो इस भयंकर युद्धमें विजयसिंह ही विजयलक्ष्मीका आलिंगन करसकते। एकदल राठौरोंकी अश्वारोही सेना शत्रुपक्षके व्यूहको भेदन कर लौटा जा रहा था। इसी समयमें उसको शत्रुओंकी सेनाका जानकर राठौरोंने उसके ऊपर बाण और गोलोंकी वर्षा करके उसे विध्वंस करदिया। इस दुर्घटनाका वर्णन यथास्थान किया गया है, यदि विजयसिंहका भाग्य मंद न होता तो ऐसी दुर्घटना क्यों होती?—दूसरी दुर्घटना भी इसी प्रकारकी थी। सेविया इस समय रणक्षेत्रको छोड़कर भागनेके लिये तैयार होगया था, यदि राठौरगण कुसस्त्रोंके वशीभूत होकर छिन्नभिन्न न होजाते तो इन्हींके विजयकी मताका उड़ती।

कृष्णगढ़ और रूपनगर इन दोनों राज्योंके राजा भी मारवाड़ राजवंशसे उत्पन्न हैं। परन्तु दोनों ही स्वाधीनभावसे राज्यशासन कर दिल्लीके बादशाहसे सम्बन्ध रखते थे। कृष्णगढ़के महाराजने अपने कुटुम्बी रूपनगरके महाराजको सिंहासनसे उतारकर उक्त राज्यको अपने अधिकारमें करलिया था। 'रूपनगरके महाराज सामन्तसिंहने वृद्धावस्थाके कारणसे हो अथवा वैराग्यधर्मसे हो' जब कृष्णगढ़पतिने उनके राज्यको अपने अधिकारमें करलिया तब वह यमुनाके किनारे श्रीवृन्दावनधाममें जाकर

(१) महाराष्ट्रनेता जय आप्पाजी सेविया ।

(२) राजस्थानके प्रथमकांडमें कर्नल टाड साहबके मारवाड़से आनेका वृत्तान्त २९ अध्याय में देखो ।

(३) उर्दू तर्जुमेमें यों लिखाहै कि सिन्धियेकी बख्तरी (पाखरवाली) फौज राजपूतोंपर हसला करके पीछे आती थी उसपर दुश्मनोंकी फौजका भ्रम हुआ और वह आपसे* उड़ा दी गई ।

* तोपका चर्चा ।

आतंमहित हरिनामका
राज्यकी चिन्तामें
करके उन्होंने अपने
सामन्तसिंहके पुत्रने
अपने राज्यका उद्धार
उस समय यहाँपर
किचित्मात्र भी न
कारण उमका चित्र
पिताके वचन मुन
वासनाओंसे तब तक
परन्तु मेंरालिये ता
हो रूपनगरके महाजन
लिये सुसमयकी बात
प्रचलित होगई ।
साथ महाराष्ट्रोंकी
रामसिंहके स्वार्थ
पूर्ण करनेमें भी मन्मत्ति
जिस समय
छिन्नभिन्न करदिया, निम
उपाय किया था, उस
"रामसिंहके भाग्यके
जत्यन्त मद देखाता हूँ।
उपकार करसकते हैं ?"
हीन होगया। यद्यपि
बातको भलीभाँतिसे
जिम समय महाराष्ट्रनेता
एक विचित्र उपायसे
देखा कि यदि प्रबल
करसकेंगे तो किसी
अश्वारोहीको शत्रुओंके
जिस स्थानपर
सम्प्रदायके नेता
सामन्तको बुलाकर कहा
से रणभूमिके अन्य

आनन्दमहित हरिनामका कीर्तन करते-एहु जीवनके शेष दिनको व्यतीत करनेलगे । राज्यकी चिन्तासे छुटकारा पाकर श्रीभगवानके चरणकमलोमे कृतज्ञता प्रकाश करके उन्होने अपने मनको पुण्यपुंजके संचयमे लगाया, परन्तु रूपनगरके महाराज सामन्तसिहके पुत्रने पिताके उस वैराग्यभावसे दुःखित हो, कृष्णगढ़पतिके हाथसे अपने राज्यका उद्धार करनेके लिये पिताको वारम्बार उत्तेजित किया । सामन्तसिह उस समय यहांतक संसारसे वासनाहीन होगये थे कि उन्होने पुत्रकी बात किंचित्मात्र भी न सुनी, वरन् 'विषयवासना अनेक प्रकारके पापोंकी जड़ है' इस कारण उसका चित्र अंकित करके पुत्रको राज्य प्राप्तिकी आशाके छोड़नेकी सलाह दी। पुत्रने पिताके वचन सुन अत्यन्त दुःखित होकर कहा, "हे पिता ! आप सम्पूर्ण विषय वासनाओंसे तृप्त होकर इस समय शान्त होगये हो, इसीसे मुझे ऐसा उपदेश देते हो, परन्तु मेरेलिये तो राज्यका शासन सब प्रकारसे अनुकूल है।" पिताके पाससे निराश हो रूपनगरके महाराज सामन्तसिहके पुत्र पिताके राज्यका पुनर्वार उद्धार करनेके लिये सुसमयकी वाट देखनेलगे । इसी समय विजयसिहके साथ रामसिहकी विवादानल प्रज्वलित होगई । युवकने इस सुअवसरमे रामसिहके साथ मिलकर उनके दूतके साथ महाराष्ट्रोंकी सहायताके लिये दक्षिणको गमन किया । महाराष्ट्रनेताने जिस प्रकारसे रामसिहके स्वार्थ साधनको सुना था, इसी प्रकार रूपनगरपतिके युवक पुत्रकी कामनाको पूर्ण करनेमे भी सम्मति प्रकाशित की ।

जिस समय मेरताके युद्धक्षेत्रमे विजयसिहकी सेनाने महाराष्ट्रोंकी सेनाको छिन्नभिन्न करदिया, जिस समय महाराष्ट्रोंकी सेनाने अपने प्राण बचाकर भागनेका उपाय किया था, उस समय उस महाराष्ट्रनेता जय आप्पाने उक्त युवकको बुलाकर कहा, "रामसिहके भाग्यके साथ आपका भी भाग्य जड़ित है । परन्तु रामसिहका भाग्य अत्यन्त मद देखता हूं । इस कारण अब हम यहांसे भागनेके पहले आपका और क्या उपकार करसकते है ?" युवक महाराष्ट्रनेताके यह वचन सुनकर एकाबार ही आशाहीन होगया । यद्यपि वह राजनीतिमे और युद्धविद्यामे अज्ञान था तथापि वह इस बातको भलीभाँतिसे जानता था कि स्वजातिका स्वभाव किस प्रकारका है, इस कारण जिस समय महाराष्ट्रनेता युद्धको भंग करनेके लिये उद्योग कररहे थे, उस समय उसने एक विचित्र उपायसे अपने मनोरथको पूर्ण करनेका सुअवसर प्राप्त किया । युवकने देखा कि यदि प्रबल राठौरोकी सेनाको किसी उपायसे भी रणसे शान्त नही करसकेंगे तो किसी प्रकार सुभीता नही है, इस कारण उसने एक स्वजातीय अश्वारोहीको शत्रुओंके डेरोमे अन्य मार्गसे भेजदिया ।

जिस स्थानपर राठौरोकी सेना प्रबल पराक्रमके साथ युद्ध कररही थी वहां माईनोत सम्प्रदायके नेता सेनापति पदपर थे । उक्त अश्वारोहीने वहां वड़ी तीक्ष्णतासे जाकर सामन्तको बुलाकर कहा 'अब क्यों वृथा युद्ध करतेहो, विजयसिह शत्रुओंके गोली से रणभूमिके अन्य पार्श्वमे हत होगये है ।' सामन्तने उस अश्वारोहीको

अपने पक्षका जानकर उसके कहनेपर विश्वासकर बिना खोजकिये रणको भंग करदिया। दावानलकी समान विजयसिंहकी मृत्युका समाचार चारोओर फैलगया। राजपूत जातिके इतिहासमें ऐसी घटनाके हजारो प्रमाण होनेपर भी वह किसी प्रकारसे किसी समय भी उसका निर्णय नहीं करसके। उस अश्वारोहीका वचन सत्य है अथवा मिथ्या, इस बातका किसीको भी कोई प्रमाण नहीं मिला और न किसीने जांचा परताल करनेकी चेष्टानकी, सभी प्राणोंके भयसे चारोओरको भागनेलगे। इस समय विजयसिंहने महावीरता प्रकाश करके इस प्रकारका युद्ध कियाथा कि कई मुहूर्तमें ही उनकी विजय होनेकी सभावना थी,—परन्तु उन्होंने सहसा देखा कि उनके अधीनमें स्थित समस्त सामन्त सग्रामभूमिको छोड़कर चारोओरको भाग रहे हैं। मारवाडके महाराज विजयसिंह जो एकलाख सेनाके साथ युद्ध कर रहे थे, वह इस समय समस्त सेनासे त्यागेजाकर महाविपत्तिमें पड़गये। महाराष्ट्रने सरलतासे जयलक्ष्मी का आलिंगन किया। मारवाड़पति विजयसिंहने जिस भावसे असहाय अवस्थामें रणक्षेत्रमें भागकर एक कृपककी सहायतासे अपने जीवनकी रक्षा की थी, उसे पाठक पहले ही पढ़चुके हैं।

यदि सिंहासनसे पतित रूपनगरके महाराजके युवकपुत्र इस प्रकारसे अपनी चतुरता जालका विस्तार करके राठौरोकी सेनाको वृथा भ्रममें न डालते तो महाराष्ट्रनेताओको अवश्य ही रणक्षेत्र छोड़देना पड़ता, और रामसिंहके भाग्यमें वह युद्ध ही निर्धारित होजाता। अधिक क्या कहै, यद्यपि इस युद्धमें महाराष्ट्रगणोंने अधिक चतुरता करके जय प्राप्त की, परन्तु राठौर सामन्तोंने भागनेके पहले जिस भावसे वीरता प्रकाश की थी कविने उसकी अत्यन्त प्रशंसा की है।

महाराष्ट्रने धोखेवाजीसे ही युद्धमें जय प्राप्त की और राठौरोकी सेना छिन्न भिन्न होकर चारो ओरको भाग गई, रामसिंहके भाग्यका सूर्य मेघसे मुक्त होगया। एक २ करके अनेको किलोके ऊपर रामसिंहकी विजयपताका फहराने लगी। इसी समय महाराष्ट्रके तस्कर दलने पंगपालकी समान मरुक्षेत्रमें आकर लूटमार करनी प्रारम्भ करदी। परन्तु महाराष्ट्रदलेके प्रधान नेता जयआपा सहसा शोचनीय रूपसे मारेगये, अतमें विपरीत काण्ड उपस्थित होगया महाराष्ट्रगण रामसिंहकी सहायता

(१) प्रथमकांडके २९ अध्यायमें यह वृत्तान्त वर्णन कियागयाहै, विजयविलास नामक ग्रंथमें प्रकाशित हुआहै कि जिस जाट किसानने महाविपत्तिमें आश्रय देकर उनकी सहायता की थी विजयसिंहने उसको ५०० बीघे भूमि उसके वंशतकको भोगनेके लिये देदी, आजतक उस किमानके वंशधर उस भूमिको भोगते हैं।

(२) इस युद्धमें मारेहुए वीरोंमें चापावत् सम्प्रदायके नेता वीरसिंह, सशावतके नेता लालसिंह, और कूम्पावत् सम्प्रदायके नेताने सबसे अधिक बल प्रकाश करके अपने जीवनका बलिदान किया।

(३) प्रथमकांड २९ अध्याय ९५१ पृष्ठमें इस हत्याकाण्डका वर्णन कियागयाहै। विजय विलास ग्रंथसे जानाजाताहै कि जिस समय जयआपाने राठौरोके किलेको घेरलिया था, उसी युद्धमें

करनेके लिये आये थे।
रहेग था, परन्तु इस
उस हत्याकाण्डके बदला
छोड़कर इस समय
वादानुवादके पीछे
एक बार ही महाराष्ट्रके
सामन्तोंकी अधिकांश
महाराष्ट्रगण उस हत्याका
अंतुलनकिये उठाने लगे
अजमेरके राजा
उस मुकुटसे मणिको
महातेजस्वी अजितरा
इस प्रकारमें आत्मविश्वास
पीड़ाओंसे जलन करने
सेना रणको छोड़कर
होकर उसका उत्प्रेषण
ना
भा
उसका अर्थ यह है
भूपति (विजयसिंह) ने
भागवत, वह बात चित्र
सत्य कहना होगा,
चतुरतासे जिस युद्ध
सेनाद्वारा रणभूमिमें
आप्याके निकट जाकर
हाथपर सरसोंके बीजको
हैं वैसेही अन्य समयमें
—वह मनुष्य महासंकटमें
विजयसिंहने अपने
राजवंशने कहा महाराज
आज्ञा नहीं मानेंगे, इसपर
चिकित्सा करके उनको
चिकित्सक जयआपाके पास
आनेमें हुं आपत्ति न की

करनेके लिये आये थे। केवल धन प्राप्ति और मारवाड़का लूटना ही उनका प्रधान उद्देश था, परन्तु इस समय जयआप्पाके सारेजानेसे माहाराष्ट्रने संहारमूर्ति धारणकर उस हत्याकाण्डके बदला लेनेका पूरा विचार करलिया। वे लोग रामसिंहके स्वार्थको छोड़कर इस समय अपने स्वार्थसाधनके कार्य करने लगे। प्रवल युद्ध और वादानुवादके पीछे जयआप्पाके प्राणनाशके दंडस्वरूपमे विजयसिंहने अजमेरको एक बार ही महाराष्ट्रके करकमलमे समर्पण करदिया, और मारवाड़की खास भूमि और सामन्तोंकी अधिकारी भूमिके ऊपर त्रैवार्षिक कर देनेके लिये वह राजी हुए। महाराष्ट्रगण उस हानिको पूर्ण करनेकेलिये रामसिंहका पक्ष छोड़कर अजमेरमे अपनी अतुलशक्तिको बढ़ाने लगे।

अजमेरदेश मारवाड़के राजमुकुटका उज्ज्वल मणिस्वरूप था, महाराष्ट्रने जिस दिन उस मुकुटसे मणिको छीनलिया उसी दिनसे मारवाड़की स्वाधीनता चंपल होगई। महाराजस्वी अजितकी प्राणहत्याके फलस्वरूप मारवाड़ने प्रायः एक शताब्दीतक इस प्रकारसे आत्मविग्रह, विजातीय आक्रमण, तथा अनेक प्रकारके अत्याचार और पीड़ाओंसे अत्यन्त कष्टसे भोगा। जिस समय रूपनगरपतिकी चतुरतासे राठौरोकी सेना रणको छोड़करके भागगई, उस समय राठौरकविने मनके दुःखसे दुःखी होकर उसका उल्लेख किया था।

याद घनेदिन आवसी, आपावाला हेल।

भागा तीनोभूपती, माल खजाना मेल ॥

इसका अर्थ यह है कि समस्त धन रत्न और युद्धके अस्त्रोंको छोड़कर तीनोजने भूपति (विजयसिंह, वोकांनरपति और कृष्णगढ़पति) जयआप्पाके भयसे भयभीत होकर भागगये, यह बात चिरकालतक हमको याद आती रहैगी।

सत्य कहना होगा, अवश्य ही स्वीकार करना होगा, रूपनगरपतिके युवक पुत्रकी चतुरतासे जिस युद्धमे महाराष्ट्रने सरलतासे जय प्राप्त की थी, राठौरोकी सेनाद्वारा रणभंग होनेसे रूपनगरपतिके युवकपुत्र आनंदितहो गर्वमे भरकर जय आपाके निकट जाकर बोले, “आपने देखा कि मैने इस स्थानपर खड़े होकर अपने हाथपर सरसोंके बीजको बोए थे।” सरसोंका बीज जैसे थोड़े समयमे वृक्ष होजाता है वैसेही अल्प समयमे यह चातुरी चलगई। जब युवकने रूपकसे यह बात

—वह मनुष्य महासंकटमे पड़ा था वहा वह रोगी होगया। जय आपाको आरोग्यकरनेकेलिये महाराज विजयसिंहने अपने प्रधानवैद्य सूर्यमल्लको उसके डेरेमे भेजकर उनको आरोग्य करनेके लिये कहा, राजवैद्यने कहा महाराज यदि आप कहो कि तुम जयआप्पाको जाकर विष दो तो हम यह आपकी आज्ञा नहीं मानेंगे, इसपर विजयसिंह बोले, मैं वह आज्ञा नहीं दूंगा। आप यथाशक्ति उनकी चिकित्सा करके उनको आरोग्य करदीजिये। चारदिनमें आराम होनाहो तो दो दिनमे आराम करो, चिकित्सक जयआप्पाके पास गये, यद्यपि वह शत्रुपक्षके वैद्य थे तथापि जयआप्पा ने इनसे चिकित्सा करानेमे कुछ आपत्ति न की। और वैद्यकी दवासे वह आरोग्य भी हुए।

कही तुरन्त ही जयआपाने कृष्णगढ़पतिके हाथसे रूपनगरका उद्धार करके उस सिंहासनपर उक्त युवकको बैठालेनेके लिये इच्छा की नव युवकने कहा "यह करनेका प्रयोजन नहीं है, पहले हमारे प्रभु रामसिंहका स्वार्थ साधनकर उनको जोधपुरके सिंहासनपर बैठालिये तौ हमारी आशा सरलतासे पूर्ण होजायगी।" परन्तु कई दिनोंके पीछे जिस समय जयआपा मारेगये, उस समय महाराष्ट्रके डेरोमे रामसिंहके अधीन जितने राजपूत थे सभीके ऊपर महाराष्ट्रको महासंदेह उपस्थित हुआ। और उक्त युवकके प्रति भी महाराष्ट्रने संदेह प्रकाश करनेमें त्रुटि न की। जयआपाकी मृत्यु होते ही डेरोमे समस्त राजपूतोंको पड्यंत्रकारी कहकर महाराष्ट्रने सबके ऊपर आक्रमण किया। विशेषकरके मेवाड़के महाराणाके दूत रावन् कुवेरसिंह जो विजयसिंह के साथ संधिवधन करानेके लिये महाराष्ट्रके डेरोमे गयेथे, वह भी इसी कारणसे मारे गये। ताऊसरमे जयआपाकी भस्मराशिके ऊपर एक स्मृति मंदिर बनायागया। महात्मा टाड् साहवने कहा है कि महाराष्ट्र और राठौर दोनो उस स्मृति मंदिरके प्रति अधिक सम्मान दिखाते है।

जो हो महाराष्ट्रके दलने राठौरके साथ संधिवधन करके रामसिंहके पक्षको छोड़दिया। रामसिंहके भाग्यमे फिर दुर्दिन आगये। रामसिंहने पिताका सिंहासन पानेके लिये बाईस वर्षतक युद्ध किया था, परन्तु महाराष्ट्रके छोडते ही वह शीघ्र ही असहाय अवस्थामे विजयसिंहकी दयादृष्टिके अभिलाषी हुए। विजयसिंहने सामरका जो अंश मारवाड़ राज्यके अधीनमे था वह अंश उनको देदिया, जयपुरके महाराजने भी दया करके सांभरके जो अंग अपने अधिकारमे थे उन सबको तुरन्त ही रामसिंहको दे दिया। रामसिंह उस सांभरके अधिकार को पाकर अत्यन्त दीनभावसे रहनेलगे। वह युवा अवस्थामे जैसे ऊधमी, क्रोधी और तेजस्वी थे भाग्यपतनके साथ ही साथ वह उसी भाँतिसे विनयशील और नम्र होगये, उन्होने सम्वत् १७७३ मे जयपुरमे प्राण त्याग किये। कर्नल टाड् साहवने कहा है, कि रामसिंहका शरीर वीरोके समान बलवान था, तथा इनकी मूर्ति सौम्य थी। वह अपराधियोंके ऊपर अत्यन्त दया प्रकाश करते थे। उनकी बुद्धि अत्यन्त तीक्ष्ण थी। और उनकी मानसिक उत्कर्षता तो विशेषरूपसे दृष्टि आती थी। परन्तु एकमात्र अत्यन्त उग्रतेज और कठिन स्वभावके लिये ही यह मरुक्षेत्रके सामन्तोंके अत्यन्त अप्रियपात्र होगये थे। और इसी लिये वह सिंहासनसे भ्रष्ट होकर, निकाले जाकर जन्मभरतक अनेक प्रकारके कष्ट भोगते रहे। राठौरकविने विजयसिंहकी अपेक्षा रामसिंहको अत्यन्त साहसी और वीर कीर्तन किया है। कविने कहा है कि विजय सिंह हजारों सेना साथ लेकर भी युद्धमे विजय न पासके थे। परन्तु रामसिंहने बहुत थोड़ी सेना लेकर भी युद्धमे विजय प्राप्त की थी। कविने एक एक विषयपर रामसिंहको अजितके समान वर्णन किया है। रामसिंहके उग्र और तेजस्वी होनेसे

(१) ताऊसर एक साधारण गाँव नागौर परगनेके एक परगने मे है।

समस्त मारवाड़के महाराजसे कभी भय शंकित रहे। यह मारवाड़के भाग्यमें बलको मरुक्षेत्रमें वाहुल्यमात्र है।

समस्त जागा प्राण त्यागकिये। तब सुखसहित राज्यशासन मृत्युसे मरुक्षेत्रको दान। इस समय मारवाड़को प्राणनाशका फल प्रकाश चौधका सग्रह करके और देशको लूटकर धनसां प्रज्वलित करके। किमि सफल करलिया। उन छागई। उस अराजकता रहकर प्राणोंके भयमे समय महाराज विनयार्थी अधिकारी देशोंमें जमीन प्रज्वलित करकेलगे। - महसूल होगया और वे वाणिज्य एकवार ही रुक हीनवल होगये, कि सा भी विजयसिंहका प्रभुत्व मारवाड़के चारों सामन्त स्वाधीनभावसे उनको इस सामर्थ्यके मरुक्षेत्रमे अपने रचाव ही वृत्तिस्वरूपमे मरुक्षेत्रके अनेक शासनशक्तिको स्थापित अधिक है। महाराज सामन्ताने सब प्रकारसे था। मारवाड़के सामन्त

समस्त मारवाड़के सामन्त इनसे भयभीत रहते थे। जिन सामन्तोंने मारवाड़के महाराजसे कभी भय नहीं किया था, वे लोग भी रामसिंहके अभिप्रेतके पीछे अति शंकित रहे। यह अवश्य ही स्वीकार करना होगा कि रामसिंहके अभिप्रेतके समयसे मारवाड़के भाग्यमें घोर कालरात्रि दिखाई दी। रामसिंहने ही कठिन महाराष्ट्रके दलको मरुक्षेत्रमें लाकर मारवाड़के विध्वंसका जो बीज बोया था, इसका कहना बाहुल्यमात्र है।

समस्त आशा भरोसेसे हीन होकर रामसिंहने निर्वासित अवस्थामें जयपुरमें प्राण त्यागकिये। तब मारवाड़के महाराज विजयसिंह एकबार ही निश्चिन्त होकर सुखसहित राज्यशासन करने लगे। पाठक ऐसा विचार न करै कि रामसिंहकी मृत्युसे मरुक्षेत्रकी हानि लाभ कुछ भी नहीं हुई। रामसिंहकी अपेक्षा अत्यन्त प्रबल शत्रु इस समय मारवाड़को विध्वंसकर चारोओर भयंकर अग्नि प्रज्वलित करके अजितके प्राणनाशका फल प्रकाश करने लगे। महाराष्ट्रगण अजमेरपर अधिकार करके, मारवाड़से चौथका संग्रह करके और राजवाड़ेके प्रत्येक प्रान्तमें प्रबल प्रभुताका विस्तार करके एक २ देशको लूटकर धनका संग्रह करते २ मतवाले होगये। उन्होंने राजपूतोंमें विवादानल प्रज्वलित करदी। किसी न किसी पक्षका अवलम्बन करके उन्होंने अपनी आशाको सफल करलिया। इस विजातीय अत्याचारसे मारवाड़के चारोओर घोर अशान्ति छा गई। उस अराजकता और स्वेच्छाचारसे प्रजा कृषिक्षेत्रके कर्षणकार्यमें नियुक्त न रहकर प्राणोंके भयसे चारोओरको भागने लगी। मरुक्षेत्रके प्रत्येक सामन्त इस समय महाराज विजयसिंहको अत्यन्त हीनवल और साहसहीन देखकर अपने २ अधिकारी देशोंमें असीम शक्तिका विस्तार कर अपनी इच्छासे अत्याचारकी अग्निको प्रज्वलित करने लगे। उनकी इच्छासे ही अनेक स्थानोंमें वाणिज्य द्रव्यके ऊपर दूना महसूल होगया और वे स्थान २ पर समस्त वाणिज्य द्रव्योंको लूटने लगे। राज्यमें वाणिज्य एकबार ही वंद होगया। अपने दुर्भाग्यसे ही विजयसिंह इस समय इतने हीनवल होगये, कि सामन्त उनसे कुछ भी भय नहीं खाते थे। यहांतक कि अपने महलमें भी विजयसिंहका प्रभुत्व मानो एकबार ही प्रमाहीन होगया।

मारवाड़के चारोओर राजपूत राज्यमें अन्य सामन्तोंकी अपेक्षा मारवाड़के सामन्त स्वाधीनभावसे अधिक प्रभुत्व, शक्ति और सामर्थ्यको चलाते आये हैं। उनको इस सामर्थ्यके अधिकारका प्रधान कारण यह है कि उनके पूर्वपुरुष इसी मरुक्षेत्रमें अपने २ बाहुल्यसे देशोंपर अधिकार करगये हैं। एकमात्र महाराजकी कृपासे ही वृत्तिस्वरूपमें देशोंको न पाकर, उन राजवंशवालोंने अनेक विस्तारित और मरुक्षेत्रके अनेक स्थानोंमें वहांके निवासियोंको परास्त कर और भगाकर अपनी २ शासनशक्तिको स्थापित किया, इस कारण मारवाड़में जयपुरकी अपेक्षा इनकी स्वाधीनता अधिक है। महाराज अजित जिस समय अज्ञान अवस्थामें थे उस समय सामन्तोंने सब प्रकारसे स्वाधीनभावमें रहकर अजितके दृढ़पक्षको अवलम्बन किया था। मारवाड़के सामन्त प्रबल सामर्थ्यवान् थे, इसीसे विजयसिंहके शासनके आरंभ

समयमें वह अपनी इच्छानुसार कार्य करते थे। इस समय और भी एक कारणसे सामन्तोंके साथ विजयसिंहका झगड़ा होगया। समयके गुणसे ही यह कारण उपास्थित हुआ था, इसका अनुमान सरलतासे होसकता है।

पोकरणके असीम साहसी चांपावत् सम्प्रदायकी मुख्य भूमि थी। पोकरणके सामन्त पुत्रहीन अवस्थामें मरगये, वह मृत्युके पहले महाराज अजितके दूसरे पुत्र देवीसिंहको गोदलेनेके लिये अपनी स्त्रीसे कहगये थे। किस प्रकारकी रीतिसे राजवाड़ेमें दत्तक पुत्र गोद लियाजाता है, इसको हमारे पाठक भलीभाँतिसे जानते हैं। पोकरणके सामन्त मृत्युके समय अजितके पुत्र देवीसिंहको क्या दत्तकरूपसे गोद लेनेके लिये कहगये, उसके सम्बन्धमें महात्मा टाड् साहबने अनुमान किया है कि अजितके अनेक पुत्र थे इस कारण उनमेंसे एकको गोद लेनेमें राजवंशका ही सुभीता होगा, जब वह राजकुमार एक देशका सामन्त होजायगा, तब सभी आनन्दसहित रहसकेंगे, यही विचारकर उन्होंने यह आज्ञा दी थी। राजवाड़ेकी चिरप्रचलित रीतिके अनुसार जिस समय पुत्रके गोद लेनेपर मृतक सामन्तकी पगड़ी उसके गिरपर रखीजाती है उसी समयसे वह अपने जन्मदाता पिताको भूलजाता है। जिस सामन्तके आसनपर स्थित होता है उसीको अपना पिता मानता है। इस कारण अजितनंदन देवीसिंह जिसदिन पोकरणके सामन्तके यहां दत्तक हुए, उसी दिनसे राजपुत्रके समस्त अधिकारोंसे रहित होनेपर उनके हृदयमें एक विचित्र वासना उत्पन्न होनेलगी। यदि देवीसिंहको पोकरणके सामन्त गोद न लेते तो वह किसी समय भी मारवाड़के सिंहासनपर बैठनेके लिये एक मुहूर्तको भी आशा वा चिन्ता नहीं करसकते थे, परन्तु जब उन्होंने मरुक्षेत्रके एक प्रबल सामर्थ्यशाली सामन्तके पदको पाकर अपने पितृहन्ता दोनों भ्राता और उनके उत्तराधिकारियों को पिताके सिंहासन लेनेके लिये निरन्तर युद्ध करतेहुए देखा कि वह पिताके सिंहासनकी ओर कातर दृष्टिसे देखरहे हैं, तब उन्होंने भी राजदरवारमें अपनी प्रबल सामर्थ्यका विस्तार करके महाराज विजयसिंहको हस्तगत करनेकी चेष्टा की। महात्मा टाड् साहबने इस स्थानपर एक विचित्र मत प्रकाश किया है, उन्होंने कहा है, “यदि मारवाड़के अधीश्वरने पुत्रहीन अवस्थामें प्राण त्याग किये हों, तो स्वाधीन ईडेरराज्यके

(१) यह बात झूठी है देवीसिंह न महाराज अजितसिंहका बेटा था और न पोकरणमें दत्तक हुआ। वह पोकरणके ठाकुरका बेटा था।

(२) ईडेर राज्य सियाजीके भ्राताके द्वारा अधिकृत कियागया था। पाठकोंको यह स्मरण होगा। ईडेर राज मारवाड़के राजके अत्यन्त निकट जातिवाले होकर मारवाड़पतिके सिंहासनपर बैठनेके अधिकारी * है।

* यह नोट भूलसे लिखागया है क्योंकि न तो ईडेर सियाजीके भाई द्वारा प्राप्त कियागया और न सियाजीके सम्बन्धसे ईडेरवाले मारवाड़पतिके सिंहासनपर बैठनेके अधिकारी हैं। सही बात यह है कि पहले ईडेरको सियाजीके दूसरे बेटे सोनराने जीता था, परन्तु उसकी औलादसे ईडेर छूटगया था, वह महाराज अभयसिंहने बादशाहसे लेकर अपने भाई आनन्दसिंहको दे दिया था, इसी निकटस्थ सम्बन्धसे आनन्दसिंहके वंशज जोधपुरका राज्य पानेके अधिकारी थे।

अधीश्वरका पुत्र मारवाड़
एक भी पुत्र उत्पन्न न
मारवाड़का राज्य करेगा
अपराधसे भी अपराधी
ग्रहण कियाजायगा।
यह नियम विचित्र है।
मतके अनुसार
तो हमारे गांधी ने
चांपावत् नें
रक्षा करनेके अभिलाषों
साथ प्रतियोगिता
इसलिये आह्वा
करके राज्यमें
देवीसिंहने अपनी
विजयसिंहके शरीर
नगरमें रसदिया।
पर्वतियोंके द्वारा प्रना
देखकर विजयसिंहने
देवीसिंहने कहा, “
करते हैं, आप यह
मारवाड़का सिंहासन है”
सामन्तोंका तथा
मारवाड़के चारों ओर
मनही मनमें महा
प्रबल शक्तिका विस्तार
कोई उपाय न देसक
अवश्य ही विदित हो
सम्मान और पृथ्वी तथा
माताकी समान सम्मान
भ्राता अर्थात् धामाई
राज्यमें ऊँचे पद पर
पुत्र था उसका नाम
सम्मान पाया। यह

(१) ऐसा नियम

अधीश्वरका पुत्र मारवाड़के सिंहासनपर बैठनेका अधिकारी है। ईंडरके महाराजके यदि एक भी पुत्र उत्पन्न होजाय तो वह एक पुत्र ही मारवाड़के साथ ईंडरराज्यमें मिलकर मारवाड़का राज्य करेगा और यदि मारवाड़के महाराजका कोई पुत्र किसी प्रकारके अपराधने भी अपराधी न हो पर वह अन्य सामन्तके द्वारा दत्तकपुत्ररूपसे ग्रहण कियाजायगा, तो उसका सिंहासनके ऊपर कोई अधिकार नहीं होगा। यह नियम विचित्र है।” इस बातको हम कहसकते हैं कि कर्नल टाड साहबके मतके अनुसार दत्तकपुत्र यदि फिर जन्मदाता पिताके सत्वका अधिकारी होजाय, तो तमारे गान्धीय विश्वानके मतेसे दत्तक ग्रहणकी रीति अव्याहित नहीं होसकती

चापावन्के नेता देवीसिंह, मारवाड़ राज्यमें मारवाड़पतिके ऊपर अधिकारकी रक्षा करनेके अभिलाषी होगये। ‘जिससे मरुक्षेत्रके अन्य किसी सम्प्रदायके नेता उनके साथ प्रतियोगिता दिखाकर वा उनपर न्यायकी सामर्थ्य न चलासके’। चतुर देवीसिंह डमलिये आहवाके सामन्त और चापावन् सम्प्रदायकी अन्यान्य शाखाओंको एकत्रित करके राज्यमें अनुल सामर्थ्य उपार्जन करनेलगे। राजद्वारमें प्रभुत्वके कारण देवीसिंहने अपनी सम्प्रदायमें एक प्रबल बलशाली सेनाकी सृष्टि करके मारवाड़पति विजयसिंहके शरीरकी रक्षाके लिये आधी सेनाको किलेमें रक्खा और आधीको नगरमें रखदिया। इसी समयमें मारवाड़के चारोओर अराजकता और पर्वतियोंके द्वारा प्रजाके ऊपर अत्याचार, तथा राठौरके सामन्तोंको स्वेच्छाचारी देखकर विजयसिंहने अत्यन्त व्यथित हृदयसे शोक प्रकाशित किया,—“पोंकरणपति देवीसिंहने कहा, “हे महाराज ! मारवाड़के लिये आप इतनी चिन्ता क्यों करते हैं, आप यह निश्चय जानिये कि मेरी तलवारके म्यानके भीतर ही मारवाड़का सिंहासन है”।

सामन्तोंको तथा विशेष करके देवीसिंहको प्रबल सामर्थ्य चलाते, तथा मारवाड़के चारोओर अगान्तिका विस्तार होतेहुए देखकर राजा विजयसिंह अपने मनही मनमें महा दुःखित होनेलगे। उद्धतस्वभाव सामन्तोंका दमन और अपनी प्रबल शक्तिका विस्तार यह उनको एकमात्र कर्तव्य होगया, परन्तु उन्होंने ऐसा कोई उपाय न देखा कि जिससे वह इस मनोरथको सिद्ध करसकते। पाठकोको अवश्य ही विदित होगा, कि रजवाड़ेके राजकुमारोंकी धात्रियोंका देशमें अधिक सम्मान और पृथ्वी तथा बहुतसा धन दियाजाता था। राजकुमार भी उस धात्रीका माताकी समान सम्मान करते थे। उस धात्रीके गर्भसे उत्पन्नहुए पुत्र राजकुमारोंके भ्राता अर्थात् धाभाई नामसे विख्यात होते थे। इन धाभाइयोंने अवस्थाके आते ही राज्यमें ऊँचे पद पर अधिकार करलिया। महाराज विजयसिंहकी धात्रीका एक पुत्र था उसका नाम जग्गू था। इसने विजयसिंहका धाभाई होकर राज्यमें अधिक सम्मान पाया। यह जग्गू विशेष सावधान और दूरदर्शी मनुष्य था, उसने

(१) ऐसा नियम मारवाड़में नहीं है और न कभी हुआ।

विजयसिंहजी भी अपने उपदेश और सलाहोंसे सावधान और दूरदर्शी कर दिया। विजयसिंह जगूमे जिस भाँतिकी श्रद्धा करते थे, उसी प्रकारसे उसको एकमात्र अपना हितैषी जान संकटके समयमें उसीकी आज्ञाके अनुसार कार्य करते थे। विजयसिंहने जगूसे धीरे २ अपनी शोचनीय अवस्थाका समस्त वृत्तान्त कह दिया, यह सुनकर जगूने उनको भलीभाँतिसे धीरज बंधाया। चतुर जगूने प्रवल सामन्तमंडलीके साथ प्रगटमे मिलकर उनकी अवलम्बित नीति और कार्यमें दृढ़ समर्थन करके उन्हें धोखा दिया, कोई भी किसी प्रकारसे न जान सका कि जगूने उनकी शक्तिको घटानेके लिये भीतर ही भीतर कैसा कांड उपस्थित किया है। बुद्धिमान जगू महाराज विजयसिंहके प्रताप, प्रभुत्वका विस्तार तथा उसके साथ ही साथ सामन्तोंकी सामर्थ्यको लोप करनेके लिये एक नवीन अनुष्ठान करने लगा। रजवाड़ेमें जो रीति किसी समयमें भी प्रचलित नहीं थी, जिसका अनुष्ठान सामन्त शासन रीतिके सम्पूर्ण विपरीत था, जगूने उसीके अनुष्ठानसे अपने उद्देशको पूर्ण करनेका उद्योग किया।

बिना किसी प्रवल युद्धके हुए अन्य समयमें अफीमका सेवन करके राजपतलोग केवल आलस्यके वश होकर समय व्यतीत करते थे। विशेष करके राजपूतोंकी जातीयशक्ति इस समय एकवार ही विपरीत होगई थी। जगूने स्वजातिको अत्यन्त आलसी देखकर सामन्तोंके निकट यह प्रस्ताव किया, कि “राजधानी की रक्षाके लिये एक वेतनभोगी सेना रखी जाय, वही सब आज्ञाओंका पालन करे, आप इच्छानुसार रह सकते हैं, तथा आपकी सेनाको वृथा कार्य करना नहीं होगा।” आलसी सामन्त इस बातको न समझे कि चतुर जगू हमारी ही सामर्थ्य की जड़में कुल्हाड़ी मारनेके लिये नवीन सेनाके तैयार करनेको उद्यत हुआ है। सामन्तोंने सरलस्वभावसे जगूके इस प्रस्तावमें अपनी सम्मति दे दी। विशेष करके प्रकाशमें जगूको इस प्रकारकी रीतिसे कार्य करते हुए देखकर सामन्तोंने विचारा कि यह हमारे हितका करनेवाला है, इसीसे नवीन सेनाको तैयार करनेके लिये कहता है। जगूने सामन्तोंको यहांतक अपने हस्तगत कर लिया था कि उसने नवीन सेनाके वेतनको भी इन्हींसे लेना स्वीकार कराया। इस प्रकारसे जगूने अपनी कूट राजनीतिके जालका विस्तार कर सिन्धुदेशके कईसौ मनुष्योंको अपनी उस नवीन सेनामें रख लिया। मरुक्षेत्रमें राठौर शासनमें मासिक वेतनभोगी विजातीय सेनाकी यही प्रथम सृष्टि हुई थी। हम यह नहीं कहेंगे कि राजपूत राजा अपने अधीनमें स्थित सामन्तोंको सेनाके अतिरिक्त विदेशीय और किसी सेनाको नहीं रखते थे, रजवाड़ेके सभी राज्योंमें विदेशीय राजपूत ही सेनारूपमें नियत होते आये थे, परन्तु इनको किसी समय भी मासिक वेतन नहीं देनी पड़ी थी, वेतनके बदलेमें उनको भूवृत्ति दी जाती थी। जगूने जिस नवीन विधि सेनाकी सृष्टि की यह सभी पैदल थी। यह पश्चिमी युद्धकी रीतिके अनुसार बहुतसी शिक्षा पाई हुई थी। महात्मा टाड साहबने कहा है कि जिस कारणसे मारवाड़में

इस वेतनभोगी सेनाको उसी कारणसे इस प्रकारसे होनेमें समस्त राजस्थानमें जगूने जिस नवीन सेनाके दलके दल महाराजकी आज्ञा आज्ञा पालनके लिये आज्ञा चलानेमें प्रवृत्त हुए कि सामन्त मण्डली जगूने देसकर महा जगूने सेनादलके साथ नित्य उद्देश्यके वश होकर गई थी, उसी उद्देश्यके आवश्यकता पड़नेपर राजा मेवाड़ जैपुर और कोटा थी, परन्तु एकमात्र सेनाके द्वारा कोटा जगूने शिक्षित सेनाको रखकर राजा विजयसिंहके सामन्तोंसे ही उनका नियुक्त रखकर जगूने भी सामन्त यह नवीन सेनाकी सृष्टि की पुष्ट होकर अपने चारों ओर शान्तिकी स्थापना कर इतना सली हो गया लिये आवश्यकता होने मंगलसाधनके लिये भी किसी उपायसे उस माता विजयसिंहकी मिला करते थे। जगूने साथमें यह भी कह दिया इस प्रकारका भय

इस वेतनभोगी सेनाकी सृष्टि हुई थी, उदयपुर और जयपुरके दोनो अधीश्वरोंने भी उसी कारणसे इस प्रकारकी वेतनभोगी सेनाकी सृष्टि की। इस वेतनभोगी सेनाकी सृष्टि होनेसे समस्त राजस्थानसे सामन्त शासनकी मूल नीति एकवार ही छोड़ दी गई।

जगूने जिस नवीन सेनाकी सृष्टि की, उनमें राजपूत, सिन्धी अरब और रहेले गणोंके दलके दल नियत हुए। वह सेना सामन्तोंके अधीनमें न रहकर मारवाड़के महाराजकी आज्ञामें रहनेलगी। मारवाड़के महाराज उन शासनसंक्रान्त राजपुरुषोंकी आज्ञा पालनके लिये नियुक्त करके उन राजपुरुषोंके द्वारा उस नवीन सेनादलके ऊपर आज्ञा चलानेमें प्रवृत्त हुए। थोड़े ही समयमें उस नवीन सेनाका बल ऐसा प्रबलहोगया कि सामन्त मण्डली उनकी उपस्थितिमें अपनी सामर्थ्य और शक्तिको लोप होताहुआ देखकर महा असंतुष्ट हो अपना अमंगल विचारनेलगी। इसी कारण उनका उस नवीन सेनादलके साथ नित्य झगड़ा होनेलगा। महात्मा टाड साहब लिखते हैं, कि “जिस उद्देश्यके वश होकर विजयसिंहके शासन समयमें मारवाड़में वेतनभोगी सेना रक्खी गई थी, उसी उद्देश्यके साधनसे अर्थात् प्रबल प्रतापशाली सामन्तोंको दमन करने और आवश्यकता पड़नेपर स्थान २ पर सामन्तोंकी सामर्थ्यको एकवार ही लुप्त करनेके लिये मेवाड़ जैपुर और कोटा इत्यादि राज्योंमें भी इसी भाँति वेतनभोगी सेनारक्खी गई थी, परन्तु एकमात्र कोटेके अतिरिक्त अन्य किसी राजपूत राज्यमें इस वेतनभोगी सेनाके द्वारा कोई उद्देश्य सिद्ध नहीं हुआ। एकमात्र कोटेके महाराजने ही इस वेतनभोगी शिक्षित सेनाको रखकर अपने उद्देश्यको पूर्ण करलिया।”

राजा विजयसिंहके धा भाईने सातसौ विदेशीय सैनिकोंको रखलिया, और सामन्तोंसे ही उनका वेतन संग्रह कर पहले उस सेनाको शासनकर्ताके अधीनमें नियुक्त रखकर जेपमें क्रम २ से वह उसको किलेकी रक्षामें रखने लगा। उस समय भी सामन्त यह न जानसके कि जगूने किस उद्देश्यको सिद्ध करनेके लिये इस नवीन सेनाकी सृष्टि की है। मारवाड़के महाराज विजयसिंह इस सेनाकी सहायतासे पुष्ट होकर अपने धाभाई और दीवान फतेचंदके साथ सलाह करके मरुक्षेत्रके चारोंओर फैलीहुई भयकर अराजकता और अत्याचारको दूर करके राज्यमें शान्तिकी स्थापना करनेके लिये तैयार हुए। परन्तु महाराजका खजाना इस समय इतना खाली होगया था कि उससे शान्ति स्थापन और पहाड़ियोंको दमन करनेके लिये आवश्यकता होनेपर खर्चका चलना कठिन होगया। तथापि विजयसिंहके मंगलसाधनके लिये धाभाई जगूने इतना यत्न किया था कि वह उस दुःसमयमें भी किसी उपायसे उस प्रयोजनीय धनको संग्रह करनेमें क्षान्त न होसके। जगूकी माता विजयसिंहकी धात्री थी, इसी कारण उसको वस्तुसिंहके पाससे पाँचहजार रुपये मिला करते थे। जगूने विजयसिंहके लिये अपनी मातासे उस धनको मांगा और साथमें यह भोक्कहदिया कि यदि तू रुपये न देगी तो मैं आत्मघात करके मरजाऊंगा। इस प्रकारका भय दिखानेपर माताने तुरन्त ही पुत्रके प्राणको रक्षाने लिये पचासहजार

रुपये देदिये । जग्गूने उस धनको पाकर राज्यमें गान्ति स्थापन और पहाड़ियोंको दमन करनेके लिये सम्पूर्ण तैयारी करदी । दुर्भाग्यका विषय है कि इस समय मारवाड़में घोड़ोंका यहाँतक लोप हुआ कि जग्गूकी नवीन सेनाके लिये बहुतसे घोड़ोंकी आवश्यकता थी परन्तु घोड़ोंका मिलना कठिन होगया तब यह सातसौ सैनिकोंको गाड़ियोंपर चढ़ाकर नागौर राज्यमें ले आया । अश्वारोही सेनादलको शकटों पर चढ़कर जाना अत्यन्त अप्रीतिकारक था । परन्तु नीतिज्ञ जग्गूकी आज्ञासे उन्होंने घोड़ोंके न मिलनेसे नागौरतक उसी सवारीपर चढ़कर जानेमें कुछ उजर न की । जग्गू जिस समय वेतनभोगी सेनाको नागौरमें लेगया उस समय सामन्तोंने इसका कारण पूछा, इसने उसी समय उत्तर दिया कि पहाड़ियोंको दमन करनेके लिये इस सेनाको लियेजाते हैं जग्गूके ऊपर सामन्तोंका उस समय भी पूर्ण विश्वास था, इस कारण वह इसके वचनको सत्य मानकर मौन होगये । इधर जग्गूने उस सेनाको नागौरमें लाकर वहाँके किलेके ऊपर जो कईसौ तोपें रखीहुई थी उनको उतारकर शीघ्रतासे पहाड़ियोंको दमन करनेके लिये गमन किया । अत्याचारी पर्वती इस सेनादलसे शीघ्र ही परास्त होगये । उनको उचित दंड देकर विजयसे गर्वितहुए जग्गूने सेनासहित आ थलनगरी नामक स्थानके किलेपर धावा किया । उस किलेपर आक्रमण करते ही सामन्त समझगये कि जग्गूने इतने दिनोंतक किस प्रकारकी चातुरी जालका विस्तार करके हमारे नेत्रोंमें धूल डालकर हमारा ही सर्वनाश करनेके लिये इस नवीन सेनाकी सृष्टि की है । उस किलेपर अधिकार करते ही मरुक्षेत्रके समस्त सामन्त अपनी भावी विपत्तिके लक्षण देखकर भयभीत हो अपने स्वार्थ, सामर्थ्य और शक्तिको पहलेकी समान अक्षतभावसे रखनेके लिये, जोधपुर राजधानीसे दशकोस पूर्वको, बीसलपुरनामक स्थानमें इकट्ठे हुए, और विजयसिंहके विरुद्ध सम्मति करने लगे ।

सामन्त मंडलीको एकत्रित होते देखकर विजयसिंह अत्यंत भयभीत हुए । धाभाई जग्गूने जिस नीतिका अवलम्बन किया है, इससे हमारा मनोरथ पूर्ण न होगा, वरन् इसके विपरीत फल होनेके लक्षण दिखाई देरहे हैं, यह विचारकर वह अत्यन्त ही व्याकुल होगये, और सामन्तोंके क्रोधको शांत करनेका विचार करनेलगे । खीची जातीय गोर्धननामक एक विदेशीय राजपूतवीर अपने बाहुबल तथा वीरता और नीतिज्ञतासे मृतक महाराज बख्तसिंहका परम प्रियपात्र होगया था । बख्तसिंहका वह अत्यन्त विश्वासी था । अनुगत और प्रबल बलशाली वीरको देखकर बख्तसिंह मृत्युके समय उसको विजयसिंहके अधीनमें रहनेके लिये अंतिम आज्ञा देगये थे, उस बुद्धिमान गोर्धनको बुलाकर महाराज विजयसिंहने पूछा कि इस महाविपत्तिके समय अब क्या करना उचित है ? गोर्धन सामन्तोंके चरित्र और उनके मनके अभिप्रायको भलीभाँतिसे जानता था, अतः वह यथार्थ राजपूतोंके समान विजयसिंहसे बोला “ कि सामन्तोंके हृदयमें क्रोधानलका प्रज्वलित

(१) इसको विदेशीय गलत लिखा है यह मारवाड़का रहनेवाला था ।

करना किसी प्रकार भी न सामर्थ्य देकर उनके माथ नहीं तो राज्यकी भुजा लोप करनेसे घोर अनिष्ट समितिस्थानमें जाकर आपका अनुगत रहेंगे तब सलाह देकर महाराजों

तरुण जग्गूद्वारा

पहुँचा । इसने गीर्वाण

विजयसिंह आपका राज

आये हैं, इस कारण आप

अभिनन्दन करनेके लिये

अनुरोध करनेपर भी श

रुष्ट होगये थे, इस कार

करनेके लिये वे एक पक्ष

दोनोंमें आकर मुना जि

कारण वह तुल्य ही

मरुक्षेत्रके सबसे प्रधान भा

सामन्त इसके टोपे आये

यह प्रश्न किया, “ सामन्तों

चाँपावन् सम्भवतः

अनेक सन्ध्याओंमें ह पर

हमारा कोई दूसरा मन्त्र

उत्तरके पीछे बराबर तर्जि

होना कठिन होगया । अ

महाराज विजयसिंहने कहा

समान हमारी अनुगतता

सम्मत् होसकेगी, मैं इसके

उसी समय तीन प्रस्ताव

१-धाभाईके जमी

जसे सर्वदाके लिये विदा

२-राजाको पट्टा

३-किलेके बदले न

महाराज विजयसिंहने

करना किसी प्रकार भी उचित नहीं है, उनका पदोचित सन्मान करके और न्यायमत्तसे सामर्थ्य देकर उनके साथ सद्भावसे रहना तथा राज्यशासन करना यही यथार्थ राजनीति है, नहीं तो राज्यकी भुजा स्वरूप उन सामन्तोंको असन्तुष्ट कर उनकी न्यायसामर्थ्यके लोप करनेसे घोर अनिष्टकी संभावना है। आप सेनाको साथ न लेकर उन सामन्तोंके समितिस्थानमें जाकर उनको मधुर वचनोंसे संतुष्ट करनेकी चेष्टा कीजिये। जब यह आपके अनुगत रहेंगे तब राज्यका कोई असंगल न होसकेगा। गोर्धन विजयसिंहको यह सलाह देकर महाराजको साथ ले शीघ्र ही उन क्रोधित सामन्तोंके डेरोमें गये।

तरुण अरुणोदयके साथ ही साथ वीरश्रेष्ठ गोर्धन उन सामन्तोंके डेरोमें जा पहुँचा। इसने शीघ्र ही उस सामन्त समितिमें जाकर कहा “आपके महाराज प्रभु विजयसिंह आपको राजभक्तिके ऊपर पूर्ण विश्वास स्थापित कर आपसे मिलनेके लिये आये है, इस कारण आप भी आगे बढ़कर महाराजका यथोचित सन्मान कर उनको अभिनन्दन करनेके लिये चालिये। गोर्धनके इस प्रकार विनीतभावसे बारम्बार अनुरोध करनेपर भी कोई फल दिखाई न दिया। सामन्त विजयसिंहसे अधिक रुष्ट होगये थे, इस कारण उनके स्वार्थ साधनके लिये स्वभावसिद्ध राजभक्तिको प्रकाश करनेके लिये वे एक पग भी आगे न बढ़े। गोर्धनने कार्यमें सफलता न देखी तब अपने डेरोमें आकर सुना कि महाराज विजयसिंह उसकी सलाहसे इकले आरहे है, इस कारण वह तुरन्त ही उन सामन्तोंसे तिरस्कार किये हुए महाराज विजयसिंहको मरुक्षेत्रके सवमे प्रधान सामन्त आह्वापतिके डेरोमें लेगया तुरन्त ही और भी सब सामन्त इसके डेरोमें आये। सबके इकट्ठा होते ही महाराज विजयसिंहने सबसे पहले यह प्रश्न किया, “सामन्तोंने किस कारणसे हमें छोड़दिया है ?”

चांपावत् सम्प्रदायके नेताने तुरन्त ही उत्तर दिया कि “महाराज ! हमलोग अनेक सम्प्रदायोंमें हैं पर भिन्न २ देहधारी होकर भी हमारा मस्तक एक ही है, यदि हमारा कोई दूसरा मस्तक होता तो उसको आपके अधीनमें अर्पण करते।” इस उत्तरके पीछे बराबर तर्कवितर्क होतारहा। इस बातसे विजयसिंहका अभिप्राय पूर्ण होना कठिन होगया। अतमे दीर्घ तर्कवाद और आन्दोलनके पीछे व्याकुल होकर महाराज विजयसिंहने कहा, “किस प्रकारकी व्यवस्था करनेसे सामन्तमंडली पहलेकी समान हमारी अनुगतता स्वीकार कर राज्यमें सुशासन और शान्ति स्थापन करनेमें सम्मत होसकेगी, मैं इसके जाननेकी इच्छा करता हूँ।” राजाके इस प्रश्नपर सामन्तोंने उसी समय तीन प्रस्ताव उपस्थित किये,—

१—धाभाईके अधीनमें जो वेतनभोगी सेना है उसके अस्त्र छीन लियेजाय, तथा उसे सर्वदाके लिये विदा देनी होगी।

२—राजाको पट्टा वही हमारे हाथमें देनी होगी।

३—किलेके बदले नगरमें राजकार्य किये जायेंगे।

महाराज विजयसिंहने सामन्तोंके इन तीनों प्रस्तावोंको सुनकर विचारा कि सामन्त

जिस भावसे उत्तेजित हुए हैं और सबने एक सम्मतिमे बँधकर जिस भावसे भावी अनिष्ट साधनके पूर्व आभासको प्रकाश किया है, इससे इन तीनों प्रस्तावोंमे यदि अपनी सम्मति प्रगट नहीं करताहू तो अवश्य ही राज्यमे आत्मविग्रह उपस्थित होजायगा, मारवाड़ विध्वंस होजायगा, सिंहासन चंचल हो उठेगा, अशान्तिका स्रोत प्रवल वेगसे बहने लगेगा । विशेष विचार करनेके पीछे महाराज विजयसिंहने सबसे पहले पहल प्रस्तावके कार्यको पूरण करदिया । धाभाईके अधीनकी सेना जो प्रवल होगई थी इसीसे सामन्त अधिक क्रोधित हुए थे, इस कारण उन्होंने शीघ्र ही सेनाको विदा देनेकी आज्ञा दी, सामन्तोंके पहले और तीसरे प्रस्तावमे महाराजको कुछ भी आश्चर्य न हुआ और न वह कुछ असंतुष्ट हुए, परन्तु दूसरे प्रस्तावसे राज्यशक्तिको घटता हुआ देखकर वह अत्यन्त ही खेदित हुए । भूवृत्तिका देना अथवा भूस्वामीके ऊपर अधिकारका चलाना राजाकी प्रधान शक्ति है, सामन्तोंने उसी शक्तिकी जड़मे कुठाराघात किया है इससे विजयसिंह अत्यन्त ही व्यथित हुए । परन्तु क्रोधित सामन्तोंको संतुष्ट करनेके लिये अन्य उपाय न देखकर उसमे भी उन्होंने अपनी सम्मति दी । इस प्रकारसे सामन्त मंडलोंके नेता अपने स्वार्थकी रक्षा कर अपनी पूर्व सामर्थ्यका पाकर संतुष्ट चित्तसे अपने २ निवासस्थानको चलेगये, परन्तु चांपावत् सम्प्रदायके नेता अपनी सेना लेकर पहलेकी समान विजयसिंह और स्वदेशके ऊपर पूर्ण सामर्थ्य चलानेके लिये अधीश्वरोंके साथ राजधानी जोधपुरमे आये ।

गोधनकी सलाहसे इस भाँति क्रोधितहुए सामन्त उद्धत भावको छोड़कर पहलेके समान चुपचाप हुए । इसके कुछदिन पीछे महाराज विजयसिंहके गुरु आत्मारामको संघातिकपीड़ा उपस्थित होगई । विजयसिंह अत्यन्त गुप्तभावसे मृत्युके मुखमे पतित गुरुदेवके निकट गये, गुरुदेवने मृत्युके समय विजयसिंहको अभय देकर कहा, “महाराज! कुछ चिन्ता न कीजिये, मेरे प्राण त्यागनेके साथ ही साथ आपने सम्पूर्ण शत्रुओंका जीवन नष्ट होजायगा ” । गुरुदेवके प्राणत्याग करते ही धाभाई जगूने विजयसिंहके निकट गुरुकी उस उक्तिके अर्थकी व्याख्या करदी । धाभाईकी इस व्याख्याको एकमात्र विजयसिंहने ही जाना, और किसीने किंचित भी न पाया । इन पारत्रिक मंगलविधाता गुरुदेवके स्वर्ग चलेजानेसे महाराज विजयसिंह प्रकाशमे विपन्न शोक प्रकाश करने लगे, और गुरुके प्रति अचल भक्ति दिखानेके लिये समस्त सामन्तोंमे यह प्रचार करदिया कि, राजधानीके किलेमे गुरुदेवकी प्रेतक्रिया होगी, इस आज्ञाके प्रचारित होते ही राजरानी और राजाके अन्त पुरकी अन्यान्य स्त्रिये गुरुदेवके प्रति भक्तिप्रकाश करनेका वहाना करके बहुतसी सेना और सहचरोसे युक्त हो उस किलेमे आतीहुई दिखाई दी । वह सेनादल और सहचरगण मानो उन राजवालाओंके शरीरकी रक्षा करनेके लिये आये । पहले ही विजयसिंहकी आज्ञासे सामन्तोंके निकट आदमी भेजे गये थे । इस कारण वह भी राजगुरु आत्मारामकी मृतक आत्माके प्रति सम्मान दिखानेके लिये किलेमे आनेलगे । वह उस समय भूलसे भी यह नहीं जानसके थे कि

गुरुदेव मृत्युके समय ५५ की है और महाराज विजयसिंहने की आज्ञा दी है, इस नरेश्वर किसी प्रकारके अनिष्ट कारणोंसे इस सम्मति सन्देश उपस्थित भी हुआ यह तो हमारे सामने स्थापित था । उन पत्रोंमें सामन्तोंमे अशान्ति फैली कि कैसे ही सहमा उनके सुलक्षण नहीं देखता है । मरुक्षेत्रके सम्भवतः देखसके ? सामन्तों ही उन्होंने देखा कि एकस्वरसे भयभीत हुए सामन्तने अपनी सम्मति करदिया । परन्तु राजा निशंकीचित्तसे अपनी २ सेना और सब धाभाईका नेतृत्व समझ गये कि, हमारे धाभाईने विजयसिंह गोरखमे जीवनका विलगन देनेके मृत्युसे भय करता ५५ भी विचलित नहीं हुए । सम रक्तवाही राठौर है इस बेतनभोगी सेनाकी मस्तक काटकर वीराकी वंदी सामन्तोंकी यह भी कोई उल्लेख दृष्टि नहीं तीन प्रधान नेता, जहाँ कृपावतके नेता चन्द्रसिंह, सामन्त और उदायत ।

(१) उर्दू तर्जुमामे

(२) गद्य इतिहासमे

अनुसार पोंकरणका देवीसिंह

गुरुदेव मृत्युके समय क्या आज्ञा देगये है, धाभाई जग्गूने उस आज्ञाकी क्या व्याख्या की है और महाराज विजयसिंहने किस अभिप्रायसे किलेके भीतर गुरुके किया कर्म होनेकी आज्ञा दी है, इस कारण वह लोग निर्भय होकर आनेलगे। इस शोकके समयमें नरेश्वर किसी प्रकारके चातुरीजाल तथा षड्यन्त्रका विस्तार करके सामन्तोंका कोई अनिष्ट करैगे इस सम्बन्धमें कोई भी सन्देह न करसका, और यदि किसीके मनमें यह सन्देह उपस्थित भी हुआ हो तो उसे कहनेका साहस न हुआ।

यह तो हमारे पाठकोको विदित ही है कि जोधपुरका किला पर्वतोंके ऊपर स्थापित था। उन पहाड़ोंको खोदकर किलेपर जानेके लिये सीढ़ियां बनाई गई थी। सामन्तोंमें अग्रणीय देवीसिंह अन्यान्य सामन्तोंके साथ जैसे ही उन सीढ़ियोंपर चढ़े कि वैसे ही सहसा उनके हृदयमें असंगलकी चिन्ता उदय हुई। इन्होंने कहा, “आज मैं सुलक्षण नहीं देखता हूं।” पासके सभी सामन्त धीरज वधातेहुए बोले, “आप मरुक्षेत्रके स्वभावस्वरूप है, ऐसा किसमें साहस है जो आपकी ओरको आंख उठाकर देखसके ?” सामन्तमण्डलीने धीरे धीरे किलेमें प्रवेश किया। परन्तु प्रवेश करते ही उन्होंने देखा कि पीछेके नक्कारेका द्वार बंद होगया, तुरन्त ही सभी एकस्वरसे भयभीत हो कह उठे, “यह विश्वासघातकता।” कुछ कालमें आहवाके सामन्तने अपनी कमरसे तलवार निकालकर राजसेनाका संहार करना प्रारम्भ करदिया। परन्तु राजाकी ओर की अधिक सेना थी, विशेष करके सभी सामन्त निशंकचित्तसे अपनी २ सेनासहित नहीं आयेथे, इस युद्धमें कई एक सामन्त मारेगये, और सब धाभाईकी सेनाके द्वारा बंदी होगये। बंदी होतेही वीर सामन्त सरलतासे समझ गये कि, हमारे भाग्यमें क्या होगा। इस षड्यन्त्रका विस्तार करनेवाले धाभाईने विजयके गौरवसे अहंकारके वशहो उन बंदी सामन्तोंसे कहा कि “आपलोग जीवनका बलिदान देनेके लिये तैयार होजाओ।” असीम साहसी राजपूतसामन्त मृत्युसे भय करना वचनसे ही नहीं सीखे इस कारण वे धाभाईके वचनसे कुछ भी विचलित नहीं। हुए उन्होंने केवल यही कहा कि “हम राजपूत हैं, राजाकी समान सम रक्तवाही राठौर हैं इस कारण हमारा अंतिम कहना यही है, कि हमारा जीवन इस वेतनभोगी सेनाकी वंदूककी गोलियोंसे नष्ट न किया जाय, तलवारके द्वारा हमारा मस्तक काटकर वीरोंकी समान हमारी आत्माको छुटकारा देना चाहिये।” वास्तवमें बंदी सामन्तोंकी यह अभिलाषा पूर्णकी गई थी या नहीं, विजय विलास ग्रंथमें इसका कोई उल्लेख दृष्टि नहीं आता, धाभाईकी आज्ञानुसार शीघ्र ही चांपावन् सम्प्रदायके तीन प्रधान नेता, आहवाके जगत्सिंह, पोकरणके देवीसिंह, हरसोलावके सामन्त, कूपावतके नेता चद्रसिंह, चन्द्रायणके केसरीसिंह, निमाजके सामन्तकुमार, रासके सामन्त और उदावत् गणोंके प्रधान २ नेताओंका जीवन नष्ट कियागया। परन्तु

(१) उर्दू तर्जुमेमें अजीतसिंह लिखा है।

(२) गद्य इतिहासमें इनमेंसे किसी भी सरदारका मारा जाना नहीं लिखा है। उसके अनुसार पोकरणका देवीसिंह महासिंहोत्त, आसोयका कूपावत् चरणसिंह, रासका केसरीसिंह उदावत्-

देवीसिंहकी अंतिम अवस्थाका वृत्तान्त जैसा हृदयभेदी है उसी प्रकार राजपूतवीरोचित गर्वका प्रकाशक भी है । देवीसिंह महाराज अजितासिंहके औरसजातपुत्र थे, इस कारण उस राजरक्तधारीको गोली अथवा तलवारसे मारनेमें किसीको भी साहस न हुआ । अंतमें एक वड़ेपात्रमें विपमिलाहुआ अफीमका पानी उनके पास भेज दिया गया और उन्हें यह आज्ञा मिली कि तुमको यह सब पानी पीकर प्राण त्यागने होंगे, परन्तु देवीसिंह इस आज्ञाको सुनते ही क्रोध उन्मत्तहुए इसकी समान उस बंदी दशामे ही हुंकार करके बोले, “क्या देवीसिंह इस मट्टीके पात्रमें अफीम सेवन करेंगे ? मेरा सुवर्णका पात्र ला दो मैं इसी समय इस सब अफीमको सेवन करके राजाकी आज्ञाका पालन करूंगा ” । परन्तु वही देवीसिंहकी वह प्रार्थना पूर्ण न की गई, उन्होंने तुरन्त ही अफीमके पात्रको दूर फेंक दिया, और पत्थरकी दीवारपर अपने शिरको देपटका, मस्तकके चूर्ण २ होते ही उनके प्राण पयान कर गये । महात्मा टाड् साहव लिखते हैं कि इस प्रकारसे आत्महत्या करनेके पहले देवी सिंहसे एक मनुष्यने पूछा “आपकी जिस तलवारमें मारवाड़का सिंहासन स्थित है वह तलवार इस समय कहाँ है ?” इसपर उस वीरने तुरन्त ही उत्तर दिया “इस समय वह तलवार पोकरणमें मेरे पुत्र सवलसिंहकी कमरमें बँधी हुई है” ।

महाराज विजयसिंह उद्धतस्वभाव सामन्तोमें सबसे प्रधान नेताओंको इस प्रकारसे संहार करके निर्विघ्नतासे अपनी शासनशक्तिका विस्तार कर राज्यमें शान्तिस्थापनका उद्योग करनेलगे । परन्तु धाभाई जग्गूके उपदेश और परामर्शसे ही इन सामन्तोंके प्राण नाश हुएथे—जो सामन्तवंश चिरकालसे मरुक्षेत्रके लिये युद्धमें जीवनदान करके राजभक्तिकी पराकाष्ठा दिखाते आये हैं, उन्हीं सामन्तवंशके प्रति इस प्रकारका हृदयभेदी आचरण करके, इससे कुछ भी संदेह नहीं कि, उन्होंने अपने दुर्बल हृदयका परिचय दिया । यदि वह अपने पिताके समान प्रभावशाली साहसी, नीतिज्ञ और पराक्रान्त होते तो उद्धत सामन्तोंको इस भावसे न मारते, और किसी उपायसे उनको दमन करके अपनी अभिलाषाको पूर्ण करसकते थे, अन्य पक्षमें हम यह भी कहसकते हैं कि सामन्तमंडली यदि विजयसिंहको हीन-वल देखकर अपने राज्यमें अतुल शक्तिके विस्तारसे राजाकी सामर्थ्यको घटाकर तथा चारोंओर इच्छानुसार अत्याचार न करती, तो कभी भी उनके भाग्यसे इस प्रकारकी शोचनीय अवस्था नहीं होसकती और न उनको इस बंदीभावसे प्राणत्याग करनेपड़ते । यद्यपि इस स्थानपर विजयसिंहका धाभाई जग्गू ही इस मरु-क्षेत्रके स्तंभस्वरूप प्रधान २ सामन्तोंके प्राणनाशका कारण स्वरूप कहकर निन्दित

—और नीमाजका दौलतसिंह ये चार सरदार कैद किये गए थे । इनमेंसे २४ दिन पीछे देवीसिंह एक महीने पीछे छत्रसिंह औरतीन वर्ष पीछे केसरीसिंह कैदमें ही मरे और दौलतसिंहको महाराजने छोड़ दिया था, क्योंकि वह इन तीनोंके बराबर कसूर वार नहीं था ।

(१) देवीसिंह अजीतासिंहका पुत्र नहीं था पोकरणके ठाकुर महासिंहका बेटा था ।

होसकता है, परन्तु यदि मानना होगा कि या संहारमूर्ति धारण की थी उद्धत सामन्तोंके होजाय, जग्गूने केवल कण्टकस्वरूप सामन्तोंका राजसामर्थ्यको लुप्त विस्तारमें यत्न न करते, समालोचनाके योग्य एकमात्र निःस्वार्थभावमें मानना ठीक नहीं है । हम वामियोंमें केवल सामन्त था, यह इतिहास कह सकते हैं कि विजयसिंह कभी भी इनको इस अवस्थामें अत्यन्त हीन प्रकारसे मस्तक ज्ञातमें देवीसिंहने उनके पुत्र महोत्तमसिंह और वीरय प्राण लिये हैं यह सुनते ही किचित् भी प्रिलम्भ न विजयसिंहको उचित राजवाड़ेके अन्यतर प्राणि परन्तु इससे जगह वह लूनी नदीके निकट प्रसिद्ध लिये आगे बढ़े । परन्तु इसका विपरीत फल मिला ही प्रज्ज्वलित गोलोंके उस लूनी नदीके किनारे विजय विलास मारवाड़के भाग्यका चक्र चलानेकी इच्छाके दूर होते

(१) उई तर्जुममें

होगा, परन्तु यदि हम विशेष विचार करके देखते हैं तो अवश्य ही हमें यह मानना होगा कि थाभाईने केवल निस्वार्थभावसे एक उद्देश साधन करनेके लिये यह सारभूमि वारण की थी। विजयसिंहकी जितनी शक्ति और सामर्थ्यका विस्तार होजाय, उतना सामन्तोंके अन्याचार जितने दूर होजाय, राज्यमें जिससे फिर शान्ति स्थापित होजाय, जगूने केवल उसी लिये इस चातुरीजालका विस्तार कर विजयसिंहके राज्यके कण्टकस्वरूप सामन्तोंका जीवन समाप्त करदिया। यदि सामन्तमण्डली विजयसिंहकी राजनियमोंको नुन करनेमें अप्रमत्त न होनी, यदि राज्यमें अन्यायके अतिरिक्त आधिपत्यके विस्तारमें यत्न न करने, तो जगूने द्वारा यह शोचनीय अनुष्ठान अवश्य ही तीक्ष्ण समालोचनाके योग्य होजाना। थाभाई जगूने इस स्थानपर अन्य उपायके अभावसे ही एकमात्र निस्वार्थभावसे जब कि इस कार्यका अनुष्ठान किया, तब उसको पूर्ण अपराधी मानना ठीक नहीं है। इस प्रकारसे राजनैतिक उद्देशको साधन करनेके लिये विलायत वामियोंमें केवल सामन्तोंका ही क्यों वरन् राजाओंके जीवनका भी नाश होजाता था, यह इतिहास कुछ पाठकोंमें छिपा नहीं है। परन्तु हम यह भी अवश्य कह सकते हैं कि विजयसिंह यदि अपने पिताकी समान सभी गुणोंमें विभूषित होते तो कभी भी उनको इस प्रकारके उपायसे उद्देश पूर्ण नहीं करना पड़ता। विजयसिंह युवा अवस्थामें अत्यन्त हीनबल होगये थे, इसी कारण देवीसिंह इत्यादि सामन्तगण इस प्रकारसे मन्तक उठानेमें समर्थ हुए।

देवीसिंहने इस शोचनीय रूपसे प्राण त्याग किये। बड़ी शीघ्रतासे यह समाचार पोकरणमें उनके पुत्र सवलसिंहके कानमें पहुँचा। सवलसिंह अपने पिताकी समान महातेजन्यो और वीर थे। विजयसिंहने इनके पिताको चातुरीजालमें बाँधकर उनके प्राण लिये थे यह सुनते ही माना उसके शरीरसे आगकी चिनगारियाँ निकलनेलगी। वह किचिन् भी विलम्ब न करके पोकरणके सम्पूर्ण वीरोंको अपने साथ ले अपने पितृहन्ता विजयसिंहको उचित फल देनेके लिये रुद्रमूर्त्तिसे चला। सवलसिंहने सबसे पहले रजवाड़ेके अन्यतर वाणिज्यप्रधान पालीनगरको लूटकर उसको अग्निद्वारा भस्म करदिया। परन्तु इससे उनका वह मनोरथ पूर्ण न हुआ। वह तुरन्त ही क्रोधित हुए केसरीकी समान लूनी नदीके निकट प्रसिद्ध समृद्धिवाली वाणिज्यस्थल वीलाडापर भी आक्रमण करनेके लिये आगे बढ़े। परन्तु इस स्थानपर भी उनकी वह कामना पूर्ण न हुई, वरन् उनको इसका विपरीत फल मिला। वीलाडा नगरके प्राकारको उल्लूधन करनेकी चेष्टा करते ही प्रज्वलित गोलोंके आघातसे उसने इस ससारको त्यागकिया। दूसरे दिन इसको देह उस लूनी नदीके किनारे भस्म कीगई।

विजय विलास त्रयसे जानाजाता है कि उन सामन्तोंके प्राणत्याग करनेके पीछे मारवाड़के भाग्यका चक्र मानो फिर बदलगया। सामन्तोंके अन्यायके अतिरिक्त शक्ति चलानेकी इच्छाके दूर होते ही सरलतासे अराजकता निवृत्ति हो, फिर वाणिज्यस्रोतकी

(१) उर्दू तर्जुमामें लिखा है कि पाली लूटनेका इरादा किया था, परन्तु पूरा नहीं हुआ।

वृद्धि प्रजा साधारणकी दैन्य अवस्था धीरे २ बदलने लगी । राठौरकविने लिखा है कि “ प्रजाके निर्भय शांति संभोग करनेसे शेर वकरी एक घाटपर जल पीने लगे । ” कविकी इस उक्तिसे भलीभाँति जानाजाता है कि सब सामन्तोंने उद्धत आचरणसे उनकी राजशक्तिकी तीक्ष्णताका साधन किया था, उनके अविद्यमान रहनेपर वह स्वच्छन्दता-पूर्वक फिर राज्यमें शांतिस्थापन करनेके लिये समर्थ हुए । यद्यपि राजाविजयसिंह उद्धत सामन्तोंके प्राण संहार करके साधारण सामंतश्रेणीके विरागभाजन हुए थे, परन्तु उन्होंने फिर अपनी सामर्थ्य पाकर तथा बराबर २ कई एक प्रयोजनीय युद्धोंमें उन सामन्तोंको रखकर अत्यन्त ही अल्प समयमें उनके हृदयमें स्वभावसिद्ध राजभक्ति को प्रबल कर दिया । राजा पहलेकी समान उनके प्रियपात्र होगये, विजयसिंहकी अवस्था अत्यंत अल्प थी, इसीसे असीम साहसी महावीर सामंतोंने उनकी सामर्थ्यको घटाकर अपने प्रभुत्वको बढ़ानेका यत्न किया था । परन्तु अवस्थाकी वृद्धिके साथ ही साथ विजयसिंहके चरित्र भी बदलने लगे । उन्होंने अपने पिताकी समान फिर राजनैतिक क्षेत्रमें प्रशंशनीय अभिनय आरंभ कर दिया । उनके बल विक्रमकी पूर्ण मूर्तिने तीक्ष्ण किरणजालका विस्तार करना आरंभ किया । विजयसिंहने निष्कण्टक होकर सामन्त और सेनाके साथ शीघ्र ही मरुक्षेत्रके अत्याचारी दस्युस्वरूप खोसा और सराईजातिके विरुद्ध युद्धके लिये पयान किया । इन दोनों जातियोंके दमनसे सिन्धुदेशके नाममात्र अधीश्वरोंके साथ भी उनका महासंग्राम हुआ । परन्तु विजयसिंहने उस युद्धमें सम्पूर्ण जय प्राप्त करके सिन्धुदेशके द्वारस्वरूप विख्यात अमरकोटके किलेपर अधिकार कर लिया । यह अमरकोट मारवाड़राज्यकी शेष सीमारूपसे परिणत हुआ ।

मारवाड़पति विजयसिंहका भाग्य इस समय अत्यन्त प्रसन्न होगया । उनके बल विक्रमकी ऊँची प्रशंसा इस समय चारों ओर गुंजारने लगी । उन्होंने विजय दर्पित हृदयसे उस विजयी सेनादलके साथ शीघ्र ही मारवाड़की सीमाका जो अंश जेसलमेर राज्यमें था, उस अंशको बाहुबलसे मारवाड़के अधिकारमें कर लिया । विजयसिंह केवल यही करके शान्त न हुए उन्होंने समृद्धिगाली गोड़वाड़राज्य मेवाड़ेश्वर राणाके हाथसे छीनकर अपने अधिकारमें कर गौरवको अधिक बढ़ा लिया, मरुक्षेत्रके अधीनमें यह मुख्य भूमि है, कर्नल टाड साहब लिखते हैं कि यह गोड़वाड़देश सब मारवाड़के समान मूल्य युक्त था । राठौर जातिके मरुक्षेत्रमें प्रादुर्भावके पहले मेवाड़के अधीश्वरने मडोरमें प्राचीन अधिपतिके हाथसे इस देशको छीन लिया था । उसी समयसे पाँच शताब्दीतक यह गोड़वाड़ मेवाड़के अधीनमें शासित होता आया था, परन्तु मेवाड़पति राणा आत्मविग्रहके समय इस गोड़वाड़ देशको विजयसिंहके देनेके लिये बाध्य होगये और उनको यह देश दे दिया । तभीसे यह देश मारवाड़पतिके अधिकारमें हुआ है, इसके ऊपर मेवाड़ेश्वरका और कोई अधिकार नहीं है ” ।

विजयसिंह अपने पिताके स्वर्गवास होनेके पीछे जिस भाँति रामसिंहके साथ युद्धमें लिप्त और परास्त होकर महाराष्ट्रको अजमेर देश तथा चौध कर देनेमें सम्मत

हुए, इसीसे वह एकवार इत्यादि उद्धतभाव में चलनेमें एकवार ही करने और मारवाड़के कई एक युद्धोंमें जय विजय शूरवीरता प्रकाश कर दिया । मारवाड़सिंहको शीघ्र ही फिर विजयसिंहने अपने समय महाराष्ट्रके करसे अपनेको छुड़ानेमें

महाराष्ट्रलोग में अत्याचार, उत्पीड़न, रमण करनेके लिये प्रत्येक राजा प्रजाके प्राणकी रक्षाके लिये नवीन राज्यको प्रतिष्ठा की जंजीरम बाँध कर की उनको कुँट भी विध्वंस कर समस्त नाश कर दस्युशक्तिके इसीसे उन्होंने सत्ता आसन पर अधिकार नहीं करके सुशासनका आश्रय कर अपने अधिकारका शाली और गजेवके जातिमान् नहीं थे । प्रतापशाली देशीय राजा लिप्त होकर विजातीय जातीय श्रेष्ठ गुणोंसे नेताने भी जन्म नहीं पर धारण कर सकते थे । की सृष्टि होनेके कारण प्राप्त न हुआ । महाराष्ट्र

हुए, इसीसे वह एकवार ही हतवीर्य और लुप्त तेज होगये थे, उसी प्रकार देवीसिंह इत्यादि उद्धतस्वभाव सामन्तोके इच्छानुसार उत्पीड़नसे वह अपनी राजशासन शक्तिके चलानेमें एकवार ही असमर्थ होगये, परन्तु उन देवीसिंह इत्यादिको चतुरतासे बंदी करने और मारडालनेके पीछे विजयसिंहने पुनर्वार अपने सामन्तोकी सहायता पाकर कई एक युद्धोंमें जयलक्ष्मीका आलिंगन पाकर अपने लुप्ततेजको पुनरुद्धार करके विशेष शूरवीरता प्रकाश कर कई वर्षोंतक मारवाड़का मुख शान्ति रूपी सौरभ प्रकाश करदिया। मारवाड़के दुर्दिन मानो एकवार ही दूर होगये, परन्तु विजयसिंहको शीघ्र ही फिर राजनैतिक रंगभूमिमें प्रबल युद्धक्षेत्र अवतीर्ण होगया। यद्यपि विजयसिंहने अपने राज्यमें शान्तिस्थापन कर अपने गौरवको बढ़ाया था, परन्तु इस समय महाराष्ट्रोंके कवलसे अजमेरराज्यको पुनर्वार अपने अधिकारमें करने तथा उनके करसे अपनेको छुड़ानेमें वे समर्थ न हुए।

महाराष्ट्रलोग इस समय अत्यन्त बलवान् होकर भारतके प्रत्येक प्रान्तमें घोर अत्याचार, उत्पीड़न, और लूट मार करके आर्यक्षेत्रको एकवार ही विध्वंस करके उसे रमण करनेके लिये उद्यत हुए। वह इस समय इतने शक्तिशाली थे कि भारतके प्रत्येक राजा प्रजाके भयके कारण स्वरूप होगये। प्रत्येक जन उनके भयसे धन प्राणकी रक्षाके लिये अत्यन्त व्याकुल होगये थे। भारतके प्रत्येक प्रान्त पर अधिकार करके नवीन राज्यकी प्रतिष्ठा वा प्रबल प्रतापशाली सम्राट् स्वरूपसे प्रत्येक राजाको अधीनता की जंजीरमें बाँध कर समस्त शासन शक्तिमें हीन मुगल बादशाहके आसनपर बैठने की उनको कुछ भी इच्छा नहीं थी। केवल तस्करदलका संहार मूर्तिसे प्रत्येक देशको विध्वंस कर समस्त धनरत्नोंको लूटनेका ही उनका अभिप्राय था। मनुष्योंका सर्वनाश कर दस्युवृत्तिको चरितार्थ करनेमें वह पहलेसे भी आग्रहके साथ अग्रसर हुए इसीसे उन्होंने सब प्रकारका सुवीता पाकर भी दिल्लीके नाममात्रके बादशाहके आसन पर अधिकार नहीं किया। वह यदि अन्य जातिकी समान अधिकारका विस्तार करके सुशासनका आश्रय लेते, तो निश्चय ही उस समय भारतमें महा शक्तिका संग्रह कर अपने अधिकारका विस्तार कर सकते थे। दिल्लीके बादशाह उस प्रबल प्रतापशाली और गजेवके आसन पर विराजमान होकर भी इस समय कुछ भी सामर्थ्य वा शक्तिमान् नहीं थे। वह नाममात्रके बादशाह थे, दूसरी ओर भारतके प्रबल प्रतापशाली देशीय राजा भी इस समय बहुकालव्यापी आत्मविग्रहसे जातीय युद्धोंमें लिप्त होकर विजातीय यवन सम्राटकी स्वेच्छाचारिताके मुखमें विदलित हो समस्त जातीय श्रेष्ठ गुणोंसे रहित होगये थे। इस समय महाराष्ट्रोंमें किसी शिक्षित और वीर नेताने भी जन्म नहीं लिया, नहीं तो वह सरलतासे भारतका राजमुकुट अपने मस्तक पर धारण कर सकते थे। विशेष करके महाराष्ट्रोंके दलमें फिर भिन्न २ सम्प्रदायों की सृष्टि होनेके कारण एकताके अभावसे उनको उस महान् शक्तिका अभिलाषित फल प्राप्त न हुआ। महाराष्ट्रोंने इस समय प्रबलरूपसे मस्तक उठाकर, रजवाड़ोंमें फिर

घोर अत्याचार करना प्रारंभ कर दिया, तब समस्त राजपूत राजा इनको दमन करनेके निमित्त मिलकर सम्मति करने लगे । यवन बादशाहके हाथसे जातीय स्वाधीनताकी रक्षाके लिये इन राजाओके पूर्व पुरुष जिस प्रकार एक २ समय एक साथ मिलकर महायुद्धमे लित हुए थे, इस समय आर्यरक्तधारी, आर्य धर्मावलम्बी इस दस्युसम्प्रदायके विरुद्ध भी उसी प्रकारसे इकट्ठे होकर वे अपने राजनैतिक सत्वकी रक्षाके लिये विशेष यत्न करने लगे ।

इस समय जयपुरके राजसिंहासन पर महाराज प्रतापसिंह विराजमान थे । प्रतापसिंह जैसे तेजस्वी वीर थे, वैसे ही असीम साहसी, प्रतिभाशाली और उद्यमशील भी थे । उन्होने महाराष्ट्रको प्रबलतासे राजवाड़ेके प्रत्येक राज्यका सर्वनाश करनेमे उद्यत देखकर सम्वत् १८४३ मे सन् १७८७ ई० मारवाड़पति विजयसिंहके पास यह प्रस्ताव एक दूतके हाथसे भेजा कि “महाराष्ट्र गण जिस प्रकारसे सर्वसाधारणके ऊपर घोर अत्याचार कर रहे है इससे उनको एकवार ही दमन करना हमारा परम कर्त्तव्य है, और इन शत्रुओको दमन करनेके लिये सभी राजपूत राजाओको एक साथ मिलकर महाराष्ट्रको परास्त करके निश्चिन्त होना उचित है । मैने स्वयं युद्धभूमिमे जाकर महाराष्ट्रको उचित फल देनेकी इच्छा की है, इस कारण यदि आप इस समय राठौरोकी सेनाको सहायताके लिये भेज देंगे, तो सरलतासे हम अपने जातीय शत्रुओका गर्व दूरकर एकवार ही राजवाड़ेको निष्कण्टक करदेंगे ।” महाराज विजयसिंह अत्यन्त सकट और असहाय अवस्थामे पडकर महाराष्ट्रनेताके साथ संधि करके मारवाड़के राजमुकट उज्ज्वल मणिस्वरूप अजमेरको महाराष्ट्रनेताको समर्पण कर चौथ देनेके लिये राजी होगये थे । इस समय उन्ही महाराष्ट्रको उचित फल देनेके साथ अजमेर पर पुनः अधिकार और चौथसे छुटकारा पानेकी आशा देखकर प्रसन्न हो उन्होने वीर विक्रमी राठौरोकी सेनाको प्रतापसिंहकी सहायता करनेके लिये तुरन्त ही भेजदिया । एक समय जयपुरके महाराज ईश्वरीसिंहकी स्त्रीने यद्यपि विजयसिंहके पिताका प्राणनाश किया था, यद्यपि वही ईश्वरीसिंह एक समय उन विजयसिंहको वदी करके उनका जीवन नष्ट करनेको सन्नद्ध हुये थे । परन्तु विजयसिंह उन सब बातोको भूलकर जातीय शत्रुओका नाश करनेके लिये सेना भेजकर भी निश्चिन्त न हुए । वियारके महावीर सामन्त जवान दास राठौरोकी सेनाके नेतास्वरूपसे तुरन्त ही जयपुरकी सेनाके साथ आ मिले, इनके आते ही तुंगानामक स्थानमे महाराष्ट्रकी सेनाके साथ राजपूतोंकी सेनाका भयकर युद्ध होनेलगा । इस युद्धभूमिमे जयपुरकी सेनाकी अपेक्षा राठौरोकी सेना अधिक बलशाली थी, महाराष्ट्रकी सेना फरासीसी सेनापति डिवाइनके द्वारा शिक्षा पाई हुई थी । तथापि वह किसी प्रकारसे अपनी रक्षा करनेमे समर्थ न हुई । विख्यात वीर जवानदासने उस

(१) प्रथमकांड २९ अध्याय, ९४० पृष्ठ देखो ।

(२) प्रथम कांड, २९ अध्यायका ९४८ पृष्ठ देखो ।

उत्तेजित राठौरोकी सेना
उनको विध्वंस करदिये
एकवार ही परास्त हो
भयसे भाग गये ।
निकट परास्त होकर
नेता रियांके सामन्त
फिर अपना अधिकार
स्थापित कर दी ।
मारवाड़ राज्य
होगया, महाराष्ट्र नेताक
कर देना स्वीकार किया
करदिया । महाराज नि-
दलको एकवार ही परा-
सेनाने भारतवर्षमे उंचा
तुगाके युद्धमे
वचोहुई सेनाके साथ
उनका हृदय बल
एकवार ही अंधा न हो
फिर एक नई सेना तैयार
माधोजी भलीभाँतिसे
भलीभाँतिसे युद्ध प्रारंभ
नहीं करसकेगा । इस
अश्वारोहोकी समान
क्रमानुसार चार वर्षतक
महाकलंकको दूर
करनेके लिये माधोजी
जलधि की समान
आगे बढ़े । माधोजी
राजवाड़ेमे बहुत दिन
माधोजीके आगमनका
महाराजके यहां एक दूत
हमारी सहायताके लिये
कहनेसे विजयसिंहने

उत्तेजित राठौरोकी सेनाको महाराष्ट्रीय गोलन्दाज-दलके ऊपर चलाकर उसी मुहूर्त्तमे उनको विध्वंस करदिया। महाराष्ट्रनेता सिन्धिया सम्मिलित राठौरोकी सेनाके निकट एकवार ही परास्त होगये, और युद्धके समस्त द्रव्योंको रणभूमिमे छोड़कर प्राणोंके भयसे भाग गये। कठिन अत्याचारी सिन्धियाकी सेना सम्मिलित राजपूत सेनाके निकट परास्त होकर प्राणोंके भयसे भाग गई, उसी समय विजयी राठौर दलके नेता रियाँके सामन्त जवानदासने शीघ्र ही महाराष्ट्रके कराल कवलसे अजमेरपर फिर अपना अधिकार करके वहाँ मारवाड़के महाराज विजयसिंहकी विजयपताका स्थापित कर दी।

मारवाड़ राज्यमुकुटका उज्ज्वल मणिस्वरूप अजमेरराज्य फिर मारवाड़पतिके हस्तगत होगया, महाराष्ट्र नेताके साथ विजयसिंहका जो सधिवंधन होगया था, अथवा उन्होंने जो कर देना स्वीकार किया था उन्होंने उस सधिपत्रको रहित करदिया, तथा वह कर भी वन्द करदिया। महाराज विजयसिंह फिर सम्पूर्ण स्वाधीनभावसे राज्य करनेलगे। महाराष्ट्रोंके दलको एकवार ही परास्त कर उनकी सम्पूर्ण शक्तियोंको खंड २ करदिया, राठौरोकी सेनाने भारतवर्षमे ऊँची प्रशंसाको संग्रह कर मारवाड़मे फिर शांति स्थापित कर दी।

तुंगाके युद्धमें महाराष्ट्रनेता माधोजी सिन्धियाने एकवार ही परास्त होकर उस वचोहुई सेनाके साथ भागकर अपने भाग्यमें घोर कलकका टीका लगाया था, परन्तु उनका हृदय बदला लेनेके लिये भयंकर रूपसे प्रवल होगया। कूटबुद्धि माधोजीने एकवार ही अधीर न होकर अपने अधीन फरासीसी सेनापति डिविन्की सम्मतिसे फिर एक नई सेना तैयार करके उनको पश्चिमी युद्ध विद्याकी शिक्षा देनी प्रारंभ की। माधोजी भलीभाँतिसे जानता था कि राजपूतोंकी सेनाका दल एकसाथ मिलकर भलीभाँतिसे युद्ध प्रारंभ करेगा, तब महाराष्ट्रोंकी सेना किसी प्रकारसे भी जय प्राप्त नहीं करसकेगी। इस कारण माधोजी चिर-वीर-व्रतावलम्बी असीम साहसी राजपूत अश्वारोहीकी समान सुशिक्षित अश्वारोही सेनाकी ओर भलीभाँतिसे ध्यान देनेलगा। क्रमानुसार चार वर्षतक उस सेनाको भलीभाँतिसे शिक्षा दी। अंतमे तुंगाके युद्धके उस महाकलंकको दूर करनेके लिये राठौरोसे बदला लेनेके लिये तथा रजवाड़ेको विध्वंस करनेके लिये माधोजी सिन्धिया और डिवाइन प्रावृट संगममे उत्ताल तरंग मालामय जलधिकी समान भयंकर गर्जन करती हुई, चारोओरको विध्वंस करती हुई सेनाके साथ आगे बढ़े। माधोजी इस प्रकार अधिक सेना साथ लेकर आते हुए दिखाई दिये कि राजवाड़ेमे बहुत दिन पीछे इस प्रकारकी अगणित सेना रणभूमिमे कभी नहीं आई थी। माधोजीके आगमनका समाचार सुनते ही महाराज विजयसिंहने फिर जयपुरके महाराजके यहां एक दूत भेजा, और कहला भेजा कि पहलेकी समान इस समय भी हमारी सहायताके लिये अपनी सेना भेज दो। जयपुरके महाराजने विचारा कि उनके कहनेसे विजयसिंहने जब तुंगाके युद्धमे राठौरोकी सेनाको भेज दिया था, तब इस समय

(१) इस युद्धका वृत्तान्त प्रथम कांडके ३० अध्यायके ९५६ पृष्ठमे वर्णन किया गया है।

वर्तमान युद्धमे जयपुरकी सेनाका भेजना अवश्य ही संगत है । विशेष करके महाराष्ट्र यदि पहलेकी समान फिर प्रबल होगये तो जयपुरके भी अधिक अनिष्ट होनेकी संभावना है, इस कारण इस युद्धमे महाराष्ट्रको पहलेकी समान किसी प्रकारसे व्यर्थ मनोरथ करना उचित ही है । यह विचार जयपुरके महाराजने शीघ्र ही बहुतसी सेना भेज दी । साम्मिलित राजपूतोंकी सेना पहलेकी समान एकताके सूत्रमे शोभायमान होकर जय शब्दसे रजवाड़ेको प्रतिध्वनित करती हुई गनुओका संहार करनेके लिये आगे बढ़ी । परन्तु इस समय रजवाड़ेका भाग्य अत्यन्त ही मंद होगया था, इस कारण युद्धके पहले अति सामान्य कारणसे राठौर और जयपुरकी सेनामे कुछ झगड़ा होगया । पाटन नामक स्थानके युद्धमे केवल राठौरोंकी सेना महावीरता प्रकाश करके महाराष्ट्रकी अधिक सेनाके होनेसे अंतमे परास्त होगई । महाराज विजयसिंह राजधानीके ही भीतर थे जब उन्होंने उस परास्त हुई सेनाके मुखसे जयपुरकी सेनाकी विश्वासघातकताका समाचार सुना तब वह जयपुरकी सेनाके ऊपर अत्यन्त कुपित हुए । अंतमे बहुतसे तर्कवितर्क करनेके पीछे महाराष्ट्रको फिर रणभूमिमे बुलाकर उन्होंने अपने पराक्रमके दिखानेका निश्चय कर लिया । सम्वत् १८४३ मे सन् १७९१ ईसवीमे मेरतामे फिर एक भयंकर युद्ध हुआ । यद्यपि राठौरोंकी सेनाने इस संग्रामभूमिमे पहलेकी समान अकथनीय वीरता प्रकाश की तथापि वह इस समय जयलक्ष्मीका आलिंगन न कर सके । विजयी महाष्ट्रनेताने बदला लेनेके लिये साठ लाख रुपये दंडमे महाराज विजयसिंहको देनेके लिये आज्ञा दी । परास्त हुए विजयसिंहने कुछ उपाय न देख कर शीघ्र ही रुपया देना स्वीकार कर लिया । मारवाड़का खजाना इस समय एकवार ही खाली होगया था । साठ लाख रुपया इकट्ठा एक ही साथ देना इस समय असंभव होगया, परन्तु दुराचारी महाराष्ट्रने कुछ भी रुपया कम न किया । अंतमे सारी प्रजाकी धनसम्पत्ति लूट ली । जब इससे भी धनकी पूर्ति न हुई तब उन्होंने प्रधान २ सामन्तों और प्रजाको बंदी करके उनके घरकी वस्तुओंका बेचना प्रारंभ किया । विजयी माधोजीने मानो कालान्तक कालकी समान मारवाड़में जाकर अपने सेवकोंको मारवाड़के विध्वंस करनेकी आज्ञा दी । मारवाड़के घर २ मे हाहाकार मच गया—चारोंओर भयंकर रोनेका शब्द सुनाई देने लगा । सती स्त्रियोंका हृदयभेदी चीत्कार । बालकोंके अन्तिम रोनेकी ध्वनि—प्रजाकी कातरताने मानो मारवाड़को नरकका कुंड कर दिया । परन्तु दुष्ट माधोजीका हृदय कुछ भी विचलित न हुआ । उसके सेवकोंने मारवाड़की समस्त धनसम्पत्ति लूट ली ।

माधोजी सिन्धियाने मारवाड़मे जानेके पहले ही अजमेर राज्यपर फिर अपना अधिकार कर लिया था, जिस समय फरासीसी सेनापति डिवाइनने अजमेरमे

(१) प्रथम कांड ३० अध्याय ९५९ पृष्ठको देखो ।

(२) प्रथम कांडके, ३० अध्यायके ९६० पृष्ठको देखो ।

प्रवेग किया था, हाथमे अजमेरको उसने अफीम खाकर मारवाड़से अलग हो अजमेर पर अधिकार पताका उड़ रही है । मेरताके रणमें मारवाड़के सामान्य कालरात्रिने आक्रमण समान होगई । नष्ट स्तम्भित तेजसे उन्होंने और एक बीज बोया गया । साहस, शूरता मानो ओसवांल जाति का वह एकवार ही हृत्तान करने लगे । सम्मानकी अधिकारी प्रकाशमे इस चतुर्ता लिये हुए दासकी है "कि इस युवताने प्रेममे इतने व्याकुल प्रहार करती थी और कालकृतमय प्रेममे मोहिए कुछ भी अपना पालन करनेमें अपनेको विलासिताके कारण उस युवताने सामर्थ्यका चलाना विजयसिंहके निकट मिल सकेगा, मे एक

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(२) परतु ऐसा

की अवतक तारीफ करते बनाये हुए अच्छे अच्छे गुलबाराय था ।

प्रवेश किया था, उस समय अजमेरके शासनकर्ता दुमराजने विजातीय सेनाके हाथमे अजमेरको लौटा देनेमे कलंक संचयकी अपेक्षा आत्महत्या करना ठीक जान, उसने अफीम खाकर प्राण त्याग दिये । इसी समयसे अजमेर चिरकालके लिये मारवाड़से अलग होगया। समय आते ही महाराष्ट्रके हाथसे अंग्रेजी सेनाने इस अजमेर पर अधिकार कर लिया, और आज तक इस अजमेरके किलेपर अंग्रेजोंकी पताका उड रही है ।

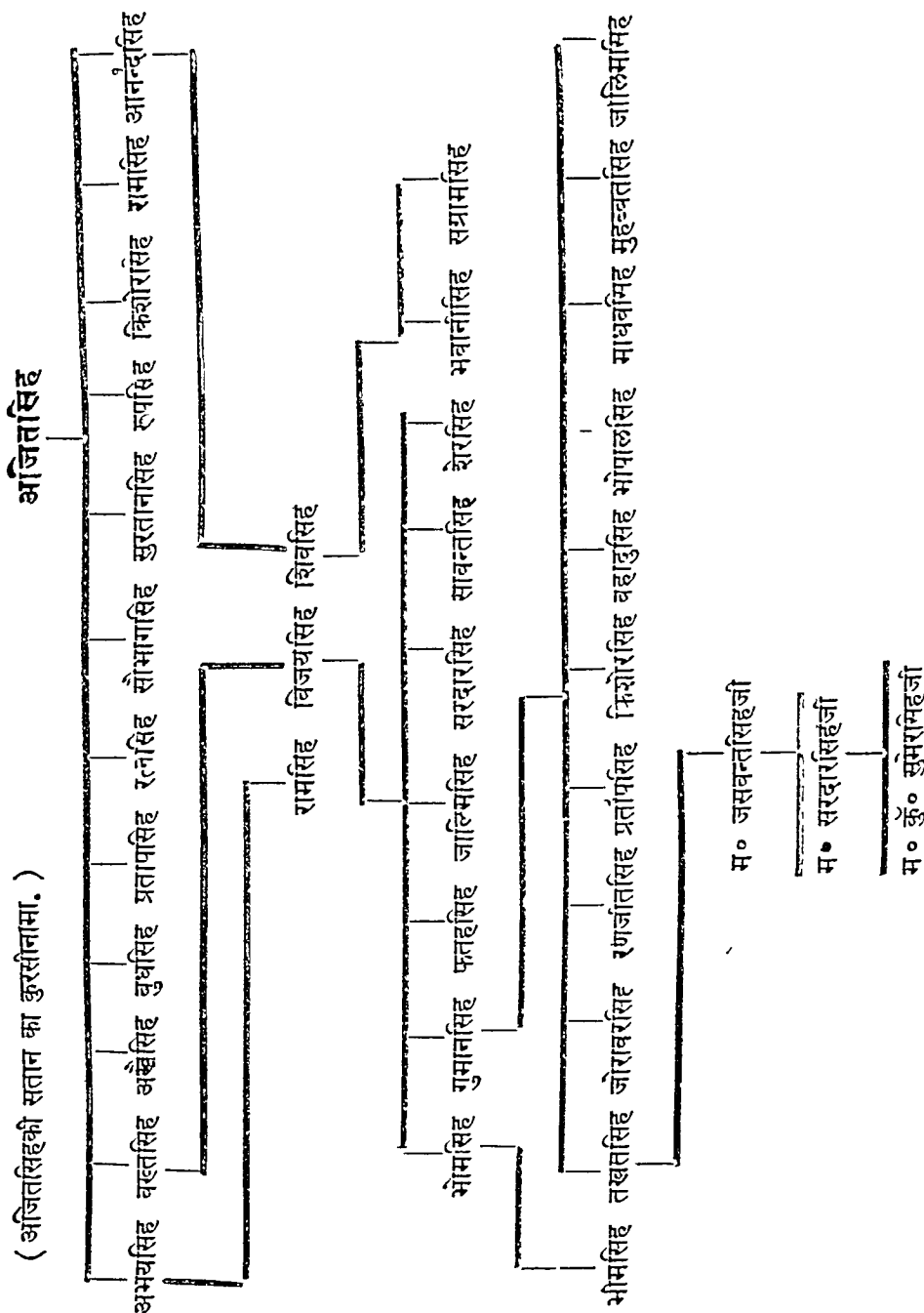
मेरतोके रणक्षेत्रमे महाराष्ट्रके तस्करदलके द्वारा विजयसिंहकी पराजयके पीछे मारवाड़के सौभाग्यके सूर्यने मानो चिरकालके लिये अस्ताचलका आश्रय लिया—घोर कालरात्रिने आकर शीघ्र ही मारवाड़ पर अधिकार कर लिया । मारवाड़ मानो स्मशानकी समान होगई । नष्ट गौरव, हतवीर्य, विजयसिंह मानो निर्वाणोन्मुख दीपशिखाकी समान स्तम्भित तेजसे मरुक्षेत्रका शासन करने लगे । परन्तु अवस्थावृद्धिके साथ ही साथ उन्होने और एक विचित्र अभिनय आरंभ कर दिया । इसीसे मारवाड़के भावी सर्वनाशका बीज बोया गया। विजयसिंहके जीवनकी शेष दशका बल विक्रम-राजपूतस्वभाव सुलभ साहस, शूरता मानो विस्मृतिके जलमे डालकर कन्दर्पके प्रिय उपासक होगये । ओसवाँल जातिकी एक सुन्दरी युवतीके प्रेममे वह अत्यन्त मोहित होगये थे—वह एकवार ही हतज्ञान होकर अपने हाथसे अपने पैतृक राज्यके नाशका कारण संचय करने लगे । विजयसिंह युवतीके प्रेममे इतने मोहित होगये थे कि जो पटरानी ऊँचे सम्मानकी अधिकारिणी थी उन्होने उस विलासनीको उस सम्मानका भागी किया । प्रकाशमे इस चतुरा ललनाने विजयसिंहको अपने रूपयौवनके बलसे मानो मोल लियेहुए दासकी समान अपना अनुगत कर लिया था । कर्नल टाड साहब लिखते है “कि इस युवतीने विजयसिंह पर इतना अधिकार कर लिया था—कि वह उसके प्रेममे इतने व्याकुल थे कि वह युवती मारवाड़पति विजयसिंहको बारम्बार पादुकासे प्रहार करती थी और महाराज फिर उसकी शरण लेते थे । विजयसिंह उस कामिनीके कालकूटमय प्रेममे मोहित होकर चेतनाहीन होगये; और उस पादुकाके प्रहारसे वह कुछ भी अपना अपमान नहीं जानते थे, वरन् वह उस चंद्रमुखीकी प्रत्येक आज्ञाके पालन करनेमे अपनेको विशेष चरितार्थ मानते थे । विजयसिंहकी इस कन्दर्पसेवा और विलासिताके कारण मारवाड़के चारोओर फिर घोर अराजकताने आकर दर्शन दिया ।

उस युवतीने विजयसिंहको अपना दास बनाकर राज्यमे अपनी प्रबल सामर्थ्यका चलाना प्रारंभ कर दिया । यद्यपि यह स्त्री विजातीय थी तथापि विजयसिंहके निकट उसने यह प्रस्ताव किया कि आपके पुत्रको कभी राजसिंहासन नहीं मिल सकेगा, मैं एक पुत्र गोद लूंगी, और वही पुत्र आपके भविष्य उत्तराधिकारी

(१) जाटजातिकी थी ।

(२) परन्तु ऐसा तो कभी सुननेमे नहीं आया, बल्कि लोग उसकी धर्म निष्ठा और उदारता की अब तक तारीफ़ करते ह । उसने मारवाड़मे वैष्णवधर्मको बहुत पुष्ट किया था । उसके बनाये हुए अच्छे अच्छे मन्दिर महल बाग हाट और तालाब जोधपुरमे विद्यमान हैं । इसका नाम गुलाबराय था ।

रूपसे राज्यमें रहेगा । विजयसिंहने युवतीके इस प्रस्तावमें कुछ भी आपत्ति न की । मारवाड़में भावी 'अनिष्टका बीज बोनेके लिये उसी' समय उसमें अपनी सम्मति प्रकाश की । जो चिर प्रचलित रीतिके अनुसार मारवाड़के सिंहासन पर उत्तराधिकारी नियुक्त होते आये थे, विजयसिंहने इस युवतीके मतसे उस रीतिकी जड़में भयंकर कुठाराघात किया । पाठक गणोंको इस होनेवाली घटनाके पहले उस समयके मारवाड़राजवंशकी कारिका पाठ करना उचित जानकर हम उसे यहां लिखते हैं ।



(१) ईडर नरेश (२) ईडरके वर्तमान महाराज

पशु प्रवृत्तिकी शीत
पौत्र मानसिंह (शुभा
उन्होंने उक्त कामिनी
उत्तराधिकारी कहकर
मानसिंहको उनका
राजाकी इस आज्ञासे
भविष्य प्रभु कदापि न
ही मानसिंहको गावर्ज
पुत्रको सिंहासनके अ
पूर्ण हुआ देखकर
पदनेके लिये भज दिया
स्वरूपसे ग्रहण किया
उक्त युवतीने मानसिंह
भार अर्पण किया । मा
लगा । परन्तु ह्वान
रहते थे, युवतीने अपने
मरुक्षेत्रके समस्त
रक्षाके लिये मालकोन
सामन्ताने देस
कार्य करना प्रारंभ
विना इनको सिंहासनमें
सम राठौर सामन्तों
युवक पुत्र भोमसिंहको
सामन्तोंने चुपके २
करनेका उद्योग भी
रुष्ट होकर एकत्रित
जाकर इन्होंने अपने
सामन्तोंको अपने
विजयसिंहने सामन्ता
वचनोसे धीरज रिय
सामन्तके पास भेजी
नियतथे । सामन्तोंने
सामन्तोंके डेरोंमें
रक्षक सेना तैयार है

पशु प्रवृत्तिक क्रीतदास विजयसिंहने उस पासवानी स्त्रीकी इच्छा पूर्ण करनेके लिये जिस पौत्र मानसिंह (गुमानसिंहके पुत्र) को दत्तक स्वरूपसे ग्रहण किया था, उसी मानसिंहको उन्होने उक्त कामिनीको गोदमे डालकर उसको युवतीका दत्तक पुत्र तथा अपना भविष्य उत्तराधिकारी कहकर घोषणा कर दी, मरुक्षेत्रके समस्त सामन्तोंको बुलाकर और उक्त मानसिंहको उनका भविष्य प्रभु कहकर उन्हें नजर देनेके लिये आज्ञा दी। सामन्तोंने राजाकी इस आज्ञासे अत्यन्त ही क्रोधित होकर कहा, कि हम दासीके पुत्रको अपना भविष्य प्रभु कदापि नहीं मानसकते। आज्ञानी विजयसिंहने कुछ उपाय न देखकर शीघ्र ही मानसिंहको शास्त्रकी रीतिके अनुसार दत्तक पुत्ररूपसे ग्रहण कर अपने औरसजात पुत्रको सिंहासनके अधिकारसे एकवार ही वञ्चित करदिया। युवतीने अपनी कामनाको पूर्ण हुआ देखकर प्रसन्नचित्त हो दत्तककुमार मानसिंहको जालौरके किलेमें विद्या पढनेके लिये भेज दिया, किन्तु इसके पीछे शेरसिंह (जिन्होंने पहले मानसिंहको दत्तक-स्वरूपसे ग्रहण किया था) की प्रभुताके अधीनमें मानसिंह उन्हींके अनुगत हुए, परन्तु उक्त युवतीने मानसिंहको फिर अपने यहां बुलाकर अपने सेवकोंके हाथमें उनकी रक्षाका भार अर्पण किया। मारवाड़के भविष्य अधीश्वर मानसिंहका इस प्रकारसे पालन होने लगा। परन्तु हतज्ञान विजयसिंह इस समय युवतीके हाथमें कठपुतलीकी समान रहते थे, युवतीने अपने राज्यमें इच्छानुसार व्यवहार करनेकी अभिलाषा की, इसीसे मरुक्षेत्रके समस्त सामन्त फिर राजा पर अत्यन्त रुष्ट होगये, और सभी अपने स्वार्थकी रक्षाके लिये मालकोसनी नामक स्थानमें इकट्ठे हुये।

सामन्तोंने देखा कि विजयसिंहने एक साधारण स्त्रीके प्रेममें फँसकर जैसा कार्य करना प्रारंभ किया है, उससे पवित्र मारवाड़का सिंहासन कलंकित होता है, विना इनको सिंहासनसे उतारे हुए किसी भांति भी राज्यका मंगल नहीं होसकता। तब सब राठौर सामन्तोंने मिलकर यह निश्चय किया कि विजयसिंहके पञ्चम पुत्र भीमसिंहके युवक पुत्र भीमसिंहको मारवाड़के सिंहासन पर बैठाना उचित है। असंतुष्ट हुए सामन्तोंने चुपके २ इस प्रकारका सिद्धान्त करके इस प्रस्तावके अनुसार कार्य करनेका उद्योग भी किया। जब विजयसिंहने देखा कि इस समय समस्त सामन्त रुष्ट होकर एकत्रित हो रहे हैं तब पहले जिस भांति सामन्तोंके डेरोमें स्वयं जाकर इन्होंने उनको अपने हस्तगत कर लिया था इस बार भी उसी प्रकारसे सामन्तोंको अपने हस्तगत करनेके लिये वे शीघ्र ही उनके डेरोमें गये। महाराज विजयसिंहने सामन्तोंके डेरोमें जाकर उनको जिस समय संतुष्ट कर अनेक प्रकारके वचनोंसे धीरज दिया उसी समय सामन्तोंने गुप्तभावसे एक पत्र लिखकर रासके सामन्तके पास भेज दिया। उस समय वह सामन्त जोधपुरके महाराजकी रक्षामें नियत थे। सामन्तने तुरन्त उस युवतीसे जाकर कहा कि महाराज विजयसिंह सामन्तोंके डेरोमें आये हैं। उन्होंने आपको भी वहाँ शीघ्र ही बुलाया है। शरीर रक्षक सेना तैयार है आप शीघ्रतासे चलिये। युवती उस सामन्तके वचनों पर

विश्वास कर जैसे ही इकली महलसे निकल कर सवारी पर चढ़ी कि वैसे ही पीछेसे एक मनुष्यके इशारा करते ही, एक मनुष्यने उसके शिरके दो टुकड़े कर दिये। सामन्त उसी समय मारवाड़के उस सर्वनाशकी कारणस्वरूपा उस नारीकी सम्पूर्ण धन सम्पत्तिको लेकर, विजयसिंहके पंचम पुत्र भीमसिंहके युवक पुत्र भीमसिंहको लेकर सेनासहित नागौरके मार्गमें अपने डेरोंमें जा पहुँचे। यदि रासके सामन्त भीमसिंहको उक्त डेरोंमें न लेजाकर बराबर इकट्ठे हुए सामन्तोंके डेरोंमें लेजाते तो सरलतासे सामन्त गण पहले विचारसे उस स्थान पर विजयसिंहको सिंहासनसे रहित कर भीमसिंहको मारवाड़के सिंहासन पर बैठा सकते थे। जिस दिन सब सामन्तोंने यह समाचार पाया कि वारवधूका प्राण नाश करके रासके सामन्त भीमसिंहको लेआये हैं, उसी दिन विजयसिंहको भी यह समाचार मिला और वे तुरन्त ही वड़ी शीघ्रतासे भीमसिंहके निकट आये।

विजयसिंह सामन्तोंके डेरोंको छोड़कर भीमसिंहके डेरोंमें गये, इनके वहाँ जाते ही सामन्तोंके षड्यंत्रका जाल एकवार ही छिन्नभिन्न होगया। उन्होंने भीमसिंहको वशीभूत करनेके लिये सोजत और सिवाना एकवार ही देकर भलीभाँतिसे धीरज दे उसी समय उनको सिवानेके किलेमें भेज दिया। भीमसिंहको यद्यपि मारवाड़का सिंहासन नहीं मिला परन्तु उन दोनों देशोंके मिलनेसे प्रसन्न हो उन्होंने वहाँ जानेमें कुछ आपत्ति न की। चतुर विजयसिंहने इस प्रकारसे भीमसिंहको संतुष्ट कर उनको पीछे भेज दिया और अपने पुत्र जालिमसिंहको निकट बुलाया। जालिमसिंह ही मारवाड़के सिंहासनके यथार्थ उत्तराधिकारी थे। विजयसिंहने मानसिंहको दत्तकपुत्ररूपसे ग्रहण किया था, और उनको उस अधिकारसे वंचित किया था, जालिमसिंह उससे महा असंतुष्ट हुए थे। विजयसिंहने उनको हस्तगत करनेके लिये उसी समय उन्हें समृद्धिशाली गोड़वाड़देशका पूर्ण अधिकार देदिया, और उनको वहाँ भेज दिया। तथा विदाकरनेके समय चुपके से यह भी कह दिया, कि तुम शीघ्र ही भीमसिंहपर आक्रमण करके उनको मारवाड़से निकालदो।

जालिमसिंह गोड़वाड़ राज्य पाकर महासंतुष्ट हो शीघ्र ही वहाँ चले गये, और पिताकी आज्ञा पालन करनेके लिये उन्होंने अपने भ्रातृपुत्र भीमसिंह पर सेना सहित आक्रमण किया। भीमसिंह पहलेसे ही विजयसिंहकी गुप्त आज्ञाके विषयको जान गये थे, कि वह युद्धके लिये तैयार होगये थे, इस कारण जालिमसिंहके आक्रमण करते ही उन्होंने महायुद्धकी अग्नि प्रज्वलित कर दी। जालिमसिंहकी सेना प्रबल थी। भीमसिंहने अतमें परास्त होकर प्राणोंके भयसे पोंकरणके सामन्तका आश्रय लिया। परन्तु उस स्थानपर निर्विघ्नतासे रहना असंभव जानकर वह जैसलमेरको भाग गये।

जिस समय जालिमसिंहके साथ भीमसिंहका युद्ध होरहा था, जिस समय मरुक्षेत्रके समस्त सामन्तोंने विद्रोही होकर अराजकता उपास्थित की थी, जिस समय पुत्र पौत्र गणोंने आत्मविग्रहमें लिप्त होकर राठौरोके राजवंशको कलंक लगाया

था उसी समय ३१ व
उक्त पासवान युवतीके

विजयसिंहकी ज

युवा अवस्थामें जिस

कलंकसे पूर्ण था। वह

साथ युद्ध करते तो ५५

और न जयपुरकी मना

भोगविलासिताके वग

एक कुलटा धीके प्रेममें

कि मारवाड़के सौभाग्य

(१) इन्वर्तीस वं

जन्म संवत् १७८८ में ३

अवस्था २० वर्षकी थी।

(२) इस ५५ या ५६

सिंह पर कई ऐसे वरक

कर्त्ताओंको ज्ञात न होने

इतिहास भी उनको मान्य

का वेदा माना है महाराज

युवराज भीमसिंह ही था।

युवराज बनाया। जालिम

थी मगर उदयपुरवाले जय

दोहिता या भानजा ही

शर्त राणाजीको राजी रखनेके

मानकर तत्कवितर्क किए हैं।

इस लिये महाराज वि

भीमसिंहको युवराज ५५

अपने दूसरे कुंवरके बेटे भा

रायको सौंपा कर उसे पु

राला होकर साँपड़ियोंको

गकुर सवाईसिंहके कहने

विजयसिंहका द्वेषी था और

चाहता था। उसीने

प्रतिकूल करदिया था। उसी

भी जोधपुरसे निकाला गया

समय लिखे मये हैं।

था उसी समय ३१ वर्ष मारवाड़का राज्यकरके महाराज विजयसिंहने अपनी प्राणग्यारी उक्त पासवान युवतीके शोकमे सन्वत् १८५० मे आपाढ़के महीनेमे शरीर त्याग दिया ।

विजयसिंहकी जीवनीके सम्बन्धमे हमें केवल इतना ही कहना है कि उन्होंने युवा अवस्थामे जिस भांति बल विक्रम दिखाया था उनका शेष जीवन उसी भांति घोर कलंकसे पूर्ण था । वह यदि अपने पाटन तथा मेरताके युद्धक्षेत्रमे जाकर महाराष्ट्रके साथ युद्ध करते तो कभी भी उस क्षेत्रमे राठौरीकी उस भांति पराजय न होसकती थी, और न जयपुरकी सेना इस प्रकार कृतघ्नता दिखा सकती थी । राजाके आलस्य और भोगविलासिताके वश होनेसे जातिके भाग्यमे क्या फल होता है, विजयसिंह वृद्धावस्थामे एक कुलटा स्त्रीके प्रेममे मोहित हो उसका चूड़ान्त प्रमाण दिखागये है । सारांश यह है कि मारवाड़के सौभाग्यका सूर्य विजयसिंहके शासन समयसे एकवार ही अस्त होगया ।

(१) इकतीस वर्ष नहीं, महाराज विजयसिंहने इकतालीस वर्ष राज्य किया क्योंकि उनका जन्म संवत् १७८८ मे हुआ था और जिस वक्त वे राज्य सिंहासनपर बैठे उस समय उनकी अवस्था २० वर्षकी थी ।

(२) इस अध्यायका यह पिछला अंश बहुत गड़बड़ लिखा गया है और महाराज विजयसिंह पर कई ऐसे कलंक लगाये हैं जो सर्वथा झूठे हैं । महाराज विजयसिंहका ठीक इतिहास ग्रन्थ कर्त्ताओंको ज्ञात न होनेसे उन्हें बहुत सी कल्पनाएं करनी पड़ी है । ऐसे ही महाराज अजितसिंहका इतिहास भी उनको मालूम नहीं था इसीलिये उन्होंने पोंकरणके ठाकुर देवीसिंहको उक्त महाराज का बेटा माना है महाराज विजयसिंहके बेटोंके नाम भी यथार्थरूपसे नहीं लिखे । बड़ा बेटा उनका युवराज भीमसिंह ही था । वह जब मरगया तो उसके बेटे भीमसिंहको महाराज विजयसिंहने युवराज बनाया । जालिमसिंहका कोई हक युवराज बननेका नहीं था उसकी मा उदयपुरकी जरूर थी मगर उदयपुरवाले जयपुर और जोधपुरके राजाओंसे जो यह शर्त कराया करते थे कि उनका दोहिता या भानजा ही गद्दीका मालिक हो सो कभी वह पूरी नहीं हुई । यह एक नाममात्रकी शर्त राणाजीको राजी रखनेके लिये थी और इसीसे कर्नल टाटने जालिमसिंहको गद्दीका मालिक मानकर तर्कवितर्क किए हैं । पर जालिमसिंह, भीमसिंह गुमानसिंह और फतहसिंह तीनोंसे छोटा था इस लिये महाराज विजयसिंहने इन तीन बेटोंके होते हुए उसको कभी युवराज नहीं किया था । भीमसिंहको युवराज करनेके पीछे उसका क्रूर स्वभाव और भाई बन्धुओंसे द्वेष देखकर महाराजने अपने दूसरे कुंवरके बेटे मानसिंहको, जो बापके मरजानेसे अनाथ अवस्थामे था, पासवान गुलाबरायको सौंपा कर उसे गुस्तरूपसे जालौरमे भेजदिया था । क्योंकि वह जानते थे कि भीमसिंह राला होकर साँपिडियोंको जीता नहीं छोड़ेगा । भीमसिंह गुलाबरायका भी द्वेषी था और पोंकरणके ठाकुर सवाईसिंहके कहने पर चलता था जो अपने बाप दादोंके हरामखोरीस मारेजानेसे महाराज विजयसिंहका द्वेषी था और जैसे उसके दादा देवीसिंहने उपद्रव उठाया था वह भी वैसेही किया चाहता था । उसीने मारवाड़के कई सरदारोंको बहकाकर भीमसिंहके सानुकूल और महाराजके प्रतिकूल करदिया था । उसी बखेड़ेमें पासवान गुलाबराय भी मारी गई थी और अन्तमे भीमसिंह भी जोधपुरसे निकाला गया । यह सब वृत्तान्त महाराज विजयसिंहके गद्य इतिहासमे यथा समय लिखे गये हैं ।

चौदवाँ अध्याय १४.

भीमसिंहका मारवाड़के सिंहासन पर अधिकार; उनके प्रतियोगी जालिमसिंहका हताश होना, भीमसिंहका मानसिंहके अतिरिक्त मारवाड़सिंहासनके प्रार्थी अन्यसबके जीवनका नाश करना, जालौरपर आक्रमण; भोजनसंग्रहकरनेके लिये वड़ किलेमेंसे सेनाका बाहर जाना, कुमार मानसिंहका उस सेनापर नेतृत्व, मानसिंहके बंदादिशामे पतन होनेकी संभावना, आहोरके सामन्तों का मानसिंहका उद्धार साधन; राजा भीमसिंहके आचरणसे सामन्तोंको असंतोष, सामन्तोंका मारवाड़को छोड़ना, नीमाजपर आक्रमण; जालौर देशमें आत्म समर्पणकी पूर्व सूचना, राजा भीमसिंहकी अकस्मात् मृत्यु, मानसिंहका सिंहासन पर अधिकार, पोकरणके सवाईसिंहकी विद्रोहिता; चोपासनी नामक स्थानमें पड्यंत्र, राजा भीमकी रानीके गर्भसमाचारका प्रचार, राजा मानसिंहके साथ व्यवस्था करना, भीमसिंहकी कन्याका जन्म, नवजात राजकुमारका गुप्तभावसे पोकरणमें भेजना और उनके जन्मसंवादको गुप्त रखना; नवीन राजकुमारका धौकलसिंह नाम रखना; पूर्व नियत किये हुए व्यवस्थाके मतसे कार्य करनेके लिये राजा मानसिंहके निकट सामन्तोंका प्रस्ताव, भीमसिंहकी रानीका धौकलसिंहको अपने अधीश्वर अभयसिंहके पास भेजना, सवाईसिंहका फिर गुप्तभावसे पड्यंत्रका विस्तार करना, सवाईसिंहका आमेर और मेवाड़के दोनों अधीश्वरोंके साथ मानसिंहका विवादानल प्रज्वलित करना, उनका धौकलसिंहको लेकर जयपुरमें जाना, उसको मारवाड़का अधीश्वर कहकर घोषणा करना, धौकलसिंहके पक्षमें अधिकतर राठौरके सामन्तोंका मिलना, बीकानेरके अधिपतिका धौकलसिंहका पक्ष समर्थन, रणक्षेत्रमें सेनाका बुलाना, हुलकरकी नीचता, उनके द्वारा राजा मानसिंहके पक्षका छोड़ना, युद्ध प्रारंभ, सामन्तोंका मानसिंहके पक्षको छोड़ना; मानसिंहकी आत्महत्याका उद्योग, राजा मानसिंहका भागजाना, मानसिंहका जोधपुरमें जाना; अपनी रक्षाकी तैयारी, समस्त कुटुम्बियोंके ऊपर मानसिंहका संदेह, उनको किलेकी रक्षामें नियत करनेके लिये असम्मति देना, शत्रुओंके साथ उनका सम्मिलन और जोधपुर का घेरना; जोधपुर नगर लूटकर उसपर अपना अधिकार करना, अवरोधकारियोंको कष्ट, मीरखोंके आचरणसे आक्रमण करनेवालोंमें अनैक्यता, उनका मारवाड़से भागना; जयपुरके सेनापतिका उनका अनुसरण, युद्ध, जयपुरकी सेनाको विध्वंस करके नगरका घेरना, जयपुरके महाराजका विपत्ति देखकर महाभयभीति होना, जोधपुरका अवरोध छोड़ना; जयपुरमें निर्विघ्नतासे जानेके लिये २०००००० रुपये देनेमें बाध्य होना, जयपुरकी सेनाने जोधपुरके जो द्रव्य लूट लिये थे राठौरगणोंका उनपर फिर अधिकार करना; मीरखोंका राजा मानसिंहके अधीनमें नियुक्त होना, तथा चार राठौर सामन्तोंके साथ जोधपुरमें जाना ।

जिस समय महाराज विजयसिंहकी मृत्यु होगई उस समय उनके पौत्र भीमसिंह जो राज्यसे निकाले जाकर जैसलमेरमें रहते थे । वह विजयसिंहकी मृत्युका समाचार पाते ही तुरन्त ही अपने सेवकोंके साथ वाईस घंटेके भीतर शीघ्रतासे जोधपुरमें आगये, और उन्होंने सिंहासनपर अपना अधिकार करलिया । विजयसिंहके मध्यम पुत्र जालिमसिंह जो शास्त्रके मतसे मारवाड़के सिंहासनके उत्तराधिकारी थे वह भी

पिताकी मृत्युका नामक स्थानमें आकर यह उन्हें स्वप्ने भी आजायगे, इस कारण वैसे ही तोरणद्वारक अपने गिरपर मारवाड़ मानो एकवार ही कुछ भी आज्ञा नहीं ही महाराज भी लानेकी आज्ञा दी । मि जानकर जालिमसिंह यदि उनकी सहायता राजक्ति दिखती तो सिंहासनपर अधिकार जोधपुरको छोड़कर आक्रमण कर उन्हें भयसे उत्तस्थानसे समय हीनगल होंगे इसी कारण उन्होंने सोसोदिया सेनाको अपने राज्यके एक गढ़ पाण्डित पुरुष थे, अधिकारको पाकर बहुत दिनतक जीवित रक्त बाहिका नाड़ीको अवस्थामें ही वह इस महाराज भीम औरगजेवकी समान कांड कभी नहीं हुआ विदित होता है कि आश्रय लिया था । ६

(१) जालिम-
सम्राट होसकता है, कि
जालिमने इनसे ही

पिताकी मृत्युका समाचार पाते ही राजधानीमें आनेके लिये चले। उन्होंने मेरता नामक स्थानमें आकर शुभदिन और शुभ मुहूर्तमें प्रवेश करनेका विचार किया था; यह उन्हें स्वप्नमें भी ध्यान नहीं था कि चतुर भीमसिंह इतनी जल्दी जैसलमेरसे आजायगे, इस कारण जैसे ही वह शुभ मुहूर्तमें राजधानीको ओरको बढ़े कि वैसे ही तोरणद्वारके नकारेके शब्दसे तथा प्रजाके मुखसे सुना, कि भीमसिंहने अपने शिरपर मारवाड़का राजमुकुट धारण किया है। जालिमसिंहकी सम्पूर्ण आशा मानो एकबार ही विलीन होगई, पिताके सिंहासन पर अब अधिकार करनेकी उनको कुछ भी आशा न रही। जालिमसिंह सिंहासन प्राप्तिके लिये आये हैं, यह सुनते ही महाराज भीमसिंहने तुरन्त ही एक प्रबल सेना भेजकर उनको पकड़ लानेकी आज्ञा दी। सिंहासन पाना तो दूर रहा, अपने प्राणोंका बचना कठिन जानकर जालिमसिंह शीघ्र ही नगर द्वारसे प्राणोंके भयसे भागने लगे। मारवाड़के सामन्त यदि उनकी सहायता करते, यदि प्रजा उनको मरुक्षेत्रका उत्तराधि कहकर उन पर राजक्ति दिखाती तो कभी भी वह इस भावसे पीठ नहीं दिखाते, अवश्य ही पिताके सिंहासनपर अधिकार करनेके लिये रणक्षेत्रमें अन्तिम बल प्रकाश करते। जालिमसिंह जोधपुरको छोड़कर बोलाड़ा तक वरावर भागे, भीमसिंहकी सेनाने वही जाकर उनपर आक्रमण कर उन्हें एकबार ही परास्त करदिया। परास्त हुए जालिमसिंह अपने प्राणोंके भयसे उक्तस्थानसे उदयपुरमें आकर राणाकी शरणमें गये। मेवाड़के महाराणा भी इस समय हीनबल होगये थे, मेवाड़के चारों ओर अशान्तिका पूर्ण अधिकार होगया था, इसी कारण उन्होंने अपने भानजे जालिमसिंहको न्यायपूर्वक स्वार्थ पूर्ण करनेके लिये सोसोदिया सेनाको मारवाड़में नहीं भेजा। उन्होंने जालिमसिंहको आजीविकाके लिये अपने राज्यके एक बड़े देशका अधिकार देदिया। जालिमसिंह एक बड़े विद्वान और पण्डित पुरुष थे, नीतिके जाननेवाले कवि और इतिहासवेत्ता भी थे। वह उस अधिकारको पाकर काव्यशास्त्रकी आलोचनामें समय व्यतीत करनेलगे। परन्तु वह बहुत दिनतक जीवित न रहे, उन्होंने अपने हाथसे एक नसकाट डाली थी तथा एक रक्त वाहिका नाड़ीको काट डाला था, इसी कारण अधिक रुधिरके निकलनेसे युवा अवस्थामें ही वह इस संसारको छोड़ गये।

महाराज भीमसिंह जैसे ही मारवाड़के सिंहासनपर बैठे वैसे ही दुष्टाचारी औरंगजेवकी समान सहारमूर्ति धारण करके, राठौर राजवंशमें जो गोचनीय कांड कभी नहीं हुआ था इन्होंने उसी प्रकारके निन्दनीय कार्य करने प्रारंभ किये। ऐसा विदित होता है कि मानो औरंगजेवकी प्रेत आत्माने आकर भीमसिंहके शरीरका आश्रय लिया था। इनका जैसा भीम नाम था उसी प्रकारसे इन्होंने कार्योंमें भी भीम

(१) जालिमसिंहका वृत्तान्त पाठकोंने प्रथम कांडमें यथास्थान पढ़ा होगा। पाठकोंको यह स्मरण होसकता है, कि महात्मा टाड साहबके गुरु यति ज्ञानचंद्र इन जालिमसिंहके विद्यार्थी थे, ज्ञानचंद्रने इनसे ही रजवाड़ेके समस्त जानने योग्य विषयोंकी शिक्षा पाई थी।

अभिनय प्रारंभ कर दिया । जिस भांति औरंगजेबने भारतवर्षमें निष्कंटक राज्य भोगनेके लिये अपने जन्मदाता पिताको वन्दी कर अपने सगे भाइयोंकी हत्याकी थी, उसी प्रकारसे भीमसिंहने भी निर्विघ्नतासे मारवाड़का राज्य भोगनेके लिये उन म्लेच्छ यवनोके अनुकरणसे पवित्र राठौर वंशके नामको कलंकित करनेमें किञ्चित्मात्र भी विलम्ब न किया । मारवाड़के सिंहासनके यथार्थ उत्तराधिकारी जालिमसिंहको भगाकर उन्होंने विचारा कि चचा गणोके जीवित रहते हुए निष्कंटक होनेका उपाय नहीं है, इस कारण वह हृदयभेदो उपायसे स्वार्थसाधन करनेके लिये अग्रसर हुए । विजयसिंहने जिस समय प्राण त्याग किये उस समय उनके सात पुत्रोंमें केवल जालिमसिंह और सरदारसिंह ही जीवित थे, फतेसिंह, सामन्तसिंह, भीमसिंहके पिता भूमसिंह और गुमानसिंह इनकी मृत्यु पहले ही होगई थी । भीमसिंहने जालिमसिंहको भगाकर देखा कि सरदारसिंह और शेरसिंह जिन्होंने इनको दत्तकरूपसे ग्रहण किया था, यही दोनों जने सिंहासनके कंटकस्वरूप हैं । इस कारण भीमसिंहने सबसे पहले अपने चचा सरदारसिंहके प्राणोंका नाश करके अपनी पिशाच प्रकृतिका परिचय दिया । पीछे शेरसिंहको मारा जिसने भीमसिंहको दत्तकरूपसे ग्रहण किया था । भीमसिंहने समस्त माया ममता और वाध्यबाधकताके सम्बन्धको छोड़कर नरराक्षस औरंगजेबकी समान उन शेरसिंहके दोनों नेत्र निकलवा लिए । शेरसिंहने अत्यन्त दुःखित हो अपने दत्तकपुत्रके द्वारा ऐसा भयंकर दंड पाकर दीवारमें अपना शिर देमारा, इसीके आघातसे उनके प्राण पयान कर गये । पिशाचप्रकृति भीमसिंहने इस प्रकारसे अपने तीन तातोंको मारकर अंतमें विचारा कि सामन्तसिंहके पुत्र सूरसिंह और गुमानसिंहके पुत्र मानसिंह जिन्हें पासवान युवतीने गोद लिया था, और विजयसिंहने जिनको मरुक्षेत्रका भावी अधीश्वर नियुक्त किया था, यह दोनों अभी जीवित हैं । सूरसिंह अपने गुणोंसे सभीके प्रियपात्र होगये थे, और यह भीमसिंहके बड़े भाईके भी पुत्र थे इस कारण राजसिंहासन पर सबसे पहले इन्हींका अधिकार होसकता था यह विचारकर पापात्मा भीमसिंहने उनका सहार करनेमें भी क्षणमात्रका विलम्ब न किया !

राठौर राजकुल कलंक भीमसिंहने पापकलुपित आत्मा औरंगजेबकी समान इस प्रकारसे लोहूर्षण हत्याकांड करनेके पीछे देखा कि उनके सकटस्वरूप एकमात्र मानसिंह न हैं । युवक मानसिंह उस समय जालौरके अभेद्य किलेमें थे, इस कारण पापात्मा भीमसिंहने उनके प्राणनाशका सरल उपाय न देखकर शीघ्र ही सेना साथ ले उस किले पर जा घेरा । मारवाड़में जालौरका किला जैसा मजबूत था उसी भांति अभेद्य भी था । युवक मानसिंह उस किलेपर सरलतासे अधिकार नहीं होसकता था, भीमसिंहने यद्यपि उस किले पर जाकर घेर लिया परन्तु उनका मनोरथ पूर्ण न होसका, वह शीघ्र ही जान गये कि मरुक्षेत्रकी अधिकसंख्यक राठौर सामन्तोंकी अधीन सेना और वेतनभोगी सेना जालौरको घेर कर कई महीनेतक अनेक

उपाय करके भी अपने मनमें किलेपर अधिकार करना घेरनेका भार सांप कर किलेको घेरे हुए पड़ा रह गया । घेरकर छिन्नीभन्न भावमें नहीं थी, न इतने अधिक भीमसिंहकी सेनाके अपनी रक्षा कर लेना ही महीने व्यतीत होगये, भोजनकी सामग्रियों की आवश्यक सामग्रियों देखा कि अधिक सेना सर्वथा असंभव है तब भूखेमार करने लगे सेनादल दीर्घकाल तक युवक मानसिंह यह सुभाषित प्रजाकी समस्त धन लाने लगे, भीमसिंहको वार नहीं, जमीन खाने सुभीता पाकर गुनभाव करके फिर किलेमें आकर कारण एकबार मानसिंह समान अपने सेवकों गये, कार्यसाधन करके आक्रमण किया । मानसिंह समान उनमें पूर्ण विपत्तिके समयमें क्या शिक्षासे ही उनको पर आक्रमण किया, उस सेना उनको पकड़नेके देखकर जो सामन्त मानसिंहका हाथ पकड़ अपने और उनके जालौरके किलेमें आगये राजस्थानके

उपाय करके भी अपने मनोरथको सफल न करसकी थी। भीमसिंह जानगये कि इस किलेपर अधिकार करना कुछ सरल बात नहीं है, तब सेना नायकको इस किलेके घेरनेका भार सौंप कर आप अपने नगरको लौट आये। वह सेनानायक दीर्घकालतक किलेको घेरे हुए पड़ा रहा, भीमसिंहकी सेना नियमित रूपसे किलेको चारों ओरसे घेरकर छिन्नभिन्न भावसे रहने लगी। युवक मानसिंहके अधीनमें इतनी अधिक सेना नहीं थी, न इतने अधिक सामन्त ही थे कि उनकी सहायतासे वह किलेसे बाहर होकर भीमसिंहकी सेनाके साथ युद्ध करके सिंहासन पर अधिकार कर लेते इसी कारण अपनी रक्षा करलेना ही उन्होंने अपना कर्तव्य समझा। इस प्रकारसे धीरे २ कई महीने व्यतीत होगये, किलेमें भलीभाँतिसे वैधर रहना असम्भव था, अधिकतर भोजनकी सामग्रीके बिना बहुत कालतक रहनेकी किसीमें भी सामर्थ्य न थी। भोजन की आवश्यक सामग्री भलाभाँतिसे किलेमें नहीं मिल सकती थी। भीमसिंहने जब देखा कि अधिक सेनाके होनेसे भी इस अभेद्य जालौरके किलेपर अधिकार करना नर्घथा असंभव है तब उन्होंने दीर्घकाल तक किलेको घेर कर मानसिंहको सेनासहित भूखामार कर नष्ट करनेका विचार किया, था परन्तु पहले ही कहचुके है कि अवरोधकारी सेनादल दीर्घकाल तक अवरोधताके सूत्रसे अपने कार्यसाधनमें हतउद्योग होगया था, युवक मानसिंह यह सुभीता पाकर कितनी ही सेना साथले मारवाड़की खास भूमिमें जाकर प्रजाकी नमस्त धन सम्पत्तिको लूटने तथा प्रयोजनीय खाद्य पदार्थोंका संग्रह करके लानेलगे, भीमसिंहकी सेना इनपर कुछ भी हस्ताक्षेप न करसकी। एक बार नहीं, दो बार नहीं, जभी खाद्यद्रव्योंके संग्रह करनेका प्रयोजन होता था मानसिंह उसी समय सुभीता पाकर गुप्तभावमें अपने अनुचरोके साथ बाहर जाकर अपना कार्य साधन करके फिर किलेमें आकर रहने लगते थे। परन्तु बारम्बार इस प्रकारसे कार्य करनेके कारण एकबार मानसिंहका जीवन महा संकटमें पड़ गया, मानसिंह पहलेवारकी समान अपने सेवकोंके साथ पालीनामक वाणिज्य-प्रधान नगरको लूटनेके लिये बाहर गये, कार्यसाधन करके जैसे ही लौटे, कि वैसे ही भीमसिंहकी सेनाने इनके ऊपर आकर आक्रमण किया। मानसिंह बालकपनसे ही किलेमें रहते थे, इस कारण राजपूत जातिकी समान उनमें पूर्ण साहस तथा बलविक्रम होनेपर भी उन्हें युद्धकी रीति नीति और विपत्तिके समयमें क्या करना कर्तव्य है वह कुछ भी मालूम न था केवल विद्याकी शिक्षासे ही उनकी मानसिक उन्नति हुई थी। जिस समय भीमसिंहकी सेनाने मानसिंह पर आक्रमण किया, उस समय मानसिंह घोड़ेपर सवार नहीं थे, इस कारण शत्रुओंकी सेना उनको पकड़नेके लिये तैयार होगई। मानसिंहको शत्रुओंके हाथमें पड़ाहुआ देखकर जो सामन्त मानसिंहके साथमें थे, उन्होंने अपनी बुद्धिबलसे उसी समय मानसिंहका हाथ पकड़ कर उनको अपने घोड़ेपर चढ़ा लिया, और शीघ्रतासे भगाकर अपने और उनके प्राणोंकी रक्षा की। आहोरके सामन्त इस प्रकार निर्विघ्नतासे जालौरके किलेमें आगये, तब भीमसिंहकी सेनाकी आशा व्यर्थ होगई।

राजस्थानके राज्यसिंहासनको लेनेके लिये जब कभी दो राजकुमारोंमें बड़ा

झगड़ा मचता था तभी अपना प्रताप तथा प्रभुता विस्तार करनेके लिये सामन्तश्रेणी भी भिन्न भिन्न पक्ष अवलम्बन करके दल बद्ध होजाती थी । भीमसिंह और मानसिंहने इस समय मारवाड़के सिंहासनकी प्राप्तिके लिये विशेष चेष्टा की थी, इसीसे मरुक्षेत्रके सामन्तोंने भी उसी प्रकारसे दोनों ओरका साथ दिया था । परन्तु भीमसिंहको अधिक प्रबल, साहसी, और वीर देखकर बहुतसे सामन्त इनके पक्षको छोड़कर मानसिंहके पक्षमें जा मिले । परन्तु जिन सब सामन्तोंने भीमसिंहका साथ दिया था, वह राजसिंहासन लेनेके लिये दोनोंमें झगड़ा होता हुआ देखकर शुभ और सुअवसर जान अपनी अधिक सामर्थ्यको संचय कर तथा राजाके ऊपर प्रभुत्व करनेवाले होगये । सारांश यह है कि “ भीमसिंह जिससे हमारी सम्मतिके अनुसार कार्य करे, जिससे उनकी सहायता इस समय विशेष उचित जानकर उनकी प्रार्थनाको पूर्ण करनेमें आग्रहके साथ नियुक्त रहै, ” सामन्तोंकी एकमात्र यही इच्छा होगई, परन्तु राजा भीमसिंहने, सामन्तोंके अधिकार बढ़ानेमें कुछ सहायता न करके स्वयं पग २ पर उनको अपने पैरोंके नीचे मोल लियेहुए दासकी समान रखनेकी विशेष चेष्टा की, इससे सामन्त इनके ऊपर अधिक अप्रसन्न होने लगे । रामसिंह जैसे उद्धत स्वभावके मनुष्य थे, तथा सामन्तोंके ऊपर जैसा अप्रीतिकारक व्यवहार करते थे, भीमसिंह भी उसी प्रकारसे उद्धत आचरण करने लगे । इन्होंने जिन सामन्तोंको जालौरमें अधिकार करनेके लिये नियुक्तकर रक्खा था उनको हतउद्योग देखकर (वर्षके ऊपर वर्ष बीत गया, तथापि मानसिंहको वह लोग बंदी न करसके, तब) महा क्रोधित होकर आज्ञा दी “ कि जो सामन्त जालौर पर अधिकार करनेके लिये नियुक्त है, वह कदापि वीर नहीं होसकते, वे लोग घोड़ोंपर चढ़ने योग्य नहीं है, इसलिये घोड़ोंके बदलेमें उनके चढ़नेके लिये बैल दिए जाय ? ” भीमसिंहसे इस प्रकार अपमानित हो, सामन्तोंका शरीर क्रोधानलसे प्रज्वलित होने लगा । महात्मा टाड साहब कहते हैं कि “ राजा भीमसिंहके साथ यदि सामन्तोंका इस प्रकार झगड़ा न होता तौ इस भावसे दीर्घकाल तक जालौरके किलेकी रक्षा करना मानसिंहके पक्षमें अवश्य ही असंभव होजाता और उन्हें भी अन्यान्य कुटुम्बियोंके समान भीमसिंहकी क्रोधाग्निमें भस्मीभूत होना पड़ता । राजा भीमसिंहने सामन्तोंको उस भावसे घोड़ोंके बदलेमें बैल देनेकी आज्ञा देकर उनको अपमानित किया था । इससे सामन्त उसी समय रणभूमिको छोड़कर सकुटुम्ब गोडवाड़के प्रधान देश घाणेरामको चलेगये । भीमसिंह और मानसिंह इन दोनोंके ही ऊपर सामन्त अत्यन्त अप्रसन्न हुए, इसीसे अपनी जन्मभूमिको छोड़कर पासके ग्राममें जाकर रहने लगे । इधर भीमसिंह सामन्तोंके इस आचरणसे अत्यन्त ही क्रोधित होगये, और उनकी बहुत सी जमीन अपने अधिकारमें कर ली । और मरुक्षेत्रके अन्य प्रधान वीर नेता उदावत् सम्प्रदायके सामन्तोंके अधिकारी नीमाज पर आक्रमण ओर अधिकार करनेके लिये आज्ञा दी । परन्तु उदावत् सम्प्रदाय क्रमानुसार एक वर्ष तक अतुल बलविक्रम प्रकाश करके भीमसिंहकी सेनाके हाथसे नीमाज दुर्गकी रक्षाके

पहल ही पराजय न्योकार
उसे तुड़वाकर पकड़ा मचा
बेतनभोगी विजातीय वृत्त
अधिकार करनेके लिये म

विजयी बेतनभोगी
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ही लुप्त होगया । उस म
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जाकर भोजनका मद्र
न मिलनेसे इस समय
समर्पण करना होगा, न
सेनाके साथ घोर दुर्दिनमें
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भेजा, “ महाराज ! जाय
प्रभु है, आपकी जान प
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भीमसिंहकी मृत्यु होगई
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उपाय किया है । अंतमें
सत्यकी जांचकरनेके लिये
ही अपनी भाग्य-लक्ष्मी

पहले ही पराजय स्वीकार कर चुकी थी। नीमाज दुर्गपर अधिकार करते ही भीमसिंहने उसे तुड़वाकर एकसा मैदान कर दिया। नीमाजके किलेपर अधिकार करनेके लिये वेतनभोगी विजातीय बहुत सी सेना नियुक्त थी, भीमसिंहने उसको वहांसे जालौरपर अधिकार करनेके लिये भेज दिया।

विजयी वेतनभोगी सेना दुर्गने उत्साहके साथ जालौर और वहाके किलेपर अधिकार करनेके लिये बड़ी जीव्रतासे चली और थोड़े दिनोंमें ही उसने जालौर नगर पर अधिकार कर लिया। मानसिंहका आशा भरोसा इस समय मानो एकबार ही लुप्त होगया। उस सख्यावद्धसेनाके साथ किलेमें आवद्ध रह कर वे उसी समय अपने भाग्यपतनके तथा संसारको छोड़नेके पूर्व लक्षण देखने लगे। मरुक्षेत्रकी जो सामन्त मंडली तथा प्रजावर्ग मानसिंहके अनुकूल पक्षकी थी, राजा भीमसिंहने इस समय उसको मरुक्षेत्रसे निकाल दिया था, इस कारण किलेके बाहरी भागसे किसीसे भी सहायता मिलनेकी आशा न रही। किलेके भीतर जो सेना बराबर कई वर्ष तक घिरी हुई थी, जिमने मानसिंहके साथमें अनेक प्रकारके कष्ट भोग किये थे, उसने न जाने किस भाँति आवे पेट भोजनके मिलनेसे प्राण धारण करके उनके जीवन की रक्षामें सहायता की थी, इस समय समस्त भोजनको सामग्री समाप्त होगई, तथा भीमसिंहकी सेनाने प्रबल रूपसे किलेको घेर लिया, अब पहलेकी समान बाहर जाकर भोजनका संग्रह करना भी एकबार ही असंभव होगया। क्या तो भोजनके न मिलनेसे इस समय प्राणत्याग करने होंगे, और क्या शत्रुओंके हाथमें आत्म समर्पण करना होगा, यह विचार करनेलगे, विपादित हृदयसे मानसिंह उस संख्यावद्ध सेनाके साथ घोर दुर्दिनमें चारोंओर निराशाकी भयकर मूर्ति देख रहे थे, इसी समयमें अवरोधकारी सेनादलके प्रधान नेताने एक दूतको किलेमें भेजकर उसके द्वारा कहला भेजा, “ महाराज ! आप किलेको छोड़कर डेरोमें आजाइये, आप ही इस समय हमारे प्रभु है, आपकी आज्ञा पालन करना ही हमारा कर्त्तव्य कर्म है। ” इष्ट मित्र और वधु बांधवोंको छोड़कर नि सहाय सम्पत्तिहीन मानसिंह क्रमानुसार ग्यारह वर्षतक जालौरके किलेके भीतर महा कष्ट भोगते हुये रहे, पीछे उसी सम्वत्में कार्तिक मासके आठवे दिन (सन् १८०४ ईसवीके दिसम्बर महीनेमें) यह समाचार मिला, कि राजा भीमसिंहकी मृत्यु होगई है। इस शुभ समाचारको सुनकर मानसिंहको पहले तो किसी भाँति भा विश्वास न हुआ। यद्यपि यह अवरोधकारी सेनादलके प्रधान नायकका दूत था, इसने राजमन्त्री इन्दराजके हस्ताक्षर सहित पत्रको लाकर मानसिंहके हाथमें दिया; तथापि मानसिंहके हृदयमें विषम संदेह उपस्थित होने लगा। उन्होंने विचारा कि भीमसिंहने अपनी चातुरीजालका विस्तारकर उनको बंदी करनेके लिये ही इस प्रकारका उपाय किया है। अतमें राजगुरु देवनाथको राजाभीम सिंहकी मृत्युके समाचारके सत्या-सत्यकी जांचकरनेके लिये, शत्रुओंके डेरोमें भेज दिया, उनके लौट आनेपर मानसिंह सत्य ही अपनी भाग्य-लक्ष्मीको प्रसन्न जानकर आनंदके मारे व्याकुल हो किलेसे बाहर हुए।

जो राठौरोकी सेना उनको बंदी करनेके लिये ग्यारह वर्षतक नियुक्त थी, वह इस समय मानसिंहको देखकर महा आनंदित हुई, और उसने खड़े होकर इनका सम्मान बढ़ाया ।

संवत् १८६० मे माघमासके पांचवे दिन, शुभदिन और शुभ मुहूर्तमे मानसिंहके मस्तकपर राजतिलक दिया गया । यद्यपि मानसिंह मरुक्षेत्रके सिंहासनपर अभिषिक्त हुए, परन्तु उनके ही शासन समयसे मारवाड़के इतिहासका शोचनीय अध्याय आरंभ हुआ है उनकी विचित्र लीला और गुणोंसे मारवाड़ एकवार ही विध्वंस होगया था, उन्हींके शासनसे राठौर जातिका चिर प्रसिद्ध बलविक्रम शूरवीरता मानो चिरकालके लिये अस्त होगई, और उन्हींके शासनसमयसे राठौर जातिकी स्वाधीनताका सूर्य एकवार ही अस्त होकर गिरिगुफामे जा छिपा । राजा मानसिंहके शिर पर राजछत्र शोभायमान होनेके कुछ ही दिन पीछे भविष्यके लिये महा अनिष्टकारी मारवाड़के विध्वंसका बीज बोया गया । आशा है कि पोंकरणके महा तेजस्वी सामन्त देवीसिंहका नाम पाठकोको भलीभाँतिसे स्मरण होगा । मानसिंहके पितामह विजयसिंहने किस प्रकारके उपायसे देवीसिंहको बंदीकरके उनके जीवनका विनाश किया था, और उन्हीं देवीसिंहके प्राणनाशके कारण उनके पुत्र सवलसिंह उनसे बदला लेनेके लिये किस प्रकार रुद्रमूर्तिसे रंगभूमिमे गये थे, तथा अंतमे जीवन त्याग किया था, उसका वर्णन पहले ही कर चुके हैं । पोंकरणके सामन्त-वंश मारवाड़की दूसरी श्रेणीके सामन्तरूपसे चुनेगये हैं, और इन्होंने अपनी अतुल सामर्थ्य चलाई, इसका फिर उल्लेख करना निष्प्रयोजन है, मानसिंह जिस समय सिंहासन पर विराजमान हुए उस समय उन निहत देवीसिंहके पौत्र सवलसिंहके पुत्र सवाई सिंह पोंकरणके सामन्त पदपर चांपावतोकी सहायतासे प्रबलपराक्रमके साथ रहते थे । देवीसिंहने जिस प्रकार गर्वपूर्ण वचनसे कहा कि “मारवाड़का सिंहासन मेरी तलवारमें है” और मृत्युके समय कह गये कि “पोंकरणमे मेरे पुत्र सवलकी तलवारमे मरुक्षेत्रका सिंहासन रहैगा” इस प्रकारसे सवाईसिंहने अपने पितामह देवीसिंह और पिता सवल सिंहका बदला लेनेके लिये मानसिंहके अभिषेकके पीछे सबसे पहले मारवाड़के विध्वंसका बीज बोदिया । पितृपुरुषोंके प्रतिहिंसावृत्तिको चरितार्थ करना यदि इस संसारमे धर्म कहा गया है तब तो इस विषयमे सवाईसिंह अत्यन्त धार्मिक होसकते हैं । मानसिंहके अभिषेकसे उनकी मृत्युके समय तक सवाईसिंहने मानसिंहके शिरपर तीक्ष्ण तलवार रक्खी थी । मानसिंहके सिंहासन पर बैठनेके कुछ ही काल पीछे शान्तिसुख न भोगकर सवाईसिंह असंतुष्ट हो राजसभाको छोड़कर अपना मनोरथ पूर्ण करनेकी चिन्तामे उन्मत्त होगये । इन्होंने सबसे पहले जोधपुरको राजधानीसे ढाई कोस दूर चोपासनी नामक स्थानमे अपनी सब सम्प्रदायोंको बुलाकर पड़्यत्र जालका फैलाना आरंभ कर दिया । उपस्थित सामन्तोंको बुलाकर कहा, “मृतमहाराज भीमसिंहकी रानी गर्भवती है, इस कारण आप सभी एकमत होकर यह प्रतिज्ञा कीजिये कि यदि रानीके पुत्र उत्पन्न होगा तो मानसिंहको सिंहासनसे उतार कर उसीको

राजतिलक दिया जायगा नांतिके जाननेवाले भी सामन्तोंने एकमत होकर प्रस्तावमे सम्मत हैं, जंगल सिंहेने इस प्रकार सत्य साथ किलेमे से महलमे रख दिया । उन भीमसिंहकी रानीके मारवाड़के सिंहासनका मानसिंह उस बातसे अपनी असम्पत्ति प्रकट उन्हेने उसी समय बड़ा धिकारी होगा, जो और सिंहाना यह गेना राजकुमारके साथ सामन्तोंने किसी प्रकार सामन्तने भी उस महल देखा । रानीने यदि पुत्र मिल जायगा, इसा जान

राजाके परलोक करके ही राजपूत साधनके लिये सामन्त और अंतमे जातीय प्रायः पुत्र ही उत्पन्न और के गर्भजात पुत्रको नहीं” यद्यपि महात्मा भावसे यही समझा जा उत्पन्न हुआ । राजा मयसे राजमहिषीने पोंकरणमे सवाईसिंहके अत्यन्त प्रसन्न चित्त हुए प्रकाशमे उन्हेने दो साहव लिखते हैं “कि न्याय करते, और

राजतिलक दिया जायगा ।” सवाईसिंह रणकुशल योधा थे, तथा महावीर और नातिके जाननेवाले भी थे, इस कारण उनके उद्देश, उपदेश और उत्तेजनासे सभी सामन्तोंने एकमत होकर अपनी सम्मति प्रकाशित की, कि हम सभी लोग आपके प्रस्तावमे सम्मत हैं, अंतमे सम्मतिपत्र पर अपने-नामके हस्ताक्षर भी करदिये । सवाई-सिंहने इस प्रकार सबसे पहले सफलता प्राप्त करके शीघ्र ही उस सामन्त मंडलीके साथ किलेमे से भीमसिंहकी गर्भवती रानीको लाकर नगरमे बड़ी सावधानीसे एक महलमे रख दिया । अंतमे उस सामन्त मंडलीने एक सम्मतिमे राजा मानसिंहके सामने उन भीमसिंहकी रानीके गर्भका समाचार कहा, यदि रानीके पुत्र होगा तो उनको मारवाड़के सिंहासनका भावी उत्तराधिकारी रूपसे स्वीकार करना होगा । चतुर मानसिंह इस बातको भलीभाँतिसे जान गये थे कि यदि इस विषयमे मैंने अपनी असम्मति प्रकाश की, तो सभी सामन्त मुझसे विरुद्ध होजायेंगे, इस कारण उन्होंने उसी समय कहा, कि “यदि रानीके पुत्र होगा तो वही मरुक्षेत्रका उत्तराधिकारी होगा, और कुमारके जन्म लेनेसे उनकी पद मर्यादा बढ़ानेके लिये नागौर और सिवाना यह दोनो उनको दियेजायेंगे, और यदि रानीके कन्याहुई तो दूंदारके राजकुमारके साथ उसका विवाह करदिया जायगा ।” राजा मानसिंहकी इस प्रतिज्ञासे सामन्तोंने किसी प्रकारकी आपत्ति करनेका प्रयोजन न समझा, और पोकरणके सामन्तने भी उस समय अपनी प्रतिहिंसा वृत्तिको चरितार्थ करनेका कोई उपाय न देखा । रानीने यदि पुत्र उत्पन्न किया तो उनकी आशाके पूर्ण होनेमे विशेष सुभीता मिल जायगा, इसी आशासे धीरज धरकर वे समयकी बाट देखने लगे ।

राजाके परलोकवासी होनेके पीछे विधवा रानियोंके औरस जात सन्तान उत्पन्न करते ही राजपूत राज्यमे बड़ी हलचल मच जाती थी, उन नवप्रसूत राजकुमारके स्वार्थ साधनके लिये सामन्त मण्डलीकी प्रायः एक २ सम्प्रदाय उनके पक्षमे जाकर आत्मविग्रह और अंतमे जातीय युद्धतक उपस्थित कर देती थी । ऐसी अवस्थामे गर्भवती रानियां प्रायः पुत्र ही उत्पन्न करती हैं, “और जो रानीके कन्या उत्पन्न हुई तो उसी समय किसी और के गर्भजात पुत्रको लाकर, रानीके यह पुत्र उत्पन्न हुआ है, ऐसा प्रचार करते थे या नहीं” यद्यपि महात्मा टाड साहबने इसका वर्णन नहीं किया है, परन्तु उनकी कथाके भावसे यही समझा जाता है । वह जो कुछ हो, ठीक समयमे भीमसिंहकी रानीके पुत्र उत्पन्न हुआ । राजा मानसिंह नवीन कुमारके कोमल जीवनकमलको नष्ट करदेगे, इस भयसे राजमहिषीने कुमारको एक टोकरीमे रखकर अत्यन्त विश्वासी सेवकके द्वारा उसे पोकरणमे सवाईसिंहके पास भेजदिया । पोकर्णके सामन्त उस नवीन कुमारको पाकर अत्यन्त प्रसन्न चित्त हुए, और बड़ी सावधानीसे उनका लालन पालन करनेलगे । परन्तु प्रकाशमे उन्होंने दो वर्षतक राजकुमारके जन्मका वृत्तान्त गुप्त रखवा । कर्नल टाड साहब लिखते हैं “कि यदि महाराज मानसिंह अतीत घटनाको भूलकर सबके ऊपर न्याय करते, और सामन्तोसे विद्वेषभाव प्रकाश कर भीमसिंहके शासन समयमे जिन

सामन्तोंने उनका साथ न देकर भीमसिंहके पक्षका अवलम्बन किया था, उनके साथ असद्व्यवहार न करते, तो इन नवीन कुमार धौकलसिंहके जन्मका वृत्तान्त चिर दिन तक गुप्त रक्खा जासकता। राजा मानसिंहने राज्यमें अपनी शासन शक्तिको भलीभाँतिसे दृढ़ करके, जिन सामन्तोंने इनके साथ जालौरके किलेमें बंदीभावसे रहकर इनकी विशेष सहायता की थी, केवल उन्हीं सब सामन्तोंको उचापद सम्मान और मर्यादा दी थी तथा जो सामन्त भीमसिंहकी आज्ञाके अनुसार उनके विपक्षमें खड़े हुए थे, उन्होंने सरलतासे उनके ऊपर विराग दिखाना प्रारंभ कर दिया। राजा मानसिंहका साथ केवल उनके स्वजातीय दो प्रधान सामन्तोंने दिया था। उनके पक्षका अवलम्बन करनेवालोंमें भाटी जातीय राजपूत सेना तथा महन्त काचमदासके अधीनमें स्थित विष्णुस्वामी नामक सेनादल भी था।

राजा मानसिंहने अपने अनुगत सामन्तोंके प्रति विशेष कृपा प्रकाश की और अन्य सामन्तोंके ऊपर वे अधिक रुष्ट रहने लगे, इस व्यवहारसे पोकरणके सामन्त सवाईसिंहके हृदयमें वह भस्माच्छन्न प्रतिहिंसाकी अग्नि फिर प्रवल होगई। वह इतने दिनोत्तक मानसिंहको किसी भाँति भी सामन्त मडलीका अप्रियपात्र होता हुआ न देख कर मोन थे, परन्तु दो वर्षके पीछे मानसिंहको पक्षपातमूलक, आचरण करते हुए देखकर तथा अन्यान्य सामन्तोंको उससे महा असंतुष्ट देखकर सवाईसिंहने शीघ्र ही अपनी सम्प्रदायके प्रधान २ नेताओंके निकट धौकलसिंहके जन्मका वृत्तान्त, और “दो वर्षतक मैंने उनका पालन किया है” यह समाचार कहला भेजा, और उसके साथ ही साथ सबको यह भी याद दिलाई कि राजा मानसिंहने राजकुमारको जो नागौर और सिवाना देनेके लिये कहा है वह इस समय अपनी उस प्रतिज्ञाको भी पूर्ण करै। अत्यन्त अल्प समयमें ही सामन्त गण सवाईसिंहके द्वारा भेजे हुए समाचारको पाकर एक साथ मिलगये। सवाईसिंहने उनके साथ महलमें जाकर धौकलसिंहके जन्मका समाचार राजा मानसिंहको सुना दिया, “महाराज ! आपने कुमारको नागौर और सिवाना देनेके लिये कहा था, इस समय आप अपनी प्रतिज्ञाको पालन कीजिये।” भीमसिंहकी रानीके पुत्र उत्पन्न हुआ है, दो वर्ष तक मानसिंहको यह समाचार विदित नहीं हुआ था, परन्तु इस समय धौकलसिंहके जन्मका समाचार सुनकर वह चैतन्य होगये। मानसिंह और कोई उपाय न देखकर बोले, “धौकलसिंह यदि वास्तवमें ही राजा भीमसिंहके औरस जात पुत्र हुए है, तो भलीभाँति खोज करलेने पर मैं अवश्य ही अपनी प्रतिज्ञाको पूर्ण करूँगा।” भीमसिंहकी विधवा रानी, पुत्रको पोकरणमें भेजकर आप जोधपुरके महलमें रहती थी। राजा मानसिंह यथार्थ बातके जाननेके लिये उद्यत हुए है, यह सुनते ही रानी महाभयके समुद्रमें निमग्न होगई। उन्होंने विचारा कि

(१) यह सेनादल विष्णुका भक्त था। महन्तके स्वार्थकी रक्षाके लिये इसने प्राणपणसे युद्ध किया था, आवश्यकता होनेपर महन्तकी आज्ञासे दूसरोंका साथ भी देते थे। यद्यपि धर्माज्ञा ही इनके जीवनका प्रधान उद्देश था पर वे युद्धकार्यसे भी कदापि विमुख न होते थे।

यदि मैं इस बातको राजा मानसिंह अवश्य कर रानीने धौकलसिंह मेरे गर्भजात पुत्र नहीं आपत्तिये मानो दर भी मानो उसके माथ ही गर्भवती था फल गण रानीके इस पचन, सामन्त भी चाराने

प्रतिहिंसा नागौर होगये, यद्यपि जेहन यद्यपि उनको उमी न विरुद्धमें तलवार वारण न देखकर अपनी जीभ करनेके लिये मर्दान विप्लव पड्यत्र जाऊँ उसको वह स्थिर न नहीं, उससे सना राठौर जातिकी द्वारा जपत हुए, और चिरमाले लिये जुन करनेके लिये विन उन्नतिके जागा भरासा धौकलसिंहकी निमित्त किला यद्यपि भलीभाँति जानकर उन्होंने वीर अभयसिंहके पास भेज जानकर सवाईसिंहने विस्तार प्रारंभ कर पड्यन्त्रके कौशलका सवाईसिंहने निमित्त कर दिया कि विशेष संभावना है, पर

(१) यह सेनादल

यदि मैं इस बातको स्वीकार करती हूँ कि धौकलसिंह मेरे गर्भजात पुत्र है तो राजा मानसिंह अवश्य ही इनको अपना शत्रु जानकर मार डालेंगे। यह विचार कर रानीने धौकलसिंहके जीवनकी रक्षाके लिये सबके सामने कहा, कि धौकलसिंह मेरे गर्भजात पुत्र नहीं है। रानीके इस प्रकार कहते ही राजा मानसिंहकी समस्त आपत्तिये मानो दूर होगई, तथा पोकरणके सामन्त सवाईसिंहकी ऊँची आगालता भी मानो उसके साथ ही साथ एकवार ही भस्म होगई। भीमसिंहकी गनी निश्चय ही गर्भवती थी पहले उन्होंने इसका कोई प्रमाण नहीं लिया था, इस कारण सामन्त गण रानीके इस वचनको सत्य जान कर राजाके सम्मुख तैयार हांगये, और पोकरणके सामन्त भी चारोओर अधिकार देखने लगे।

प्रतिहिंसा दानार्थी सवाईसिंह यद्यपि भीमसिंहकी रानीकी उक्तिमें व्यर्थ मनोरथ हांगये, यद्यपि उन्होंने प्रकाशमें राजा मानसिंहके समीप कोई प्रार्थना नहीं की, यद्यपि उनको उसी समय अपने सहयोगी सामन्तोंके साथ मिलकर मानसिंहके विरुद्धमें तलवार धारण करनेका सुअवसर नहीं मिला, परन्तु वह शीघ्र ही अन्य उपाय न देखकर अपनी अभिलाषाको पूर्ण करनेके लिये सावधान हांगये। पितृहिंसाको चरितार्थ करनेके लिये सवाईसिंह इस समय कूट राजनीतिका अवलम्बन कर जिस प्रकारके विपोक्त पड्यंत्र जालकी सृष्टि करने लगे, उस पड्यंत्र सृत्रसे क्या विष उत्पन्न होगा उसको वह स्थिर न करनेके। उसी पड्यंत्रसे केवल मारवाड विभवस कर दिया, यही नहीं, उसीमें सवाईसिंहने अपने धन और प्राणको भी खो दिया—विश्व विदित राठौर जातिकी स्वाधीनता रूप अमृतराशि विजातीय विधर्मी और अत्याचारियोंके द्वारा अपहृत हुई, और राठौर जातिका वह अतिम क्षीण गोरव भी एकवार ही चिरकालके लिये लुप्त हांगया। सवाईसिंहने एकमात्र प्रतिहिंसा वृत्तिको चरितार्थ करनेके लिये विध्वंसकारी नीतिके अवलम्बनसे सबसे पहले अपनी भविष्य उन्नतिके आशा भरोसा और प्रताप प्रभुत्वको सञ्चय करनेके लिये एकमात्र उपायस्वरूप धौकलसिंहकी निर्धनतासे रक्षा करना एकान्तकर्त्तव्य जान लिया था। पोकरणका किला यद्यपि भलीभाँतिसे मजबूत था तथापि वहाँ इनको दीर्घकालतक रखना असंभव जानकर उन्होंने धौकलसिंहको शेखावादीमें खेतडी ले जाकर छत्रसिंहभाटीके प्रतिभू अभयसिंहके पास भेज दिया। धौकलसिंह अभयसिंहके पास निर्धनतासे रहूँसकेगे, यह जानकर सवाईसिंहने अपनी गुप्त अभिलाषाको पूर्ण करनेके लिये चातुरी जालका विस्तार प्रारंभ करदिया, सवाईसिंह जैसे असीम साहसी वीर थे, उसी प्रकारसे पड्यन्त्रके कौशलका फल भी शीघ्र ही प्रकाशित हुआ।

सवाईसिंहने इतने दिनोतक मानसिंहके विरुद्ध खड़े होकर उनको यह विदित करदिया कि यही उनके राज्यके कण्टक स्वरूप है और इन्हींके द्वारा विघ्नकी विघेप संभावना है, पर अब परम नीतिज्ञ चतुर सवाईसिंह अपने स्वार्थ साधन करनेके

(१) यह शेखावत् सम्प्रदायके एक अत्यन्त बलशाली प्रधान नेता थे।

धौकलसिहका पक्ष समर्थन करनेके लिये मानसिहके विरुद्ध जगत्सिहकी सेनाके साथ जो समस्त राठौर नेता जा मिले थे, उनमें राठौर वंशमें उत्पन्न हुए वीकानेरके स्वाधीन राजा सबसे अग्रणीय थे। वीकानेरके महाराजको मानसिहके विरुद्ध खड़ा हुआ देखकर मरुक्षेत्रके अन्यान्य सामन्तोंने भी एक २ करके जगत्सिहका साथ दिया। राजा मानसिह इकले ही उस महा विपत्तिके जालमें फँस गये। पोकर्णके सामन्तोंकी प्रतिहिंसावृत्तिके चरितार्थ होनेके पूर्व लक्षण भलीभाँतिसे प्रकाशित होनेलगे। यद्यपि मानसिहको सम्पूर्ण सामन्तोंने छोड़ दिया था, यद्यपि वह चारो ओर केवल निराशाकी विभीषिकामयी भूँतिको देखने लगे थे, परन्तु उन्होंने स्वजातिके स्वभाव वंश साहसके साथ धीरज धर कर अपनी रक्षा करने और जगत्सिहने भी उनकी सहयोगी राठौर सेनाके साथ युद्धके लिये तैयार होनेमें किञ्चित्मात्रका विलम्ब नहीं किया। जगत्सिह सम्मिलित सेनाके साथ मारवाड़में जाकर उपस्थित हुए, मानसिह इससे पहले ही अपने अधीनकी सेनाके साथ बलविक्रम प्रकाश करके सीमाके अन्तमें आ पहुँचे। इधर जयपुरपति जगत्सिहने अपनी सेनाके अतिरिक्त मरुक्षेत्रके प्राय सभी राठौर सामन्तों की सहायता पाकर लाखसे भी अधिक सेनाको युद्धके लिये तैयार करलिया। मारवाड़विध्वंसके पूर्व लक्षण प्रकाशित होने लगे। जगत्सिह जिस प्रकार अनुपम रूपवती कृष्णकुमारीको पानेके लिये तथा मारवाड़पतिको प्रतिहिंसा देनेके लिये बलविक्रम प्रकाश करते हुए आगे बढ़े, उसी प्रकारसे धौकलसिहके अनुगत सामन्त भी मानसिहको सिंहासनसे उतार कर धौकलसिहको मरुक्षेत्रके राज्य गद्दी पर बैठानेके लिये, आग्रहके साथ आ मिले। इसी कारणसे मानसिहका प्रतिद्वन्दी पक्ष अत्यन्त प्रबल होगया। अधिक क्या कहै, जयपुरके महाराजने इकले ही अपनी सेनाके साथ मारवाड़ पर आक्रमण करनेका उद्योग किया, मानसिह इससे कुछ भी भयभीत न हुए, परन्तु उनके स्वजातीय महावीर राठौर सामन्तोंने जो जयपुरके महाराजका साथ दिया, इससे मानसिहका हृदय अत्यन्त भयभीत हुआ। महाराज अजितके जीवन विनाशका फलस्वरूप क्या मारवाड़ एकवार ही विध्वंस होजायगा, इसी लिये राठौर सेनाके सामन्त अपने स्वभावसे राजभक्तिकी जड़में दारुण कुठाराघात करके अपने राजाके विरुद्ध खड़े होगये हैं? मारवाड़ और जयपुरके दोनों राजाओमें इस महा युद्धकी तैयारी होते ही रजवाड़े और भारतके अन्यान्य प्रान्तोंसे अनेक सम्प्रदायोंने आ आकर किसी न किसी पक्षका साथ दिया। जिन महाराष्ट्रोंने इस समय भारतमें केवल दस्यु वृत्ति राज्यको लूटना, और राजपूत राजाओमें विवाद प्रज्वलित करदिया था, वे अंतमें किसी न किसीके पक्षके योगसे दोनों ओरके निकटसे अधिक धनके संग्रह करनेमें नियुक्त होते थे, वही इस समय इन दोनों राजपूत राजाओके विवादसे महा प्रसन्न हो स्वार्थ साधन करनेके लिये दलके दल आकर दोनों पक्षोंका साथ देनेलगे। कई वर्षके पहले माधोजी सिन्धिया मारवाड़में सर्वस्व लूटनेके लिये गये थे, इस कारण मारवाड़के खजानेकी अवस्था इस समय अत्यन्त शोचनीय होरही थी, अन्य पक्षमें जयपुरपतिके अर्थ बल प्रबल होनेसे

अधिकांश महाराष्ट्र
लार्ड लेक दूसरे भाग
मारवाड़पतिके आश्रय
अटकके फिनारेको च
की थी, इसीसे इस स
महा विपत्तिमें आश्रय
आ गये। हुलकरने मान
कि कल प्रभात होते
सवाईसिहने मानसिह
कि प्रबल पराक्रमनी
इनको युद्धमें जीतना
ही अपने हस्तगत
मानसिहकी सहायता
ओरको चले जाय।
लोभी हुलकर मान
युद्धके १०००००
हुन्डी लेकर कोंटमी
महाराज मानसिहने
भूल गया। हुलकरके
होगये। परन्तु उस
तथा अन्यान्य राठौर
अग्नि प्रज्वलित करे
हुलकरके भा
सेनाके साथ भा
महा बल विक्रमके
गागोलीनामक
सामन्त उस समय
हो भलीभाँतिसे
कि ऐसा बोध होवा
जानेके लिये विद
जगत्सिहकी सेना
समस्त सामन्त
पक्ष छोड़कर शत्रु
मरुक्षेत्रमें राज

अधिकांश महाराष्ट्र उनके साथ मिल गये । जिस समय अंग्रेजी सेनाके नायक लार्ड लेक दूसरे महाराष्ट्रनेता हुलकरके विरुद्ध धावमान हुए थे, उस समय हुलकर मारवाड़पतिके आश्रय लेकर अपने कुटुम्बको मारवाड़में निर्विघ्नतासे रख, आप अटकके किनारेको चले गये । मानसिंहने उस समय हुलकरकी अधिक सहायता की थी, इसीसे इस समय उन्होंने महा विपत्तिमें हुलकरसे सहायता माँगी, तुरन्त ही महा विपत्तिमें आश्रय दाता मानसिंहकी सहायताके लिये हुलकर अपनी सेनाके साथ आ गये । हुलकरने मानसिंहके डेरोसे नौ कोस दूर पर अपने डेरे डाले और कहला भेजा कि कल प्रभात होते ही आपके साथ साक्षात् किया जायगा, परन्तु बुद्धिमान् सवाईसिंहने मानसिंहकी वह आज्ञा भी व्यर्थ कर दी । सवाईसिंहने जब देखा कि प्रवल पराक्रमशाली हुलकरने मानसिंहका साथ दिया है, इस कारण इनको युद्धमें जीतना असंभव होजायगा, तब इसने सबसे पहले हुलकरको ही अपने हस्तगत करना उचित जाना । शीघ्र ही हुलकरके साथ उसने स्थिर किया, वह मानसिंहकी सहायताके लिये किंचित् भी सेना न भेजे, और तुरन्त ही कोटेकी ओरको चले जाँय । वहाँ जाते ही इनको भेटमें १००००० रुपये प्राप्त होंगे । धनका लोभी हुलकर मानसिंहके उन उपकारोंको एकवार ही भूल गया, और बिना ही युद्धके १००००० रुपया मिलता जानकर तुरन्त ही सवाईसिंहकी हस्ताक्षर सहित हुन्डी लेकर कोटेकी ओरको चला गया । महा दुःखके समय घोर विपत्तिके समयमें महाराज मानसिंहने जो हुलकरको आश्रय दिया था, हुलकर उसको एकवार ही भूल गया । हुलकरके इस आचरणको देखकर महाराज मानसिंह अत्यन्त ही निराश होगये । परन्तु उस समय भी उनके पक्षमें मरुक्षेत्रके सबसे प्रधान वीर मेरतिया सम्प्रदाय तथा अन्यान्य राठौरोंकी सम्प्रदाय भी नियुक्त थी, वह सभी साहसमें भरकर युद्धकी अग्नि प्रज्ज्वलित करनेके लिये आगे बढ़े ।

हुलकरके भागते ही जगत्सिंह और धौकलसिंह उस लाखसे भी अधिक सेनाके साथ मानसिंहकी सख्यावद्ध सेनाको एकवार ही विध्वंस करनेके लिये महा बल विक्रमके साथ आगे बढ़े । मानसिंह इस समय अपनी सेनादलके साथ गागोलीनामक स्थानमें थे, दोनों ओरकी सेनाके सम्मुख होते ही जो सब राठौर सामन्त उस समयतक राजा मानसिंहके पक्षमें नियुक्त थे उन्होंने घोड़ोंपर सवार हो भलीभाँतिसे सम्मान कर प्रणाम करके विदा ली, राजा मानसिंहने विचारा कि ऐसा बोध होता है कि सामन्त अपने २ अधीनकी सेनाके साथ युद्धमें जानेके लिये विदा लेते हैं, परन्तु तुरन्त ही उनका वह भ्रम जाता रहा, जगत्सिंहकी सेनाने जिस समय गोले वर्षाने प्रारंभ किये उसी समय समस्त सामन्त सवाईसिंहके साथ पूर्व निर्धारित सम्मतिसे मानसिंहका पक्ष छोड़कर शत्रुपक्षके साथ जा मिले । अधिक क्या कहै, जो मेड़तिया मरुक्षेत्रमें राजभक्तिमें सबसे अधिक प्रसिद्ध थे, कोई भी सिंहासन पर

बैठे, कितना ही अत्याचारी क्यों न हो पर तथापि वे उसका साथ नहीं छोड़ते थे। मेड़तिया के दल के ईहाईधूया तथा सरदार चम्पावत जयतावत गण, जो गूरवीरता में विख्यात गिने जाते हैं—तथा अन्यान्य नीची श्रेणी के सामन्तों के साथ मानसिंह का पक्ष छोड़कर धौकलसिंह के स्वार्थ साधन करने के लिये उनके आधीन में रित्त अन्य स्वजातीय राठौर सेना के साथ जा मिले। इस युद्ध के प्रारम्भ में ही भयंकर विपत्तिके मुख में पड़े हुए मानसिंह अपने आधीन के समस्त सामन्तों से त्याग जाकर चारों ओर अन्धकार देखने लगे। क्रोध अनुताप तथा विणद और भय के मारे मानसिंह मानो उन्मत्त हो गये, और इस समय क्या करें ? इसका कुछ भी स्थिर न कर सकें। मरुक्षेत्र के सम्पूर्ण सामन्तों में केवल कुचामन आहवा जालौर, और नीमाज इन्हीं चारों सामन्तों ने राजा मानसिंह को इस महा विपत्तिके समय में नहीं छोड़ा था, वह लोग विपत्त सम्पत्त के अंग के भागी होने के लिये उनके साथ ही रहे थे। मानसिंह उन चारों सामन्तों के आधीन की सेना के साथ, और अपने सगवाली वूदी की संख्याबद्ध सेना को साथ लेकर शत्रुओं की अगणित सेना के विरुद्ध अतिम साहस के साथ युद्ध करने के लिये आगे चले। परन्तु उन विश्वासी चारों सामन्तों ने देखा कि शत्रुओं की अगणित सेना से युद्ध में जय पाना तो एक ओर रहा वरन् प्राणों की रक्षा भी कठिन होगी, इस कारण उन्होंने मानसिंह को इस असीम साहस के कार्य में हाथ डालने से निषेध किया। तब मानसिंह मारे दुःख के आत्मघात करने को तैयार हुए; परन्तु कुचामन के शिवनाथसिंह ने आगे जाकर महाराज मानसिंह को हाथी पर से उतार लिया और तुरन्त ही उन्हें एक वेगगामी घोड़े पर बिठाकर रणखेत से चले जाने का अनुरोध किया। राजा मानसिंह ने देखा कि इस समय यहां से भागने के अतिरिक्त और कोई उपाय नहीं है, तब वह गीब्र ही, विपाद, क्रोध, लज्जा, घृणा और अनुताप से विदग्ध हृदय हो घोड़े पर चढ़कर वहां से चले गये। उन्होंने जाने के समय नेत्रों में जल भर कर कहा, “ हाय ! राठौर राजवंश में एक मैने ही कलवाहो के सम्मुख युद्ध में पीठ दिखाकर राठौर राजकुल में कलंक लगाया। ” वास्तव में राठौर जाति मरुक्षेत्र में अपनी प्रभुता के विस्तार के समय अन्यान्य राजपूत जातियों को अपनी उपेक्षा बलविक्रम में अत्यन्त हीन जानकर उनके प्रति अपेक्षा दिखाती थी, इस कारण मानसिंह के हृदय में इस समय ऐसा पश्चात्ताप होने में आश्चर्य ही क्या है।

राजा मानसिंह ने अपना पक्ष अत्यन्त दुर्बल जानकर पहले से ही सावधान होकर पर्वतसर मार्ग से आधे कोश आगे जाकर अपने डेरे डाल दिये। सरलता से भागने और शत्रुपक्ष के आक्रमण को निवारण करने के लिये यह स्थान बड़े सुभीते का था। इस कारण वह अतः अत्यन्त निरुपाय होकर उसी मार्ग से पर्वतसर में आ गये। राजा मानसिंह ने जब अनियारा के राव के साथ पीठ दिखाई तब उनके पक्ष के वूदी के गोलन्दाजों तथा हिदालखॉ नाम के मनुष्यों ने धन के लोभ के वशीभूत होकर इनका साथ दिया था,

(१) जालौर तो खालसेका गाँव है वहाँ कोई सामन्त नहीं है और न पहले था।

उसके आधीन की गोलन्दाज पक्ष के आक्रमण को निवारण होने लगी, उस समय इस प्रकार से शत्रुओं के भी धीरे २ चलकर राजा देखा कि एक लाख से भी अपेक्षा किसी जमे हुए होकर राजधानी जा पहुँची थी, और जो उनके भा उस समय भी उन्होंने मानसिंह के युद्ध क्षेत्र से संधियों के अन्यतर नैन्या अधिकार में कर ली, जा यहां नियुक्त थी, मान मानसिंह के भागने में पक्ष विध्वंस का यह प्रथम हाँ

पोकरण के सामन्तों की। जिसने अपने पक्ष समरानल को प्रज्वलित आशा पूर्ण हो गई जा मानसिंह के भागते ही कहा, “ आपका मनोरथ है इससे अब वास्तव आप सेना के साथ राज्या राजमुकुट धारण की मेवाड को चलता हूँ। ” विचारवान् थे। जगन्ना जिससे जगतसिंह की उस अभेद्य पट्टा जगत्सिंह को उत्तर उनको उचित फल नहीं सन प्रकार से परास्त वचित है। ” सर्वाहसिंह के अनुसार कार्य करना था

उसके आधीनकी गोलन्दाज सेना बराबर भयंकर वेगसे गोलोकी वर्षा कर शत्रुओंके पक्षके आक्रमणको निवारण करने लगी । जिस समय दोनों ओरसे गोलोकी वर्षा होने लगी, उस समय मानसिंह निर्विघ्नतासे मेरतामे आ पहुँचे । राजा मानसिंहको इस प्रकारसे शत्रुओंके करालग्राससे उद्धार करके उनको औरका उक्त गोलन्दाज दल भी धीरे २ चलकर राजा मानसिंहके निकट आ पहुँचा । मानसिंहने मेरतामे आकर देखा कि एक लाखसे भी अधिक सेनाके हाथसे अपनी रक्षा होगई, पर मेरताकी अपेक्षा किसी अभेद्य किलेमे रहना ठीक है, इस कारण वह शीघ्र ही मेरतासे पीपाड़ होकर राजधानी जोधपुरमे आ पहुँचे । वे चार सामन्त, जिनके पास बहुत थोड़ी सेना थी, और जो उनके साथ सुख दुःख सबमे अंशके भागी होनेके लिये मिले थे, उस समय भी उनको न छोड़कर साथ ही साथ जोधपुर राजधानीमे चले गये । मानसिंहके युद्धक्षेत्रसे भागते ही जगत्सिंह और धौकलसिंहके साथ महाराष्ट्र नेता सेधियाके अन्यतर सेनापति वालारावने मानसिंहके डेरोको लूटकर अठारह तोपे अपने अधिकारमे कर ली, और अमीरखानामक अन्य एक पठान सेनापतिने, जो शत्रुओंके यहां नियुक्त था, मानसिंहके डेरोमेसे बहुत सा द्रव्य लूटलिया । विजयी सनाने मानसिंहके भागनेसे पर्वतसर और उसके निकटवर्ती ग्रामोंको लूट लिया । मारवाड़के विध्वंशका यह प्रथम ही कारण प्रारंभ हुआ ।

पोकरणके सामन्त सवाईसिंहने मानसिंहके भाग्यमे यह कालरात्रि उपस्थित कर दी । जिसेने अपने पैतृक प्रतिहिंसावृत्तिको चरितार्थ करनेके लिये इस भयंकर समरानलको प्रज्वलित किया था, प्रथम युद्धमे ही मानसिंहके भागजानेसे उसकी वह आशा पूर्ण हो गई और जयपुरके महाराज जगत्सिंहकी प्रतिहिंसावृत्ति सफल हुई । मानसिंहके भागते ही जगत्सिंहने सवाईसिंहको बड़े आदर सम्मानके साथ बुलाकर कहा, “आपका मनोरथ सिद्ध होगया, मानसिंह जिस भावसे परास्त होकर भाग गये है इससे अब धौकलसिंहको सिंहासनकी प्राप्तिमे वह कुछ भी बाधा नहीं देसकेगे । आप सेनाके साथ राजधानी जोधपुर पर अधिकार कर धौकलसिंहके शिरपर मारवाड़का राजमुकुट धारण कीजिये, मैं भी राणाकी कन्याके साथ पाणिग्रहण करनेके लिये मेवाड़को चलता हूँ ।” बुद्धिमान् सवाईसिंह जगत्सिंहकी अपेक्षा अधिक नीतिज्ञ और विचारवान् थे । जगत्सिंहका स्वार्थ पूरण करना उनका मुख्य अभिप्राय न था । केवल जिससे जगत्सिंहकी सहायतासे धौकलसिंहका स्वार्थ सिद्ध होजाय इसीलिये उन्होंने उस अभेद्य पड्यंत्र जालके विस्तारसे जगत्सिंहको विजडित करदिया था । उन्होंने जगत्सिंहको उत्तर दिया कि “मानसिंह इस समय भी परास्त नहीं हुए है, अभी उनको उचित फल नहीं मिला है, वह इस समय भी हतवीर्य नहीं हुए है । मानसिंहको सब प्रकारसे परास्त करके मेवाड़मे जाकर कृष्णकुमारीके साथ विवाह करना आपको उचित है ।” सवाईसिंहके इस वचनसे जगत्सिंहने उसी समय मेवाड़मे जाकर उनकी संमतिके अनुसार कार्य करना प्रारंभ किया । सवाईसिंह जगत्सिंहके उपदेशसे विजयी सेनाके

मनोरथ सिद्ध होजाय इसीलिये उन्होंने उस अभेद्य पड्यंत्र जालके विस्तारसे जगत्सिंहको विजडित करदिया था । उन्होंने जगत्सिंहको उत्तर दिया कि “मानसिंह इस समय भी परास्त नहीं हुए है, अभी उनको उचित फल नहीं मिला है, वह इस समय भी हतवीर्य नहीं हुए है । मानसिंहको सब प्रकारसे परास्त करके मेवाड़मे जाकर कृष्णकुमारीके साथ विवाह करना आपको उचित है ।” सवाईसिंहके इस वचनसे जगत्सिंहने उसी समय मेवाड़मे जाकर उनकी संमतिके अनुसार कार्य करना प्रारंभ किया ।

साथ शीघ्र ही राजधानी जोधपुरमें न जाकर मेरता नामक स्थानमें तीन दिन तक अपेक्षा करने लगे। बुद्धिमान् सवाईसिंहने विचारा था कि मानसिंहके अधीनमें जितनी अल्प संख्यक सेना है, उससे वह राजधानी जोधपुरकी रक्षा कभी नहीं कर सकते, अवश्य ही जोधपुरको छोड़कर जालौरके अभेद्य किलेका आश्रय लेंगे, इस कारण उनके जालौरमें जाते ही जोधपुर पर अधिकार करेंगे। वास्तवमें सवाईसिंहका यह अनुमान अवश्य ही सत्य था। राजा मानसिंह सेनाके साथ भागकर सवने पहले जालौरका आश्रय लेनेके लिये बीसलपुरमें आ पहुँचे। चैनमल सिधवी नामक एक राजकर्मचारीने मानसिंहको जालौरमें आश्रय लेनेके लिये उद्यत देखकर कहा, “महाराज ! यहांसे दहिनीओर नौ कोस दूरी पर राजधानी जोधपुर और-सोलह कोस दूर पर जालौरका किला स्थित है, जालौरकी अपेक्षा जोधपुरमें बड़ी सरलतासे पहुँचा जा सकता है। आप यदि अपने बाहुबलसे राजधानीकी रक्षा करनेमें समर्थ न होंगे तो अन्यत्र स्थानमें रहकर सिंहासनके अधिकारकी आशा कहाँ है ? आप जवतक राजधानीमें रहकर सिंहासनकी रक्षाके लिये चेष्टा करते रहेंगे, तबतक सम्पूर्ण सर्वसाधारण प्रजा अवश्य ही आपके पक्षका अवलम्बन करेगी, नहीं तो जालौरका आश्रय करेगी, आपको कभी उनसे सहायता नहीं मिलेगी” राजा मानसिंहने इस कर्मचारीके उपदेशको न्यायसंगत जानकर, कई घंटोंके बीचमें जोधपुरमें आकर, शत्रुओंके करालग्राससे सिंहासनकी रक्षाके लिये दृढ़ किलेके भीतर रहनेका उद्योग किया। इस प्रकारसे मानसिंह जालौरमें न जाकर राजधानीमें लौट आये, इससे सवाईसिंहकी कल्पना व्यर्थ होगई, इस कारण जगतसिंह उस समय मेवाड़में जानेकी आशा छोड़कर शीघ्र ही राजा मानसिंहको एकवार ही सिंहासनसे रहित कर धौकलसिंहको अभिषिक्त करनेके लिये सम्मिलित सेनाके साथ राजधानी जोधपुर पर अधिकार करनेके लिये चले। वास्तवमें मानसिंह यदि पहले विचारके मतसे जोधपुरमें न आकर जालौरमें चले जाते तो धौकलसिंहको राज्याभिषेक करनेमें कोई उपद्रव नहीं होता। राजा मानसिंहके युद्धमें परास्त होकर भागते ही अत्यन्त पीड़ा उपस्थित हुई थी, इस समय उनका राजपूत वीर स्वभाव तथा बलविक्रम मानो एकवार ही लुप्त होगया था, अपने अधीनके सामन्तोंको अपने ही विरुद्ध खड़ा हुआ देखकर वह हतोत्साह और ज्ञान हीन होगये थे, परन्तु उनके राजधानीमें आते ही, वह विध्वंश हृदय वह जातीय गर्व दर्प फिर शीघ्रतासे आता हुआ दिखाई दिया, उस समय इन्होंने अपने दुर्गने उत्साहके साथ सिंहासनकी रक्षामें प्राणपणसे चेष्टा की।

मरुक्षेत्रके जो सब सामन्त शत्रुओंकी सेनाके साथ मिले थे इससे महाराज मानसिंह उनके ऊपर अत्यन्त रुष्ट हुये। राठौर सामन्तोंके ऊपर अब उनको किञ्चितमात्र भी विश्वास नहीं रहा, अथवा क्या, जो चार सामन्त इस समय तक उनके अनुगत भावसे रहते थे, यह भी किसी समय हमारा साथ छोड़ कर शत्रुओंमें जा मिलेंगे, वह यह

(१) बीसलपुरसे जालौर ४० कोसके करीब होगा। नकी सोलह कोस।

विचारने लगे। यद्यपि वह
कवलसे, जोधपुरके किले
विजातीय वंशत भोगी
नियुक्त करके, उनके भा
दल तथा चौहान, मान
सेनाका सग्रह कर
समेत पाँच हजार सेना
लिये इससे अधिक सेना
राज्यके अन्यान्य भाग
किला तथा राजका भा
दी। जिससे सिन्धी भा
अधिकार न करे, समा।

मानसिंह इस
कोटमें सेनाका भेजकर
जो चार सामन्त उनका
विजातियोंके हाथमें जा
दुस्ति हुए और
कि हमारे हाथमें विजय
भी उनकी प्रार्थनाको
दिया। परन्तु जब चागे
“यदि आपको इच्छा है
महाराजको कृपा मानकर
राजधानीको छोड़ शीघ्र
सब सामन्तोंमें छोंड जा
चेष्टा करने लगे। यदि
भी अधिक है, यद्यपि
सेनामें मिले है तथापि
पर अधिकार नहीं कर
लगे। जातिगत पतन
होगये यह सब कांड
जातिमें वह सब लक्ष
समय नेत्रोंके सम्मुख
जातीय स्वाधीनता विर
अस्त करनेको यदि

विचारने लगे। यद्यपि वह चार सामन्त इनके जातिके थे, तथापि उन्होंने शत्रुओंके कराल कबलसे, जोधपुरके किलेकी रक्षाका भार भी उनके हाथमें नहीं दिया। सबसे पहले इन्होंने विजातीय वेतन भोगी हिन्दालखाके अधीनमें स्थित सेनाके तीन हजार साहसी वीरोंको नियुक्त करके, उनके साथ नेता कायमदासके अधीनका विष्णुस्वामीनामक धर्मयोधा दल तथा चौहान, भाटी और मंडोरके आदिमें राजवंशीय ईदाजातीय एक हजार सेनाका संग्रह कर उसके हाथमें किलेकी रक्षाका भार सौंप दिया, इस प्रकार सब समेत पांच हजार सेना संग्रह करके मानसिंहने विचारा कि जोधपुरके किलेकी रक्षाके लिये इससे अधिक सेनाका प्रयोजन नहीं होगा, इस कारण उन्होंने शत्रुओंके हाथसे राज्यके अन्यान्य अभेद्य किलेकी रक्षाके लिये चेष्टा की। सबसे पहले जालौरका किला तथा राज्यकी सीमावर्ती अमरकोटके किलेकी रक्षाके लिये कितनी ही सेना भेज दी। जिससे सिन्धी सेनादल राजा मानसिंहको महा विपत्तिमें देखकर अमरकोट पर अधिकार न करले, इसी लिये उन्होंने पहले ही सावधान होकर वहां सेनाको भेज दिया।

मानसिंह इस प्रकारसे जोधपुरके किलेको दृढ़वद्ध तथा जालौर और अमर कोटमें सेनाको भेजकर साहस पूर्वक शत्रुओंके आनेकी राह देखने लगे। परन्तु जो चार सामन्त इनकी महा विपत्तिके समयमें भी सुख दुःखके साथी हुए थे, वह विजातियोंके हाथमें जोधपुरके किलेकी रक्षाका भार अर्पण हुआ देखकर अत्यन्त ही दुःखित हुए और उन्होंने अनेक भौतिसे विनय करके मानसिंहके निकट प्रार्थना की कि हमारे हाथमें किलेकी रक्षाका भार अर्पण किया जाय, मानसिंहने किसी भौतिसे भी उनकी प्रार्थनाको पूर्ण न किया, अर्थात् किलेकी रक्षाका भार उनको नहीं दिया। परन्तु जब चारों सामन्तोंने अनेक बार प्रार्थना करी तब अंतमें इन्होंने कहा “यदि आपकी इच्छा हो तो जोधपुर नगरकी रक्षाके कार्यमें नियुक्त हो जाइये।” महाराजको वृथा सन्देहित देखकर अंतमें वह चारों सामन्त अत्यन्त दुःखित होकर राजधानीको छोड़ जीव ही शत्रुओंके साथ जा मिले। इस प्रकारसे महाराज मानसिंह सब सामन्तोंसे छोड़े जाकर केवल वेतनभोगी सेनाको लेकर सिंहासनकी रक्षाके लिये चेष्टा करने लगे। इन्होंने विचारा कि यद्यपि शत्रुपक्षकी सेनाकी सख्या एक लाखसे भी अधिक है, यद्यपि समस्त राठौर सामन्त तथा विजाती महाराष्ट्र और पठान उस सेनामें मिले हैं तथापि वह किसी भौतिसे भी अति अल्प समयमें सरलतासे सिंहासन पर अधिकार नहीं कर सकते। मानसिंह इस अनिश्चित आशापर विश्वास करके रहने लगे। जातिगत पतन होगया चारों ओरसे सब हृदय भेदी लक्षण स्वतः ही प्रकाशित होगये यह सब कांड अभिनय अनिवार्य होगये—मारवाड़के प्रत्येक प्रान्तमें—राठौर जातिमें वह सब लक्षण—वह सकल कांड—वह सकल अभिनय—अविश्रान्त गतिसे इस समय नेत्रोंके सम्मुख दृष्टि आने लगे। जातिगत पतन जातिके द्वारा ही होता है, जातीय स्वाधीनता विलुप्त, जातीय समस्त अधिकारसे रहित, जातीय गौरवके सूर्य अस्त करनेको यदि जाति स्वयं अग्रसर न हो तो, कभी अन्य जातिके द्वारा यह



कार्य सिद्ध नहीं होता, जो महाशक्ति जातिकी प्राणप्रतिष्ठा करदेती है, जातिकी नस २ में अपना अव्यर्थ तेज भर देती है, जातिने जिस दिनसे उस महाशक्तिका अपमान किया, तथा आलस्य विलासिताके वशीभूत होकर जातीय भ्रातृभावकी जड़में कुठार मारनेके लिये उद्यत हुई कि उसी दिनसे अविश्रान्त गतिसे जातिका पतन साधित हुआ। उस समय जातिने ही एहता, वीरता, विक्रम, और साहके विनाश साधनमें विनियुक्त होकर हृदय विदारक दृश्य उपस्थित करदिये थे। मारवाड़के भाग्यमें भी इस समय वही दृग् आकर उपस्थित होगई। एकमात्र मानसिंहको लक्ष्य करके, चिरवीर-व्रतधारी राठौर सामन्त जन्मभूमिका विध्वंस करके जातिके समस्त अधिकारको लोपकर अपना स्वार्थ नाश करनेके लिये उद्यत हुए। उन्होने भूलसे भी इसका विचार न किया—उस उद्योग नेता सवाईसिंहने एकबार चिन्ता करके भी न देखा कि यह विध्वंस करनेवाली नीति किस प्रकारसे सर्वनाश उपस्थित करदेगी।

पोकर्णके जो सामन्त एकमात्र अपने पितामह, और पिताकी प्रतिहिंसाको चरितार्थ करनेके लिये इस जातिका सर्वनाश करनेको उद्यत हुए, एकमात्र अपने नीति कौशल तथा षड्यंत्रकी चतुरतासे इन हजारों मनुष्योंका सर्वनाश होनेपर भी मानसिंहको जोधपुरके किलेमें आश्रय ग्रहण करते हुए देखकर, उसने जयपुरके महाराज जगत्सिंहको पुनः मरुक्षेत्रकी राजधानी पर आक्रमण करनेके लिये उत्तेजित किया। पहले युद्धमें ही मानसिंहको भागाहुआ देखकर, जगत्सिंहने विचारा कि इनको उचित फल मिल गया। तब आप उसी समय उद्यपुरकी ओर जाकर कृष्णकुमारीके साथ विवाह करनेके अभिलाषी हुए थे, परन्तु इस समय मानसिंहको प्रबलभावसे किलेमें रहता हुआ देखकर और सवाईसिंहके मोहनी मंत्रमें मोहितहो जयपुरनरेशने एक लाखसे भी अधिक सेनाके साथ भयकर मेघगर्जनकी समान उच्चालतरंगमालाका विस्तार करते हुए मरुक्षेत्रकी राजधानी पर आक्रमण किया। मानसिंहने मारवाड़की राजधानी जोधपुरमें सेना नहीं रक्खी थी, इस कारण आक्रमण कारियोंने सरलतासे नगरको जीत लिया। जो महाराष्ट्र और पठानोंकी सेना जयपुर तथा राठौरोंकी सेनाके साथ आई थी, वह नगर पर अधिकार करके जयपुरकी सेनाके साथ उस मनोहर राजधानीको लूटकर अनेक प्रकारके अत्याचार करने लगी, चारों ओर अत्याचार भयंकर रूपसे प्रबल होगये, जो राठौर सामन्त शत्रुपक्षमें थे वह भी स्वजातिका सर्वनाश होता हुआ देखकर उसके दूर करनेमें किंचित्मात्र भी उद्योगी न हुए। उनकी प्रत्येक नस में राठौरोंका रुधिर प्रवाहित हुआ था, तथापि वह उस समय एकवार ही हत ज्ञान हो रहे थे, वे स्वजाति वात्सल्य और ममतासे रहित होकर उन अत्याचारियोंके साथ जा मिले, और अपने अतःसार गूण्यताका परिचय देनेमें मतवाले होगये। फलोदी नामक स्थानके अनिरिक्त राजधानी तथा अन्य समस्त नगर और देशोंको बहुत थोड़े समयमें ही आक्रमण कारियोंने विध्वंस कर दिया। केवल फलोदीके निवासियोंने तीन महीने तक विशेष वीरता

प्रकाश करके अपना रक्षा दिया। चौकानेरके अधीश्वरन करनेसे उनके पुरस्कार सर सवाईसिंहने इस प्रकारसे चौकलसिंहको मारवाड़के मरुक्षेत्रमें सर्वत्र घोषणा दृढभावसे रहनेके अनिरिक्त प्रकारकी बाधा देनेके लिये अधिकार करलेंगे, यह विचार पठानों दत्तादिकों जो सब विचौकलसिंहको मारवाड़के साथ तैयार हो किलेपर विपत्तिके जालमें पड़े हुए मानसिंह को देनेका संकल्प किया, और भी कसर न छोड़, परन्तु जयपुर इसी मुहूर्तमें गुरुओंके द्वारा मानसिंह ग्यारह वर्षतक जालमें प्रसन्न दृष्टिसे उस विपत्तिपूर्ण करनेमें समर्थ हुए थे, जो आशाकी व्योमिर्भया मूर्ति उनके समय जातविच्छेद तथा मानसिंह सरलतासे उसी कारण चौकलसिंह और सवाईसिंहजादिके पूर्वानुष्ठान भी सूचित होने लगे।

जयपुरपति जगत्सिंह उस पांच महीने तक घेरे रहे। परन्तु अन्य नगर और ग्रामोंपर अपना विध्वंस करनेके अनिरिक्त वह मानसिंह इस सरया पक्षपातको उस अभेद्य किलेकी रक्षा करने से उन राठौरोंकी राजधानीके नश को भय करनेमें समर्थ हो शीघ्रको न लांघ सके, उस नगर हवाज होगये। राजा मा

प्रकाश करके अपना रक्षा कर अंतमे उस प्रबल शत्रुदलके हाथमे आत्म समर्पण कर दिया। बीकानेरके अधीश्वरने स्वयं आकर प्रथमसे ही शत्रुपक्षके साथ मिल, सहायता करनेसे उनके पुरस्कार स्वरूप उस फलोदी देशको अपने अधिकारमे कर लिया। सवाईसिहने इस प्रकारसे राजधानी और मरुक्षेत्रके अन्यान्य नगरोंपर अधिकार कर धौकलसिहको मारवाड़के अधीश्वर रूपसे स्वीकार कर उनका साथ देनेके लिये मरुक्षेत्रमे सर्वत्र घोषणा पत्रका प्रचार कर दिया। राजा मानसिंह इस समय किलेमे दृढ़भावसे रहनेके अतिरिक्त बाहर होकर शत्रुओंके साथ युद्ध करने अथवा किसी प्रकारकी बाधा देनेके लिये आगे नहीं बढ़े। परन्तु, शत्रुगण शीघ्र ही किलेपर अधिकार करलेगे, यह विचार कर वह अत्यन्त भयभीत होगये, महाराष्ट्रों और पठानों इत्यादिकी जो सब विजातीय सेना लूटनेके कार्यमे प्रवृत्त थी उसने शीघ्र ही धौकलसिहको मारवाड़का अधीश्वर कहकर प्रचार करनेके लिये दूने उत्साहके साथ तैयार हो किलेपर अधिकार करनेके लिये गोलोंकी वर्षा करनी प्रारम्भ कर दी। विपत्तिके जालमे पड़े हुए मानसिंहने उस सख्यावद्ध सेनाके साथ किलेमे रह कर अपने जीवन देनेका सकल्प किया, और असीम साहससे किलेकी रक्षा करनेमे किसी भी भौतिकी भी कसर न की, परन्तु उनको किलेकी रक्षाकी आशा दिन २ क्षीण होने लगी। वह इसी मुहूर्त्तमे शत्रुओंके द्वारा किलेपर अधिकार करनेकी संभावना विचारने लगे। परन्तु मानसिंह ग्यारह वर्षतक जालौरके किलेमे घिरे रहे, फिर जिस प्रकारसे भाग्य लक्ष्मीकी प्रसन्न दृष्टिसे उस विपत्तिरूपी समुद्रसे पार होकर अपने शिरपर राजमुकुट धारण करनेमे समर्थ हुए थे, उसी प्रकार इस भयंकर विपत्तिके जालके मध्यसे हठात् मानो आशाकी ज्योतिर्मयी मूर्ति उनके नेत्रोंके सम्मुख दृष्टि आनेलगी। शत्रुओंका दल इस समय आत्मविच्छेद तथा स्वतः सृष्ट विपत्तिके जालसे जडित होगया था, महाराज मानसिंह सरलतासे उसी कारण अपने उद्धारका पूर्ण विश्वास करनेलगे। विजयी जगत्सिंह धौकलसिंह और सवाईसिंहआदिके भावी विपत्तिके पूर्ण लक्षण तथा उनके विनाश साधनके पूर्वानुष्ठान भी सूचित होने लगे।

जयपुरपति जगत्सिंह उस प्रबल सेना श्रेणीके द्वारा जोधपुरके किलेको बराबर पांच महीने तक घेरे रहे। परन्तु उस दीर्घ समयमे जोधपुर राजधानीके पार्श्ववर्ती अन्य नगर और ग्रामोंपर अपना अधिकार कर वहांकी धन सम्पत्ति लूटकर तथा उनको विध्वंस करनेके अतिरिक्त वह अवरुद्ध मानसिंहका और कुछ भी अनिष्ट न कर सके। मानसिंह इस सख्या वद्धसेनाको लेकर महावीरता प्रकाश कर असीमसाहसके साथ उस अभेद्य किलेकी रक्षा करने लगे। यद्यपि जगत्सिंह उन विक्रमी राठौरोको सहायता से उन राठौरोकी राजधानीके किलेके उत्तर पूर्व प्रान्तमे निरन्तर गोलोंको वर्षाके द्वारा उस अशको भग्न करनेमे समर्थ हुए, परन्तु भग्न स्थानके सम्मुख ८० फुट ऊँची पत्थर की दीवारको न लांघ सके, उस भग्न स्थानमे प्रवेश करना असंभव जानकर आक्रमणकारी हताश होगये। राजा मानसिंह निर्भय होकर उस भग्नस्थानकी दृढ़भावसे रक्षा

करने लगे। इसी समय आक्रमण करनेवालोंके डेरोमें इस प्रकारकी एक घटना उपस्थित हुई कि उस घटनाने मानसिंहको शत्रु पक्षके कराल कबलसे उद्धारका भावीसूत्र पात कर दिया। जगतसिंह और धौकलसिंहके अधीनमें जयपुर और राठौरकी सेनाके अतिरिक्त पठान इत्यादिकी अन्यान्य बहुत सी धनलोभी सेना भी नियुक्त थी क्रमानुसार पाँच महीने तक निरन्तर उस रणक्षेत्रमें उपस्थित रहने तथा रीतिके अनुसार वेतनके न मिलनेसे वह सभी सेना महा असंतुष्ट होकर उद्धत होगई, विशेष करके घोड़ोंकी घास भी इस समय समाप्त होगई थी। शत्रु पक्षके इतने घोड़े आगये थे कि पाँच महीनेमें उनके उसनगर और पार्श्ववर्ती ग्रामोंके सम्पूर्ण वृण चुक गये थे इस कारण घोड़ोंको दक्षिणपर्वतमें दूर २ जाकर घास खिलाया करते थे। सवाईसिंहको उत्तेजनासे अमीरखाँ नामक एक कठिन नरपिशाच पठान धौकलसिंहकी सदा सहायता करनेके लिये अपनी पठान सेनाके साथ जोधपुरके किलेके घेरनेमें नियुक्त था। अमीरखाँ महाराष्ट्रकी समान व्यवसाई और उन्हींकी तरह पक्का लुटेरा था। उसने घोड़ोंको दूर घास चुगानेका वहाना करके समस्त सेनाको अवरोधकारियोंकी सेनासे अलग कर अपनी विकट मूर्ति धारण करनेमें एक मुहूर्त्तमात्रका भी विलम्ब न किया। अमीरखाँके अधीनमें सामान्य पठान सेना नहीं थी। वह जैसे लुटेरे थे वैसे ही निष्ठुर प्रकृति भी थे, इस कारण नेता अमीरखाँने सबसे पहले मारवाड़को खास भूमि और वाणिज्यके प्रधान स्थानोंको लूटकर तथा उन सब देशोंसे अधिक धन सग्रह करनेके लिये अमित अत्याचार करना प्रारंभ किया। वह सबसे पहले राजा मानसिंहकी खास भूमिसे अधिक धन सग्रह करके शेषमें पाली, पोपाड, बीलाडा और अन्यान्य नगरोंको लूटने लगा। जिन सामन्तोंने मानसिंहका पक्ष छोड़कर धौकलसिंहका पक्ष अवलम्बन कर उस जोधपुरके किलेको घेर लिया था इस धनके लोभी अमीरखाँने उन्हीं सामन्तोंके अधिकारी देशोंमें भी जाकर प्रजाका सर्वनाश करना प्रारंभ कर दिया। अमीरखाँके इन अत्याचारोंसे महा असंतुष्ट हो सामन्तवर्ग अवरोधकारी दलके प्रधान नेताके निकट उनके इस आचरणके विरुद्धमें अनुयोग उपस्थित करने लगे। दीर्घकाल तक जोधपुरके किलेको घेर रहने, तथा महाराष्ट्री पठान इत्यादिकोंको अपने पक्षमें मिलानेके कारण जयपुरके महाराजका खजाना इस समय एकवार ही खाली होगया, इस कारण मारवाड विध्वंसके प्रधान नेताने पोकरणके सामन्त सवाईसिंहको शीघ्र ही अपने यहाँसे प्रयोजनीय धन लानेके लिये कहा, सवाईसिंहने तुरन्त ही बिना कुछ कहे रुने अपना समस्त संचित किया धन तथा अपनी सम्प्रदायके अन्यान्य सामन्तोंके यहाँसे लाकर इनके सम्मुख रख दिया। परन्तु थोड़े दिनोंमें ही वह सब धन समाप्त होगया, जिन चार राठौर सामन्तोंके ऊपर मानसिंहको संदेह था जो अत्यन्त दुःखी होकर इनका पक्ष छोड़कर शत्रुओंके साथ जा मिले

(१) इस नरपिशाच अमीरखाँका विस्तृत वृत्तान्त पाठकोंने प्रथम कांडमें यथास्थान पढ़ा होगा।

थे, सवाईसिंहने उनसे धन के विरुद्ध तलवार धारण नहीं आश्रय नहीं दिया, तब धौकलसिंहके साथ जा मिले धनके देनेमें राजी न हुए अमीरखाँके साथ जा मिले। अवस्थामें किसी प्रकार भी ऊपर संदेह करके जिविन्वास हो अमीरखाँके द्वारा अपनी सबसे पहले उसको हस्तगत लालचसे ही इस युद्धभूमिमें राठौर सामन्तोंके प्रस्तावमें सामन्तोंने प्रस्ताव किया, कि साथ इस समय जोधपुरमें सरलतासे ही आक्रमण किया जा मिल सकता है। अमीरखाँ उस वीलाडा आदिकों लूटनेसे जयपुर कारण वह मनुष्य राठौरके चारों करनेके लिये सेना लेकर चला।

अमीरखाँके अत्याचारोंका ही कह दिया था, जयपुरके सेनापति शिवलालका रुई हजार राठौर सामन्तोंके साथ सलाह उसी समयमें शिवलालने अपनी शिवलालके पास अधिक सना नदीके किनारे भागने लगा। फिर पार कर दिया। अमीरखाँ आर उस स्थानमें आक्रमण करते चारों सामन्त भी इसके साथ न जाने किधरको भाग गया, कर सका। इसने अमीरखाँको से नामक स्थानपर फिर आक्रमण की शेष सीमाके अन्तर्गत प्रपंच भी यह विचार नहीं हुआ।

थे, सवाईसिंहने उनसे धन माँगा। परन्तु यह चारों सामन्त वास्तवमें मानसिंह के विरुद्ध तलवार धारण करनेके अभिलाषी नहीं थे, जब मानसिंहने इनको अपने यहाँ आश्रय नहीं दिया, तब यह इच्छा न होने पर भी अपनी रक्षा करनेके लिये धौकलसिंहके साथ जा मिले थे। परन्तु इस समय जब उनसे धन माँगा गया तब वे धनके देनेमें राजी न हुए, और असंतुष्ट हो उसी समय धौकलसिंहका पक्ष छोड़कर अमीरखाँके साथ जा मिले। उन चारों राठौर सामन्तोंने विचारा कि वर्तमान अवस्थामें किसी प्रकार भी मानसिंहका उपकार कर सके तो राजाने जो हमारे ऊपर संदेह करके अविश्वास किया है, वह दूर होजायगा। यह चारों जने एकमत हो अमीरखाँके द्वारा अपनी उस आशाके पूर्ण होनेकी विशेष संभावना जानकर सबसे पहले उसको हस्तगत करनेका उपाय करने लगे। अमीरखाँ केवल धनके लालचसे ही इस युद्धभूमिमें आया था, इस कारण उस मनुष्यने उक्त चारों राठौर सामन्तोंके प्रस्तावसे सरलतासे मानसिंहका पक्ष स्वीकार करनेकी सम्मति दी। सामन्तोंने प्रस्ताव किया, कि जयपुरके महाराज जगतसिंह अपनी सम्पूर्णसेनाके साथ इस समय जोधपुरमें है, इस कारण इस सुअवसरमें अरक्षित जयपुर राज्यपर सरलतासे ही आक्रमण किया जासकता है, निर्विघ्नतासे बिना युद्ध किये बहुत सा धन मिल सकता है। अमीरखाँ इस बातको भलीभाँतिसे जानगया था कि पीपाड़, पाली और वीलाड़ा आदिको लूटनेसे जयपुरके महाराज मेरे ऊपर अत्यन्त रुष्ट होगये हैं। इस कारण वह मनुष्य राठौरके चारों सामन्तोंकी सम्मतिसे उसी समय जयपुर पर आक्रमण करनेके लिये सेना लेकर चला। वे चारों सामन्त भी उसके साथ चले।

अमीरखाँके अत्याचारोंका वृत्तान्त राठौरके सामन्तोंने जयपुरके महाराजसे पहले ही कह दिया था, जयपुरके महाराजने अमीरखाँको दमन करनेके लिये अपने प्रधान सेनापति शिवलालको कई हजार सेनाके साथ भेजा। जिस समय अमीरखाँ उन चारों राठौर सामन्तोंके साथ सलाह करके जयपुर पर आक्रमण करनेके लिये जारहा था, उसी समयमें शिवलालने अपनी प्रबल सेनाके साथ आकर इसपर आक्रमण किया। शिवलालके पास अधिक सेना थी। अमीरखाँ चारों सामन्तोंके साथ शीघ्रतासे लूनी नदीके किनारे भागने लगा। शिवलालने लूनी नदीके पास आते ही इसको उसके परली पार करदिया। अमीरखाँ और चारों सामन्त गोविन्दगढ़में चले आये, शिवलालके उस स्थानमें आक्रमण करते ही अमीरखाँ हरसोर नामक स्थानमें चलागया। वह चारों सामन्त भी इसके साथ २ गये। अमीरखाँ एकवार भी युद्धमें सम्मुख न होकर न जाने किधरको भाग गया, विजयीसेनापति शिवलाल इसका कुछ भी अनुभव न करसका। इसने अमीरखाँको सेना सहित वदी करनेकी इच्छासे रात्रिके समय हरसोर नामक स्थानपर फिर आक्रमण किया। अमीरखाँ चारों सामन्तोंके साथ जयपुर राज्यकी शेष सीमाके अन्तवाले फागी नामक स्थानमें भाग गया। शिवलालको भ्रमसे भी यह विचार नहीं हुआ था कि प्रबल पराक्रमकारी पठानपति अमीरखाँको

इतनी जल्दी २ प्रत्येक स्थानसे भगा देगे। अमीरखां किस गुप्त अभिप्रायके वशीभूत होकर इस प्रकार अपनी इच्छासे ही शिवलालको मारवाडसे क्रमानुसार जयपुरकी सीमामे लाया, उसको उस समय इसका अनुमान भी नहीं हुआ था। अमीरखां समस्त भारतवर्षमें इस समय एक प्रबल अत्याचारी और पिशाच-प्रकृतिका मनुष्य विख्यात था। शिवलालने उसको क्रमानुसार इस प्रकारसे मारवाडसे भगा दिया, इसका विचार करके वह मनही मनमें अत्यन्त गर्वित होगया। अंतमें अमीरखां चारो^१ राठौर सामन्तोंके साथ फागी नामक स्थानको भाग गया, विजयी शिवलालने विचारा कि जयपुरके महाराज जगतसिंहकी आज्ञासे अमीरखांको जब कि मारवाडकी सीमासे भगा कर उनकी आज्ञाका पालन किया है, तब अब उसका पीछा करनेकी आवश्यकता नहीं है, वह अपने मनही मनमें इस प्रकारका सिद्धान्त कर विजयी सेनादलको उसी स्थानमें डेरोके भीतर रख स्वयं अकेला ही उस उत्सवमें संमिलित होनेके लिये जयपुरमें चला गया। इस ओर अमीरखां राठौर सामन्तोंके साथ टोकके निकटवर्ती पीपलूनामक स्थानमें आया, और इसने सुना कि शिवलाल अपनी सेनाको सीमाके अंतमें रखकर जयपुरको चलागया है। इस सुअवसरमें वह अपनी अभिलाषाको पूर्ण करनेके लिये उद्योग करने लगा। अमीरखां इसे भली भाँतिसे जानता था कि इन राठौर सामन्तोंके अधीनमें जो सामान्य सख्यक सेना है उसके द्वारा सरलतासे कार्य सिद्ध नहीं होसकता, इस कारण उसने विचारा कि इस समय अन्य सहायकारियोंकी सहायता लेना अवश्य कर्त्तव्य है। इस समय मुहम्मदहसाहखां और राजा वहादुर दोनों जने प्रबल सेनादलके साथ ईसरदा नामक स्थानको घेरे हुए थे, अमीरखांने उनको हस्तगत करके हैदराबादी रिसालानामक सेनादल जो इस समय भारतवर्षमें लूटके कार्यमें विशेष विख्यात होगया था, उसको भी अपने हस्तगत किया और शिवलालके न होने पर प्रबल पराक्रमके साथ जयपुरकी उस सेना पर आक्रमण किया। जयपुरकी सेना उस समय प्रधान सेनापतिसे हीन होकर अत्यन्त ही दीन अवस्थामे पड़ी हुई थी, तथापि उसने अतुल बल विक्रम प्रकाश किया। होरासिंहकी सेनाने इस समय इतने साहसके साथ युद्ध किया कि युद्धके अंतमें उन सभीने रणभूमिमें अपने प्राण देदिये। भयंकर युद्ध होनेके पीछे जयपुरकी सेना एकवार ही परास्त होकर विध्वंस होगई, और विजयी अमीरखांने उनके डेरोमें जाकर समस्त युद्धके द्रव्योंको अपने अधिकारमें करलिया। राठौरके चारो सामन्तोंकी सम्मतिके अनुसार कार्य करके अमीरखांने इस प्रकारसे जय प्राप्त की। अमीरखांका प्रधान उद्देश यही था—वह सेनाको साथ लेकर जैसे ही जयपुरको लूटनेके लिये आगेवढा वैसे ही जयपुरके निवासी महाभयके समुद्रमें निमग्न होगये। तब बुद्धिमान् चारो सामन्तोंने इस प्रकारसे अमीरखांको प्रधान सेनापतिके पदपर वरण किया, इसीसे राजा मानसिंहकी मुक्तिका द्वार खुलगया, सम्मिलित राजपूतोंकी सेनादलमें बड़ी हलचल पडगई। चक्र-भग और मारवाड-विध्वंसके प्रधान कारण स्वरूप प्रधान नेता सवाईसिंहके भाग्यमें घोर कालगात्रि उपस्थित होगई।

छः महीने तरु जोधपुरके पड़वंत्रजालके छिन्नभिन्न हो न मिलनेसे सेनामें असंतोष प्रदिग्गढ़ होना प्रारंभ होगया। कारण अवरोधकारियोंके पत्रों जगतसिंह इससे किचिन्मात्र जगतसिंह मारवाडको विजय गौरववान् जानते थे। परन्तु सेनाका विध्वंस होना और, उनके गवौंन्त शिरपर पतित सिंहको पहले ही मितित सांगया उसने अपने वशीभूत करलिया कारण कि जगतसिंह इस समाचारों सारांग यह है कि उनका मूल गुप्त रक्खा। परन्तु जगतसिंहकी समाचार भेज दिया, वह करा, इसका कुछ भी उपाय स्थिर हुए दूतके मुखसे यह समाचार जिन जगतसिंहने कुछ समयके कोई भी महाराज जिस कार्यके करने तथा जोधपुरके किलेकी वही जगतसिंह इस समय चार प्रकारसे वह निर्विघ्नतापूर्वक मारवा विजयी अमीरखां और उनके हृदयमें प्रबल होगई जगत और अन्यान्य बहुतसे जयपुर अपने सामन्तोंके पास भेजकर

(१) सन् १८०६ ईसवीमें सहायता मागनेके लिये एक दूत मापू मेधिया, बालाराम तथा नियुक्त थे। जगतसिंहकी गिये जा रही थी उस समय १८०७ ईसवीमें रजवाडेके मदन नयपुरमें गये, उस समय

छ महीने तक जोधपुरके किलेको घेरे रहनेके पीछे सवाईसिंह और धौकलसिंहके पड़्यंत्रजालके छिन्नभिन्न होनेके पूर्व लक्षण भलीभाँतिसे प्रकाशित होनेलगे । वेतनके न मिलनेसे सेनामे असंतोष वृद्धिके साथ ही साथ अवरोधकारियोंके प्रधान २ नेताओंमे भी झगड़ा होना प्रारंभ होगया । वीकानेर और शाहपुराके राजा यह दोनों ही झगड़ा होनेके कारण अवरोधकारियोंके पक्षको छोड़कर अपने २ राज्यको चले गये । सवाईसिंह और जगत्सिंह इससे किंचित्मात्र भी निराश न हुए राठौरोकी सेनादलकी सहायतासे जगत्सिंह मारवाड़को विध्वंस और जोधपुरको घेरनेमे समर्थ होनेसे अपनेको महा गौरववान् जानते थे । परन्तु अमीरखाँ और संख्यावद्ध राठौरोकी सेनासे अपनी सेनाका विध्वंस होना और, राजधानीको घेरनेका समाचार मानो वज्रघातकी समान उनके गर्वोन्नत शिरपर पतित हुआ । जयपुरकी सेनाके इस पराजयका समाचार सवाईसिंहको पहले ही विदित होगया था, परन्तु जयपुरके दीवान रायचन्दको ब्रूस देकर उसने अपने वशीभूत करलिया था, इसीसे जगत्सिंहको यह समाचार विदित न हुआ, कारण कि जगत्सिंह इस समाचारके पाते ही शीघ्र ही अवरोधको छोड़कर चलेजाते, सारांग यह है कि उनका मूल उद्देश पूर्ण न हुआ । रायचंदने सवाईसिंहके इस कथनको गुप्त रक्खा । परन्तु जगत्सिंहकी माताने इस समय कई एक गुप्त सेवकों द्वारा उनके पास यह समाचार भेज दिया, वह सवाईसिंहके ऊपर अत्यन्त ही क्रोधित हुए, और अब क्या करै, इसका कुछ भी उपाय स्थिर नहीं करसके । उन्होंने जिस समय माताके भेजे हुए दूतके मुखसे यह समाचार सुना उसी समय वह किलेको छोड़कर चले गये । जिन जगत्सिंहने कुछ समयके पहले अपनेको महा गौरवान्वित माना था । जयपुरका कोई भी महाराज जिस कार्यके करनेको समर्थ न हुआ, यह उसी मारवाड़को विजय करने तथा जोधपुरके किलेको घेरनेमे समर्थ हुए, इसीसे महान् गर्व प्रकाश किया था, वही जगत्सिंह इस समय चारोंओर विभीषिकाकी भयंकर मूर्ति देखने लगे, किस प्रकारसे वह निर्विघ्नतापूर्वक मारवाड़से अपनी राजधानीमे चले जायँ, किस प्रकारसे विजयी अमीरखाँ और राठौरोके आक्रमणसे अपनी रक्षा कर सके, यह चिन्ता उनके हृदयमे प्रबल होगई । जगत्सिंहने जोधपुरकी राजधानीको लूट कर जो बीस तोपें और अन्यान्य बहुतसे अमूल्य द्रव्योंको संग्रह किया था, सबसे पहले उन सबको अपने सामन्तोंके पास भेजकर महाराष्ट्रोंके नेताओंको बुलाभेजा । जगत्सिंहने

(१) सन् १८०६ ईसवीमे जिस समय जगत्सिंहने महाराष्ट्र नेता सेन्धियाके समीप सहायता माँगनेके लिये एक दूत भेजा, उस समय कर्नल टाड् साहब सेन्धियाके डेरोमें थे । वापू सेन्धिया, बालाराव तथा जानवेपटिस्ट इस समय अपनी २ सेनाके साथ सेन्धियाके अधीनमे नियुक्त थे । जगत्सिंहकी प्रार्थनानुसार जिस समय महाराष्ट्रकी सेना उनकी सहायता करनेके लिये जा रही थी उस समय महात्मा टाड् साहबने वहाँ जाकर उस सेनाको स्वयं देखा था । और १८०७ ईसवीमें रजवाड़ेके भौगोलिक तत्त्वकी खोज करनेके लिये कर्नल टाड् साहब जिस समय जयपुरमे गये, उस समय जयपुरकी उस सेनाके विनाश होनेके अगणित चिह्न भी देखे थे ।—

विचारा कि जोधपुरसे चलते ही शत्रुओंसे परास्त होनेकी पूरी सभावना है, अधिक क्या-ऐसा होनेसे प्राणतक भी नष्ट होसकते हैं, इसी कारण महाराष्ट्र नेता गण उनके बुलाते ही आगये । उन्होंने उन्हींके सामने यह प्रस्ताव किया “कि यदि आप हमसे निर्विघ्नतासे जयपुरमें पहुँचा देंगे तो हम आपको इसके पुरस्कारमें १२००००० रुपये देंगे ।” धनके लोभी महाराष्ट्र नेताने तुरन्त ही इस बातको स्वीकार कर लिया । यद्यपि महाराष्ट्र नेता सारी सेना सहित इनको निर्विघ्नतासे जयपुरमें पहुँचाने के लिये तैयार होगये थे, परन्तु पठान नेता अमीरखाँ उस समय मार्गमें ही ठहरा हुआ था, इस कारण जगतसिंह किसी भी भौतिसे भी निर्भय हो आगे न बढ़ सके । जगतसिंहकी सम्मतिसे उनके इस हठात् भाग्य पतनका कारण स्वरूप अमीरखाँ ९००००० लेनेके लिये राजी होगया, “वह जगतसिंहके जयपुरमें जानेके समयमें कुछ भी विघ्न नहीं करेगा” जयपुरके महाराजने इस प्रकारसे बहुतसा रूपया खर्च करके अपनी रक्षाका उपाय स्थिर किया, और जोधपुरकी राजधानीको छोड़कर वह अपनी राजधानीको चल दिये । जगतसिंहने जिस प्रकारसे महा गर्वमें भरकर जोधपुरको घेरा था उसी प्रकारसे घोर कलंकका टीका अपने यशरूपी मस्तक पर लगा हुआ देखकर अत्यन्त क्रोधित हो दुःख, अपमान, और लज्जासे उन्होंने अपने डेरोमें आग लगा दी, और अतमें स्वयं अपने हाथसे अपने प्राणप्रिय हाथीके प्राण नाश कर दिये । हाथी उनको शीघ्रतासे लेजानेमें समर्थ न हुआ इसीसे जयपुरके महाराजने अत्यन्त क्रोधित हो उस अज्ञान पशुके जीवनका विनाश किया ।

यद्यपि महाराष्ट्र नेताने जगतसिंहको निर्विघ्नतासे जयपुरमें पहुँचा देनेका वादा किया था, और यह उनके साथ भी गये थे, और अमीरखाँने धन लेकर यह वचन भी देदिया था कि अब किसी प्रकारका अत्याचार तुम्हारे साथमें न किया जायगा, तथापि महाराज जगतसिंह निर्विघ्नतासे अपने राज्यमें न पहुँच सके । जोधपुरके घेरनेवालोंने उसी प्रकार इनके भागते ही महा अपमान और कलकके अतिरिक्त इनको और भी घोर कलकित किया था । जिन राठौर सामन्तोंने अमीरखाँके साथ मिलकर राजा मानसिंहकी मुक्तिका द्वार खोल दिया था । इस समय उन्हीं सबने मिलकर यह निश्चय किया, कि किसी प्रकारसे भी हो जयपुरके महाराजको विजयमें पाये हुए तथा लूटे हुए द्रव्योंको लेकर हम लोग नहीं भागने देंगे । यह विचार कर समस्त सामन्तोंने मेरतासे दस कोस पूर्वकी ओर जाकर जगतसिंहके आनेके मार्गमें उपस्थित हो अपनी सग्नदायके सम्पूर्ण राठौरोंको इकट्ठा कर इन्दराज सीधीको अपने सेनापति पदपर वरण किया । इन्दराज, सीधी राजा

—जो सेना जगतसिंहके साथ जोधपुरपर अधिकार करनेके लिये आई थी, उसने अंतमें जयपुरके बाहर ठहर कर अपने वेतनके न मिलनेसे मारे भूखोंके प्राण त्याग कर दिये । महात्मा दाङ्गसाहबने नगरके बाहर हजारों घोड़ोंके ढाँचेके ढेरके ढेर तथा सेनाके मनुष्योंकी हड्डियोंके ढेर स्वयं अपनी आँखोंसे देखे थे । प्रथम कांडमें यथास्थान इसका वर्णन होचुका है ।

मानसिंहके पहले दो राजा थे । उन चारों सामन्तोंको इसी कारणसे वह भी दीन सेना सहित इकट्ठे होकर वह साथ मिला हुआ जानकर हुआ है, उस संवेदना दूर शत्रुपक्षके नीचसे उस मन्द जो स्मृति चिह्न तथा वृत्तमें छीनकर राजा मानसिंहके च ही हमारे ऊपर प्रसन्न होकर समस्त सामन्त अतुल यत्नगाल आनेकी बात देखने लगे । गगन संहारमूर्तिसे उनके ऊपर म आग भड़क उठी । जगतसिंहने घेरा था, इस समय सर्वांगसिंह सहित जगतसिंहको देखकर ने समयमें ही उन्हें परास्त कर दिया था, इस कारण दोनों राजाओं कि महाराज जगतसिंह ही पराजित विजयी राठौरोंने अपनी अधिकार कर लिया । जयपुरकी जगतसिंह मारे भयंकर प्राण लेकर चवालीस तोपें लाये थे, राठौर प्रकारसे महाराज जगतसिंहको आशसे फिर मानसिंहकी सहायता पुरको भागनेसे पहले ही वाँकला सामन्तोंके साथ मिलकर नागौरमें सिंहको सहसा हतवीर्य न कर विचार कर धौकलसिंहके प सेना थी उसको देखकर वे चारों द्वारा अपने कार्य सिद्ध होनेका सा धन दिये अमीरखाँसे मप्रद करनेका यत्न किया । पर हम जातीय युद्धमें किसीकी भी सहायता लेनेके लिये

मानसिहके पहले दो राजाओके शासन समयमे मारवाड़मे दीवान पदपर नियुक्त थे। उन चारो सामन्तोको केवल वृथा संदेह करके ही मानसिहने छोड़ दिया था, इसी कारणसे वह भी दीवानके पदसे रहित हुए थे। इन्द्रराज तथा समस्त सामन्तोने सेना सहित इकट्ठे होकर यह प्रस्ताव किया कि राजा मानसिहने जो हमको शत्रुओके साथ मिला हुआ जानकर अन्याय किया है, तथा उनको जो हमारे ऊपर संदेह हुआ है, उस संदेहका दूर करना हमको अवश्य कर्त्तव्य है। राजा मानसिहके शत्रुपक्षके रुधिरसे उस संदेहकी कालिमाको धोकर, जगत्सिह मारवाड़को लूटकर जो स्मृति चिह्न तथा बहुतसे मूल्यवान् द्रव्योको लिये जा रहे हैं उन सबको छीनकर राजा मानसिहके चरणकमलोमे उनका उपहार देते ही महाराज अवश्य ही हमारे ऊपर प्रसन्न होकर पहले ही की समान विश्वास करलेगे। यह विचार करके समस्त सामन्त अतुल बलशाली राठौरोको सेनादलको साथ लिये हुए जगत्सिहके आनेकी बाट देखने लगे। जगत्सिहके सेना सहित आगे बढ़ते ही बढ़ता लेनेवाले राठौरोने संहारमूर्तिसे उनके ऊपर भयंकर वेगसे आक्रमण किया। दोनो ओरसे युद्धकी आग भड़क उठी। जगत्सिहने केवल राठौर सामन्तोकी सहायतासे ही जोधपुरको घेरा था, इस समय सवाईसिह और राठौर सेनादलके न होनेसे केवल जयपुरकी सेना सहित जगत्सिहको देखकर वीरव्रतावलम्बी राठौरकी सेनाने सरलतासे अत्यन्त अल्प समयमे ही उन्हें परास्त कर दिया। जयपुरकी सेना पहलेसे ही हतवीर्य और हीन साहस थी, इस कारण दोनो राज्योकी सीमामे स्थित होकर उस युद्धमे केवल यही नहीं हुआ कि महाराज जगत्सिह ही परास्त हुए हो, वह जिन द्रव्योको लूटकर लिये जा रहे थे, विजयी राठौरोने अपनी पहली प्रतिज्ञाके अनुसार उन सब द्रव्योपर फिर अपना अधिकार कर लिया। जयपुरकी सेना चारो ओर छिन्नभिन्न होकर भाग गई। विचारे जगत्सिह मारे भयके प्राण लेकर अपने राज्यमे भाग गये। जगत्सिह जोधपुरसे जो चवालीस तोपें लिये थे, राठौर गण उन सब तोपोंको ले गये। उन राठौरोने इस प्रकारसे महाराज जगत्सिहका अत्यन्त अपमान कर उन्हें मारवाड़से भगा दिया। जयकी आशासे फिर मानसिहकी सहायताके लिये एक और उपाय किया। जगत्सिहके जयपुरको भागनेसे पहले ही धौकलसिह और सवाईसिह जोधपुरको छोड़कर दूसरे राठौर सामन्तोके साथ मिलकर नागौरमे चले गये थे। इससे राठौरगण धौकलसिह और सवाईसिहको सहसा हतवीर्य न कर सके। इसी कारणसे महाराज मानसिहका कल्याण न विचार कर धौकलसिहके पक्षमे प्रायः समस्त राठौर सामन्त तथा जितनी अधिक सेना थी उसको देखकर वे चारो सामन्त फिर अमीरखांको अपने हस्तगत कर उसीके द्वारा अपने कार्य सिद्ध होनेका उपाय करने लगे। जब इन्होंने देखा कि बिना बहुत सा धन दिये अमीरखांसे सहायता नहीं मिल सकती तब उन्होंने सबसे पहले धनके संग्रह करनेका यत्न किया। यद्यपि कृष्णगढ़के राजा एक राठौर थे। परन्तु उन्होंने इस जातीय युद्धमे किसीकी भी सहायता न की, वह निरपेक्ष भावसे रहे। अमीरखांसे सहायता लेनेके लिये विजयी सामन्तोने कृष्णगढ़के महाराजसे दो लाख

रूपये माँगे महाराजने तुरन्त ही इनको दे दिये । अमीरखाँ उन दो लाख रूपयोको लेकर यह प्रतिज्ञा की, “कि मैं राजा मानसिंहकी तन मनसे सहायता करूँगा ।” विजयी सामन्त शीघ्र ही अमीरखाँको साथ लेकर जोधपुरमें आ पहुँचे, महाराज मानसिंहने इनको विश्वासी और राजभक्त जानकर बड़े सन्मानके साथ अपने यहाँ रक्खा, और इनके अधिकारके जिन २ देशोको पहले अपने अधिकारमें कर लिया था, इस समय इनको वह सभी देश देदिये, और इन्दराजको वख्सी अर्थात् प्रधान सेनापतिके पदपर नियुक्त किया । राजा मानसिंहका इस समय भाग्योदय हुआ ।

पंद्रहवाँ अध्याय १५.

जोधपुरमें अमीरखाँकी अभ्यर्थना; सवाईसिंहके दलको भंग करनेके लिये अमीरखाँकी प्रतिज्ञा, अमीरखाँका नागौरमें जाना; सवाईसिंहके साथ उनका साक्षात् होना, धौकलसिंहकी ओरसे सहायता करनेके लिये अमीरखाँका लौगंध खाना, राजपूत सामन्तोका हत्याकाद, धौकलसिंहका भागना, अमीरखाँके द्वारा नागौरका लूटा जाना; पुरस्कारमें राजा मानसिंहके पाससे अमीरखाँको दश लाख रूपया मिलना तथा कुछ जमीनकी भी प्राप्ति होना, अमीरखाँकी सेनाका जयपुरके भिन्न २ देशोको लूटना, बीकानेर पर आक्रमण, मारवाड़में अमीरखाँके प्रभुत्वका विस्तार होना तथा उसके अत्याचारोका प्रारंभ; नागौरके किले पर अमीरखाँका पठान सेनाको रखना, अमीरखाँका मेरताके भागको अपने अधीन नेताओको देना, अमीरखाँका नावाके किलेपर सेना रखना तथा वहाँ और सांभरके लवण हट्टपर अधिकार करना, इन्दराज और राजगुरुका देवनाथकी हत्या करना, राजा मानसिंहके चित्तकी विकृति, उनका एकान्त निवास; अपने पुत्र छत्रसिंहको राज्य देना, छत्रसिंहके दुश्चरित्र; राजा मानसिंहकी उन्मत्तताका बढ़ना, उसका कारण, राजा मानसिंहकी सलाहसे इन्दराज हत होगये हैं सर्व साधारणका इस प्रकारसे संदेह करना; पोकरणके मृतक सामन्त सवाईसिंहके पुत्र सालमसिंहका राज्यमें अधिकार पाना, ब्रिटिश गवर्नमेन्टके साथ मारवाड़ के महाराजका साधि करनेका प्रस्ताव करना, छत्रसिंहका प्राणत्याग, राजा मानसिंहके हाथमें फिर राज्यका भार पहुँचते ही अपने अनिष्टकी विशेष संभावना जानकर, सामर्थ्यवान् सामन्तोका मारवाड़के सिंहासन पर ईश्वरके राजकुमारको अभिषिक्त करनेका प्रस्ताव करना; उस प्रस्तावका परिहार, उसका कारण, राजा मानसिंहको फिर राज्य ग्रहण करनेके लिये अनुरोध करना, राजा मानसिंहका फिर राज्य ग्रहण करना, संधि की कई एक धाराओंपर मानसिंहका असंतोष प्रकाश और उनमें आपत्ति, एक अग्रेज प्रतिनिधिका जोधपुरमें जाना, अखैचन्दका मारवाड़के प्रधान राजस्वभागपर मन्त्रित्व करना, प्रधानमन्त्री पोकरणके सालमसिंह, फतेराजका उपद्रव करना, राजा मानसिंहकी सहायताके लिये ब्रिटिश सेनाको उनके हाथमें अर्पण करनेका प्रस्ताव उठाना, उस प्रस्तावका स्वीकार न करना, उसका कारण, अग्रेजी एजन्टका अजमेरको लौट जाना, जोधपुरके महाराजकी सभामें स्थाई गवर्नमेन्ट एजन्टका नियोग, जोधपुरमें आना, राजधानीकी अवस्था, मानसिंहके साथ साक्षात्; एजन्टका जोधपुर छोड़ना, सामन्तोकी भ्रूवृत्तिपर अपना अधिकार करना, राजा मानसिंहका प्रकाश में फिर पहलेकी समान राज्यशासनमें उदासीनता दिखाना; मानसिंहकी प्रबल धोखेवाजी, राजा

का सामन्तोकी धन सम्पत्तिको बुद्धिका लगाना, सामन्तोके आक्रमण, उक्त सामन्तोका मारवाड़ का भागना, फतेराजको प्रधान भी आक्रमण, नीमाजका लूटना, नेताका प्रशंसनीय आचरण, मारवाड़ राजाओका सामन्तोको और सहायताका प्रकाश करना, ब्रिटिश गवर्नमेन्टका प्रार्थना करना, ब्रिटिश गवर्नमेन्टका समालोचना ।

जिस पठान नेता अमीर विपत्तिके समुद्रसे कुछ एक सिंह अतमे प्राणोंके भयमें मानसिंहके उस बल विरुद्धमें लेकर जोधपुरको छोड़ गये विश्वासी चारों राठौर सामन्त मानसिंहने उसका पता जान साहित्त जारहे थे, यद्यपि उस समय तक मन्त्रोंके सिद्ध राठौर सामन्तो जोर सेनाके समय मानसिंहके एकरार ही मने फसे हुए मानसिंह प्रारम्भार निर्मूल तथा अपनी जासन स्वजन मित्र शत्रु और प्रजासे कठिन तत्पर-अर्थ जोर क्षमता करनका विचार किया । यद्यपि वह मनुष्य पवित्र जाय १५५५ नहीं था, परन्तु महाराज और शोचनीय अवस्थामें उस वरन् उसके भाग्यमें कभी भी न उसे वही सम्मान दिया जाता की जीवन्त मूर्तिकी दिया था, इस समय अपने नके वंशधरोके परस्पर उस सजातिके अवन्तिके समुद्रमें

का सामन्तोकी धन सम्पत्तिको हरण करना, उनके कलंकसे मृत्यु, राजा मानसिंहके मारनेमें बुद्धिका लगाना, सामन्तोके विपत्तिजालमें लगी हुई चेष्टाका व्यर्थ होना, नीमाजके सामन्तपर आक्रमण, उक्त सामन्तोका साहसके साथ अपनी रक्षा करना, उनका वधसाधन होना, पोंकरणके सामंत का भागना, फतेराजको प्रधान मंत्रित्व पदकी प्राप्ति, फतेराजको राजमानसिंहका उपदेश, नीमाज पर आक्रमण, नीमाजका लूटाजाना, राजा मानसिंहका अपनी प्रतिज्ञाको भंग करना, वेतनभोगी सेनाके नेताका प्रशंसनीय आचरण, मारवाड़के समस्त सामन्तोका इच्छानुसार विदेशमें जाना, प्रतिवासी राजाओंका सामन्तोको आदर सहित स्थान देना, ओनाडसिंहके प्रति मानसिंहकी अत्यन्त अकृतज्ञताका प्रकाश करना, बृटिश गवर्नमेन्टके निकट निकाले हुए राठौर सामन्तोकी मध्यस्थताकी प्रार्थना करना, बृटिश गवर्नमेन्टका मध्यस्थता करनेमें असममति प्रकाश करना, अतीत घटनाकी समालोचना।

जिस पठान नेता अमीरखॉकी सहायतासे महाराज मानसिंहने उस जातीय विपत्तिके समुद्रसे कुछ एक उद्धार पाया था, जिस चातुरी जालसे अवरोधकारी जगत्सिंह अतमें प्राणोंके भयसे भागकर कलंकित हो अपनी राजधानीमें लौटगये थे, जिसके उस वल विक्रममें मारवाड़ विध्वंस हुआ था, और सवाईसिंह धौकलसिंहको लेकर जोधपुरको छोड़ आये थे—उस पठान सेनापति अमीरखॉको मानसिंहके अत्यन्त विश्वासी चारों राठौर सामन्त ही अपने हस्तगत कर जोधपुरमें लाये। महाराज मानसिंहने उसका बड़ा आदर मान किया। यद्यपि उस समय जगत्सिंह अपनी सेना सहित जारहे थे, यद्यपि शत्रुपक्षका वल अत्यन्त हीन होगया था तथापि सवाईसिंह उस समय तक मरुक्षेत्रके सिंहासनकी आशासे धौकलसिंहको लिये हुए अन्यान्य राठौर सामन्तो और सेनाके साथ पहलेके समान मानसिंहके विरुद्ध खड़े रहे, उस समय मानसिंह एकवार ही उस विपत्तिके समुद्रसे पार न होसके थे, विपत्तिकी तरंगोंमें फसे हुए मानसिंह वारम्बार हिलोरे लेते थे। इस कारण मानसिंहने शत्रुकुलको निर्मूल तथा अपनी शासन शक्तिको प्रबल करनेके लिये उस महा दुःसमयमें स्वजन मित्र वांधव और प्रजासे त्यागे जाकर शीघ्र ही उस विजातीय विधर्मी तथा कठिन तस्कर—अर्थ और क्षमता लोलुप पठान सेनापति अमीरखॉकी सहायता स्वीकार करनेका विचार किया। यद्यपि अमीरखॉ अत्यन्त सामान्य वशका 'पठान था, यद्यपि वह मनुष्य पवित्र आर्य रक्तवारी राठौरोंकी राजसभामें आसन पानेका अधिकारी नहीं था, परन्तु महाराज मानसिंहने अपने स्वार्थकी रक्षाके लिये उस पतित और शोचनीय अवस्थाने उस अमीरखॉको केवल आदरके साथ नहीं ग्रहण किया वरन् उसके भाग्यमें कभी भी जो सन्मान प्राप्त नहीं हुआ था आज मानसिंहने उसे वही सम्मान दिया। जिन राठौर सामन्तोने सियाजीके समयमें एकता की जीवन्त मूर्तिकी पूजा करके संसारमें अपनी अक्षय कीर्तिको संचय किया था, इस समय अपने भाग्यके दोषसे—तथा राठौरजातिके भाग्य—दोषसे उनके वंशधरोके परस्पर उस एकताकी छातीमें लात मारनेसे अपने देश और स्वजातिको अवनतिके समुद्रमें डालनेके लिये अत्यन्त उन्मत्त होकर महाराज

मानसिहने शीघ्र ही विजातीय विधर्मीको ऊँची पदवी देकर अपने राज्यमें शान्ति स्थापन की।

महाराज मानसिहने अमीरखाँको आदरसहित ग्रहण करके उसके रहनेके लिये योधगिरिके किलेमें एक मकान दे दिया, और बहुतसे मुख्यवान् द्रव्य उसे उपहारमें दिए। अंतमें दोनोंमें यह निश्चय हुआ कि अमीरखाँ अपनी सेनाके द्वारा सवाईसिह और धौकलसिह दोनों शत्रुओंकी सेनाको भगाकर उन्हें विध्वंस करदे, यदि ऐसा हुआ तो महाराज मानसिह उस कार्यके पुरस्कारमें उसे यथोचित धन और भूवृत्ति देगे। अमीरखाँने शीघ्र ही महाराज मानसिहके प्रस्तावके मतसे अपनी भविष्य उन्नति तथा सामर्थ्य प्राप्तिकी विलक्षण सभावना जान कर, अपथ करके यह प्रतिज्ञाकी, कि “मे निश्चय ही सवाईसिहके चक्रजालको भेद कर शत्रुपक्षको निर्मूल करदूँगा।” महाराजने केवल प्रतिज्ञा ही नहीं की वरन् चिर प्रचलित राजपूत रीतिके अनुसार उस विधर्मी पठानके साथ पगड़ी बदल कर प्रतिज्ञा दृढ़ की, और उसी समय उसको इसकार्यके व्यय स्वरूपसे तीन लाख रुपये दे दिये। हाय! कालकी कैसी विचित्र गति है। जिस मरुक्षेत्रके स्वाधीन राठौर राजगण सुगल पठानोंको स्वजाति तथा स्वदेश और स्वधर्मके प्रबल शत्रु जानकर हृदयसे घृणा करते थे, उसी मरुक्षेत्रके राजवशधर उस राठौर राजसिंहासन पर विराजमान हुए मानसिह विजातीय पठानोंके साथ पगड़ी बदलनेमें कुछ भी लज्जित न हुए। आज जातिका पतन होगया, केवल एकमात्र प्रजाही नहीं वरन् स्वयं महाराज तकने कहाँतक हीनता स्वीकारकी। इस स्थानपर उसका विलक्षण परिचय दिया गया है।

एकमात्र पिताका बदला लेनेकेलिये पोकरणके सामन्त सवाईसिहने अपनी जन्मभूमिके चारोओर इस हृदयभेदी दृश्यको उपस्थित कर दिया था, जिससे मारवाड यथार्थमें मरुक्षेत्रकी समान होगया, अपने प्रधान सहायक जयपुरपति जगत्सिहके भागते ही सवाईसिहने शीघ्र ही धौकलसिह और समस्त राठौर सामन्तोंके साथ जोधपुरको छोड़कर नागौरदेशको यात्रा की। जिस समय सवाईसिह नागौर देशमें आकर फिर षड्यंत्रका विस्तार कर जोधपुरपर फिर अधिकार करनेके निमित्त उपाय कर रहा था उसी समय चतुर पठान सेनापति अमीरखाँने अपने भविष्य कर्त्तव्यका निश्चय कर लिया, और अपनी प्रतिज्ञाको पूर्ण करनेके लिये वह आगे बढ़ा।

साक्षात् नरपिशाचस्वरूप पठान सेनापति अमीरखाँ अपनी प्रतिज्ञा पालन करनेके लिये अग्रसर होनेके पहले ही इस बातको जान गया था कि धौकलसिह और सवाईसिहको युद्धमें परास्त करना सब प्रकारसे असम्भव है, कारण कि अत्यन्त बलशाली राठौरोंकी सेनाके साथ युद्धमें सम्मुख होकर जय प्राप्त करना कोई साधारण बात नहीं है। और फिर विशेष कर धौकलसिहकी ओरसे इस समय मरुक्षेत्रके समस्त राठौर सामन्त सेना सहित नागौरमें ठहरे हुए हैं, इस समय मेरे अधीन बहुत थोड़ी सेना है,

तिसपर अधिक बलशाली म
कठिन देख पड़ता है। युद्ध
अपनी अभिलाषाको पूर्ण
लेकर नागौरसे दसकोस दू
करनेके लिये उपाय करने
दिया कि महाराज मानसिहने
अमीरखाँने राजा मानसिहको
उसके बलमें जहानमें उसे
आचरण किया है। सवाई
होगया जोर वे मर्दानगी
जनुषानके पीछे सवाईसिहके
बहुत कुछ सोच विचार कर
उससे यह कहाला भेजा कि,
यदि आप जाना दें तो मैं जम
करूँ।” जिस समय मारवाड
होगई थी, उस समय से मरु
थी वे सब एकसार ही निश्च
मारवाडसे यवनोंके समस्त
पीरतारकीनकी मसजिदको नि
कारणको महात्मा दाह सा
अनुमान होता है कि यवन
प्रकारके कारणोंसे भक्ति प्रका
थ और उन पर विश्वास न
भावसे प्रबल है। अनेक हिन्दु
करते हैं ऐसा बोध होता है
रूपसे पूजा होती थी, इसी
लोप करनेकी अभिलाषासे
नहीं किया। जिस समय स
था, अमीरखाँने उस समय
किया। सवाईसिह तथा अन्य
और उसको दमन करनेके लि
यह बात छिपी नहीं है कि
सवाईसिह उसको शत्रु जानते
इतनेके लिये वकध्यानी की
प्रभावको प्रनाशित न करके

तिसपर अधिक बलशाली भी नहीं है, इस कारण जयलक्ष्मीका प्राप्त होना अत्यन्त कठिन देख पड़ता है। बुद्धिमान् अमीरखाने अत्यन्त वृणित और निन्दनीय उपायसे अपनी अभिलाषाको पूर्ण करनेका उपाय स्थिर किया। अमीरखाने अपनी सेनाको साथ लेकर नागौरसे दसकोस दूरीपर भूधियाड़ स्थानमें डेरे डालकर अपनी प्रतिज्ञा पूर्ण करनेके लिये उपाय करने लगा। अमीरखाने भूधियाड़में आकर यह विख्यात कर दिया कि महाराज मानसिंहने इस समय मेरे प्रति अत्यन्त अप्रिय आचरण किये हैं। अमीरखाने राजा मानसिंहको जिस प्रकारसे महा विपत्तिके समय सहायता की थी, उसके बदलेमें उन्होंने उसे उचित पुरस्कार न देकर उसके साथ अत्यन्त निन्दनीय आचरण किया है। सर्वाईसिंह और धौकलसिंहको इस समाचार पर विश्वास होगया और वे मनहीमन अत्यन्त प्रसन्न होने लगे। इस प्रकारसे अमीरखाने पहले अनुष्ठानके पीछे सर्वाईसिंहके साथ साक्षात् करनेके लिये चेष्टा करने लगा। बहुत कुछ सोच विचार कर अमीरखाने एक दूतको सर्वाईसिंहके निकट भेजकर उनसे यह कहला भेजा कि, “नागौरमें पीर तारकीन नामक पीरकी एक मसजिद है, यदि आप आज्ञा दें तो मैं उस मसजिदमें जाकर अपना नित्त-नियम कर आया करूँ।” जिस समय मारवाड़से दिल्लीके बादशाहका प्रताप और उनकी प्रभुताई लुप्त होगई थी, उस समय से मरुक्षेत्रमें मुसलमानोंकी जितनी मसजिदे और दरगाहे थीं वे सब एकवार ही विध्वंस कर दी गई थीं विशेष करके महाराज बख्तसिंहने मारवाड़से यवनोके समस्त चिह्नोंको एकवारही लुप्त करदिया था। केवल एकमात्र पीरतारकीनकी मसजिदको किसी विशेष कारणसे विध्वंस नहीं किया था। उस कारणको महात्मा टाडू राहवने इस स्थानपर प्रकाश नहीं किया परन्तु हमें ऐसा अनुमान होता है कि यवनराज्यमें बहुतसे हिन्दू अनेक पीरोंको मसजिदोंपर अनेक प्रकारके कारणोंसे भक्ति प्रकाश करते थे। बहुतसे पीरोंको हिन्दू जागृत देवता कहते थे और उन पर विश्वास करते थे—यहांतक कि इस समय भी वह विश्वास उसी भावसे प्रबल है। अनेक हिन्दू अब भी ऐसे हैं जो इन पीरोंकी भक्तिभावसे पूजा करते हैं। ऐसा बोध होता है कि उन पीरोंकी उसी प्रकारसे राजपूतोंमें जागृत देवता रूपसे पूजा होती थी, इसी कारणसे अपनी जन्मभूमिसे यवनोके समस्त चिह्नोंको लोप करनेकी अभिलाषासे बख्तसिंहने प्रजाकी इच्छानुसार उस मसजिदको विध्वंस नहीं किया। जिस समय सर्वाईसिंहने जगतसिंहके साथ मिलकर जोधपुरको घेरा था, अमीरखाने उस समय उनके पक्षको छोड़कर मारवाड़को विध्वंस करनेका विचार किया। सर्वाईसिंह तथा अन्यान्य सामन्तमंडली उसके ऊपर अत्यन्त कुपित हुई थी, और उसको दमन करनेके लिये जयपुरके सेनापति शिवलाल गये थे। हमारे पाठकोसे यह बात छिपी नहीं है कि अमीरखानेकी ऐसी अवस्थामें मानसिंहका पक्ष लेनेसे सर्वाईसिंह उसको शत्रु जानते थे। परन्तु अमीरखाने अपनी पाप अभिलाषाको पूर्ण करनेके लिये वकध्यानी की समान इस समय धोरे २ आया, सर्वाईसिंहने इसके प्रति पूर्वभावको प्रकाशित न करके बिना संदेह किये हुए उसकी उस प्रार्थनाको स्वीकार कर-

लिया सवाईसिहने विचारा कि निश्चयही महाराज मानसिहने अमीरखाँका तिरस्कार किया है, इसी लिये वह राजधानी छोड़कर धर्मकार्य साधन करनेके लिये पीरकी मसजिदमे आनेके लिये कहता है । इसका उन्हे भूलसे भी अनुमान न हुआ कि पिशाचबुद्धि अमीरखाँ किस गुप्त और भयंकर अभिप्रायको सिद्ध करनेके लिये धर्मका वहाना कर घोर अधर्मको संचय करनेके निमित्त तैयार हुआ है ।

पिशाच बुद्धिअमीरखाँ तुरन्तही सवाईसिहकी आज्ञा पाकर, प्रसन्न हो उसी समय कुछ अश्वारोहियोंके साथ मूधियाड़से उस पीरकी मसजिदमे गया । पीरकी मसजिदमे उपासना और वंदना करनेसे उसका कुछ भी प्रयोजन न था उसके हृदयमे उस समय और एक भयंकर कामना विराजमान थी । इस कारण उसने उस मसजिदमे जाकर दिखानेके लिये नाममात्रकी उपासना करके, जानेके समय बिना बुलाये ही सवाईसिहके डेरोमे जाकर उनसे साक्षात् की । सवाईसिहने अमीरखाँका बड़ा आदर सन्मान किया कारण कि उस समय अमीरखाँको अपने दिलमे भरती करनेके लिये उनकी विशेष इच्छा थी । अमीरखाँने साक्षात् होनेके पीछे बिदा मागी और कहा, कि “मैंने महाराज मानसिहके जितने उपकार किये हैं महाराजने उसके शतांशमे के एक अंशका भी पुरस्कार नहीं दिया, यदि मैं इस प्रकारसे दूसरेकी इतनी सहायता करता तो अवश्य ही मुझे बहुतसा पुरस्कार मिलता । ” अमीरखाँके यह वचन सुनकर सवाईसिहने प्रसन्नचित्त हो उसी समय यह प्रस्ताव किया, कि “ यदि आप धौकलसिहका पक्ष लेकर राजा मानसिहको सिंहासनसे उतार दे तो मैं प्रतिज्ञा करता हूँ कि धौकलसिह जिस दिन मारवाड़के राजसिंहासनपर शोभायमान होंगे उसी दिन मैं आपको भलीभातिसे पुरस्कार देकर संतुष्ट करूँगा । यह कहिये कि आप कितने रुपये लेगे ” अमीरखाँने कहा, “ मुझे २००००००० बीस लाखकी आवश्यकता है । ” सवाईसिहने कहा, “ मैं फिर शपथ करके कहता हूँ कि जिसदिन धौकलसिहके शिरपर मारवाड़का राजछत्र शोभायमान होगा उसी दिन आपको २००००००० रुपये दूँगा । ” जीव ही यह संधिपत्र लिखकर तैयार किया गया, अमीरखाँने कुरानको स्पर्श करके उस प्रतिज्ञाको पालन करनेके लिये शपथ करी और उसी समय सवाईसिहने प्रचलित राजपूत रीतिके अनुसार अमीरखाँके साथ पगडी बदल ली । इस प्रकारसे सवाईसिहने प्रबल पराक्रमवाली अमीरखाँको अपने हस्तगत कर धौकलसिहके साथ भी उसका परिचय करा दिया । अमीरखाँने धौकलसिहके समीप शपथ करके फिर प्रतिज्ञा की कि “ मैंने आपके स्वार्थसाधनमे इस जीवनतकको उत्सर्ग किया । आपको जोधपुरके सिंहासनपर बैठा देनेके लिये मैं प्राणपणसे चेष्टा करूँगा । ” अमीरखाँकी इस प्रतिज्ञा पर विश्वास कर उसी समय उसे बहुतसे मूल्यवान् द्रव्य उपहारमे दिये

(१) महाराजा मानसिहके इतिहाससे धौकलसिहका इस युद्धमे मौजूद होना कहीं नहीं पाया जाता । और वह अभी कैसे सकता था, क्योंकि वह अभी २ वर्षका बच्चा था । सवाईसिह ने उसके नामसे यह सत्र प्रपञ्च रचा था ।

गये । इस प्रकारसे अमीरखाँ धौकलसिह और सवाईसिह सवाईसिहके प्रति मित्रता प्रकट सेनासहित उनके अधीनमें । सवाईसिहने इस आमत्रणके समस्त राठौर सामन्तोंको जय

सवाईसिहके इस निमित्त अभिप्राय साधन करनेके मानसिहके निकट अमीरखाँ लिये वह भयंकर मूर्तिमे सम्मत् १८६४ के चैत्रमासमे समस्त राठौर सामन्तोंके शामिल होनेके लिये तथा आये । बुद्धिमान अमीरखाँने आदर सन्मानके साथ समस्त सवाईसिहके हृदयमे मानो आ विचारने लगा कि जय जय रहित कर धौकलसिहको राजपूत चलाऊंगा, वह मनहीमन इस शीघ्र ही नृत्यगीत प्रारम्भ होगे समान वाणीसे गानद्वारा राजपूत जानन्दरूप जलमे सन्न होगे, किसीको अपने गरीबका कुछ भी वहाना करके जवानक समीप आयेहुए सभी सामन्त भी ध्यान न था, कि जय किस प्रकारसे भयंकर काटने न हुआ कि, वह मित्र अमीरखाँ कपटसे और किस प्रकारकी प्रियोगान्त अभिनय करनेके जे स्वसे चीत्कार कर उठा, फिरको भाग गये, और तुरन्त होने उस मारवाड़ विध्वंसके

गये। इस प्रकारसे अमीरखाँ अपने गुप्त अभिप्रायके सिद्ध करनेकी पूर्व सूचना करके धौकलसिह और सवाईसिहसे विदा हो मूँधियाडको लौट आया। धौकलसिह और रावाईसिहके प्रति मित्रता प्रकाश करनेके लिये उन दोनोंके यहां जो राठौर सामन्त सेनासहित उनके अधीनमें नियुक्त थे, उनको भी अमीरखाँने अपने यहां बुला भेजा। सवाईसिहने इस आमत्रणके ग्रहण करनेमें कुछ भी आपत्ति न की वरन अत्यन्त प्रसन्न हो समस्त राठौर सामन्तोंको अपने साथ लेकर आप स्वयं अमीरखाँके डेरेपर गये।

सवाईसिहके इस निमंत्रणके स्वीकार करतेही नरपिशाच अमीरखाँने अपना दुष्ट अभिप्राय साधन करनेके लिये किंचित् भी विलम्ब नहीं किया। मारवाड़पति मानसिहके निकट अमीरखाँ साहबने जो प्रतिज्ञा की थी उस प्रतिज्ञाको पूर्ण करनेके लिये वह भयंकर मूर्तिसे रुधिर प्रवाही अभिनय करनेकी वाट देखने लगा। सम्बत् १८६४ के चैत्रमासमें उस चिरस्मरणीय उन्नीसवे दिन सवाईसिह नागौरसे समस्त राठौर सामन्तोंके साथ पाँचसौ अनुचरोको लेकर अमीरखाँके उत्सवमें शामिल होनेके लिये तथा उससे परस्पर मित्रता बढ़ानेके लिये उसके डेरेपर आये। बुद्धिमान् अमीरखाँने निमंत्रित सवाईसिह और अन्य समस्त सामन्तोंको बड़े आदर सन्मानके साथ सभामें बैठाया। तुरन्त ही परस्पर पगडो वदलीगई। सवाईसिहके हृदयमें मानो आनंदकी तरंगें उठने लगी, वह अपने मनहीमनमें विचारने लगा कि अब अवश्य ही अमीरखाँकी सहायतासे मानसिहको सिंहासनसे रहित कर धौकलसिहको राजगद्दी पर बैठा लें स्वयं राज्यमें अपनी प्रबल सामर्थ्य चलाऊंगा, वह मनहीमन इस प्रकारकी कल्पना करके प्रसन्न होने लगा। सभामें शीघ्र ही नृत्यगीत प्रारंभ होगया। अत्यन्त रूपलावण्यमयी नर्तकी गण कोयलकी समान वाणीसे गानद्वारा राजपूतोंके नेत्र और मनको प्रसन्न करने लगी। सभी अपार आनन्दरूप जलमें मग्न होगये, मानो सभी दर्शक उस महोत्सवमें मतवाले होगये। किसीको अपने शरीरका कुछ भी ध्यान न रहा। उसी समय अमीरखाँ किसी कार्यका वहाना करके अचानक सभामें चलागया। नाच, गान पहलेकी समान होतारहा। आयेहुए सभी सामन्त प्रसन्नचित्तहो उस उत्सवको देखने लगे। उनको यह स्वप्नमें भी ध्यान न था, कि उनपर किस प्रकारकी विपत्ति आनेवाली है? उनके भाग्यमें किस प्रकारसे भयंकर कालरात्रि उपस्थित होनेवाली है। उनको इसका जरा भी संदेह न हुआ कि, वह मित्र अमीरखाँ किसप्रकार कालान्तक मूर्तिसे, किस प्रकारके छल कपटसे और किस प्रकारकी चातुरी जालसे उनको अपने हस्तगत कर कैसा वियोगान्त अभिनय करनेके लिये तैयार हुआ है। सहसा उस सभाका वाजा ऊँचे स्वरसे चीत्कार कर उठा, उसी समय सब नर्तकी सावधान होकर न जाने किधरको भाग गये, और तुरन्त ही अचानक सैकड़ों पठान अपने भयंकर स्वरसे डेरोको कंपायमान करते हुए नंगी तलवार हाथमें लिये हुए डेरोमें आ पहुँचे। और उन्होने उस मारवाड़ विध्वंसके मूल कारण सवाईसिह और बयालिस राठौर सामन्तों

पर आक्रमण किया, सवाईसिंह और समस्त सामन्तोंने पठानोंको अचानक आक्रमण करते हुए देखकर समझ लिया कि नरपिशाच अमीरखाने मित्रताका वहाना करके कुरानको स्पर्श कर जगदीश्वरका नाम ले शपथ करके प्रतिज्ञा की थी, वह सब कपट था उसने मित्रताकी चिह्नस्वरूप पगड़ीको बदलकर केसा भययकर लोमहर्षण अभिनय किया है। आक्रमणकारी पठानोंकी संख्या अधिक थी। बहुत थोड़े समयमें ही उन आयेहुए सामन्तोंके शरीर खंड २ होगये—ऊँची अभिलाषा तथा बदला लेनेकी इच्छावाले सवाई सिंहका शिर भी काटा गया। अमीरखाने तुरन्त ही उस पापीके शिरको तथा सामन्तोंमें ऊँची श्रेणीके सामन्तके शिरको महाराज मानसिंहके समीप उपहारमें भेज दिया। सवाईसिंह और सामन्तोंके साथ जो पँचसौ सिपाही आये थे वे अकस्मात् इस भयकर घटनाको देखकर आश्चर्यान्वित हो भागनेके लिये तैयार हुए, परन्तु पठानोंने उनको भी विध्वंस करदिया, और जो सेना भाग गई थी वह तोपोंके गोलोंके आघातसे एकवार ही भस्म होगई। नरराक्षस अमीरखाने इस प्रकारसे सवाईसिंह और समस्त राठौर सामन्तोंका संहार करके अपनी प्रतिज्ञा पूरण कर उसी समय नागौरपर अधिकार करनेके लिये आगे बढ़ा। अपने भाग्यसे ही धौकलसिंह इस पाखण्डीके डेरोमें नहीं आये थे, वह नागौरमें ही था। परन्तु अमीरखाने इस हृदयभेदी राक्षसी आचरणके समाचारको पाकर, प्राणोंके भयसे वे भी उसी समय वहाँसे चलदिये, और जो अन्योन्य राठौर सामन्त तथा सेना नागौरमें थी वह भी तुरन्तही छिन्नभिन्न होकर चारों ओरको भागगई। अमीरखाने इस प्रकारसे सामन्तोंके प्राणनाश करके सेनाके साथ नागौरमें आया, और उसने धौकलसिंह तथा अन्योन्य समस्त सामन्तोंके धन और अनेक प्रकारकी वस्तुओंको लूट लिया। मारवाड़के महाराज बख्तसिंहने नागौरके किलेमें जिन बहुतसे युद्धके द्रव्योंको सग्रह कर रक्खा था, उन सबको अमीरखाने वडी सरलतासे लूटलिया। अमीरखाने इससे पहले जिन कईएक किलोंको अपने अधिकारमें करलिया था, उसने नागौरके किलेमेंसे तीनसौ तोपें लेकर उनको उन किलोंमें भेजदिया। इस प्रकारसे नरपिशाच अमीरखा महाराज मानसिंहके शत्रुओंको एक साथही निर्मूल कर राजधानी जोधपुरमें गया महाराज मानसिंहने इस समय उसका पहलेसे भी अधिक सम्मान किया, और इस चिरस्मरणीय पैशाचिक अभिनयके पुरस्कारमें शीघ्र ही उसे दशलख रुपये दिये, तथा भूडवा और कुचेरा नामक तीस हजार रुपये वार्षिक आमदनीवाले दो बड़े २ गाव दिये। इसके अतिरिक्त अमीरखाने महाराजके वहाँसे प्रतिदिन खर्च करनेके लिये सौ रुपया मिलने लगा।

मानसिंह पूर्वजन्मके पुण्यबलसे जिस प्रकार महाराज भीमसिंहके ग्राससे ग्यारह वर्षतक अपनी रक्षा करके अंतमें ईश्वरकी कृपासे सहसा मारवाड़के सिंहासन पर विराजमान हुए थे, उसी प्रकारसे उस जगदीश्वरकी कृपासे फिर भी इन्होंने इस भयकर विपत्तिसे उद्धार पाया। इसका अनुमान सरलतासे हो सकता है

कि सवाईसिंहने किस म किया था, समस्त राठौर का अनिष्ट करनेके लिये राजधर्मके विरुद्ध, नीतिके उपायसे सवाईसिंहका तथा आत्माको कलंकित न करने दिनतक किलेमें बंद रहकर सिंहने अपने पितामह और जन्मभूमि और स्वजातिकों जि उनकी इस भाँति गोचनीय लिये स्वजातिकी दुर्गति करनेके यद्यपि मानसिंहने अपने भाग्य और हृदयभेदी उपायसे स्वजातीय राठौर कुलेक नामक इसी कारणसे उस महापातकके मारवाड़के गौरवाका सर्व भी कंटककी सहायतासे बहुतमें उस कटकने उनका भी विजय

महाराज मानसिंहने जन्मंडलीको इस प्रकारसे मारकर पिस्तार किया। प्रतिद्वन्द्वी वाक नागौरसे चलेगये, परन्तु जो ने इस समय ठीक सुअनसर नामक किया। जयपुरके महाराजके क्या कह, मानसिंहने उस समय अधीनकी पठान सेनाके द्वारा मानसिंहके दूसरे गुरु वीराने हुए। यद्यपि वीरानेके महाराज फिलोदीको पाकर अपने सहित जयपुरके महाराजके सेना के लिये जोधपुरको घेरा था वीरानेके राज्यमें मिला लिया भी विशेष दंड देना निश्चय नि मनेके साथ प्रधान सेनापति इ

कि सवाईसिहने किस भावसे मानसिहके विरुद्ध प्रबल पड्यंत्र जालका विस्तार किया था, समस्त राठौर सामन्तोको अपने हस्तगत करके किस भावसे मानसिह का अनिष्ट करनेके लिये वह उद्यत हुए थे । यदि क्रूरकर्मचारी अमीरखाँ राजधर्मके विरुद्ध, नीतिके विरुद्ध तथा युद्धकी रीतिके विरुद्ध उस हृदयभेदी उपायसे सवाईसिहका तथा अन्यान्य सामन्तोका प्राण नाश करके अपनी आत्माको कलंकित न करता तो किसी प्रकारसे भी महाराज मानसिह अधिक दिनतक किलेमें बंद रहकर अपनी रक्षा न कर सकते । अधिक क्या कहै सवाई सिहने अपने पितामह और पिताकी प्रतिहिंसावृत्तिको चरितार्थ करनेके लिये अपनी जन्मभूमि और स्वजातिको जिस प्रकार दुर्गतिमें डाला उसका प्रतिफल भी उन्हें मिला उनकी इस भाँति शोचनीय मृत्युने राठौर जातिको दिखा दिया कि अपने स्वार्थसाधनके लिये स्वजातिकी दुर्गति करनेके लिये उद्यत होनेसे किस प्रकारका दंड भोगना पड़ता है । यद्यपि मानसिहने अपने भाग्यबलसे ही छुटकारा पाया, परन्तु जिस प्रकारके घृणित और हृदयभेदी उपायसे विजाती और विधर्मी पठान अमीरखाँकी सहायतासे उन्होंने स्वजातीय राठौर कुलके सामन्तोका प्राण नाश किया, और आप निष्कटक होकर रहे, इसी कारणसे उस महापातकके फलस्वरूपमें उन्हें भी अपार क्लेश भोगना पड़ा, तथा मारवाड़के गौरवका सूर्य भी एकवार ही अस्त होगया । यद्यपि मानसिहने एक ही कटककी सहायतासे बहुतसे कंटकोको उखाड़ डाला था—परन्तु उनके आश्रय स्वरूप उस कंटकने उनका भी विशेष अनिष्ट करनेमें कुछ कसर न की ।

महाराज मानसिहने अमीरखाँकी सहायतासे सवाईसिह तथा अन्यान्य सामन्त मंडलीको इस प्रकारसे मारकर फिर प्रबल प्रतापसे मारवाड़में अपनी शासन शक्तिका विस्तार किया । प्रतिद्वन्द्वी धौकलसिह निराशाके अगाध जलमें पड़कर प्राणोके भयसे नागौरसे चले गये, परन्तु जो सामन्त तथा राजा धौकलसिहका पक्ष लेकर जीवित थे, मानसिह ने इस समय ठीक सुअवसर जानकर उनको भी उचित फल देनेमें किंचित् भी विलम्ब न किया । जयपुरके महाराजके ऊपर महाराज मानसिह अत्यन्त अप्रसन्न होगये थे अधिक क्या कहै, मानसिहने इस समय उनके साथ युद्धका विचार न करके अमीरखाँके अधीनकी पठान सेनाके द्वारा जयपुरराजके बहुतसे देशोको विध्वंस करदिया मानसिहके दूसरे शत्रु वीकानेरके महाराज इससे पोछे उनके ऊपर अत्यन्त कुपित हुए । यद्यपि वीकानेरके महाराज शेष अवस्थामें धौकलसिहके पक्षको छोड़कर केवल फिलोदीको पाकर अपने राज्यको लौट आये थे, परन्तु उन्होंने पहली अवस्थासे सेना सहित जयपुरके महाराजके साथ मिलकर धौकलसिहको मारवाड़के सिंहासन पर बैठानेके लिये जोधपुरको घेरा था, इसीसे उस समयकी सहायताके पुरस्कारमें फिलोदीको वीकानेरके राज्यमें मिला लिया था, इसी कारणसे महाराज मानसिहने उनको भी विशेष दंड देना निश्चय किया । शीघ्र ही महाराज मानसिह अपनी वारह हजार सेनाके साथ प्रधान सेनापति इन्दराज तथा अमीरखाँ और हिन्दालखाँ अपनी २

सेनाके साथ पैतीस तोपें लेकर वीकानेरके स्वाधीन राजा पर आक्रमण करनेके लिये चले। वीकानेरके महाराज पास आईहुई विपत्तिको देखकर शीघ्र ही यथाशक्ति सेना इकट्ठी करके अपनी रक्षा करने लगे। उनके अधीनकी जितनी सेना इकट्ठी हुई, वह मानसिंहकी सेनाके बराबर ही होगी। बापरी नामक स्थानमें दोनों सेनाओंका युद्ध हुआ। वीकानेरके महाराज इस युद्धमें परास्त होकर अपनी रक्षा करनेके लिये राजधानीको चले आये। उस पहले युद्धमें वीकानेरके महाराजके दोसौ योद्धा नष्ट होगये थे। वीकानेरके महाराजके भागते ही महाराज मानसिंहके प्रधान सेनापति इन्दराज अमीरखाँ और हिदालखाँ उनका पीछा कर गजनेर नामक स्थानमें आ पहुँचे। वीकानेरके महाराजने देखा कि यद्यपि उनकी सेनाकी संख्या शत्रुओंकी अपेक्षा कुछ कम नहीं है परन्तु पठानोंकी सेनाके साथ समभावसे वीरता प्रकाश करके अपनी रक्षा करना असंभव है, इस कारण उन्होंने उस अवस्थामें युद्धके बदले संधि करनेमें अपना विशेष कल्याण देखा। तब उन्होंने सन्धिका प्रस्ताव उठाया। वीकानेरके महाराजने युद्धके व्ययके बदलेमें दो लाख रुपये देना स्वीकार किया और जिस फलोदीको अपने अधिकारमें करलिया था, इस समय उसे भी लौटा दिया, मारवाड़के महाराज मानसिंह उस प्रस्तावमें सम्मत होगये, और दोनोंमें उसी समयसे मित्रता होगई।

जिस पठान सेनापति अमीरखाँने जगन्सिंहके साथ मिल कर सामान्य नेता स्वरूपसे मारवाड़के अवरोधमें नियुक्त हो अंतमें भयकर कार्य करके इस समयके इतिहासमें भयानक एक राजनैतिकरीति अभिनय किया था उसी अमीरखाँने अपने सौभाग्यबलसे कूट राजनीतिके बलसे अपने पड़्यत्रके बलसे तथा महा पातकके बलसे मारवाड़में धीरे २ अपनी सामर्थ्यका विस्तार करके अंतमें वह मरुक्षेत्रका एक हर्ता कर्ता विधाता होगया, और सर्वत्र ही उसके अधिकारका विस्तार होगया। राजाके यहां अपनी सामर्थ्यके विस्तार करनेमें तथा राठौर सामन्तोंने ऊपर अपने प्रभुत्वका विस्तार करनेमें उस मनुष्यने कुछ भी कसर न की। महाराज मानसिंहके महा विपत्तिमें पडनेके समय अमीरखाँने अनेक उपकार किये थे, उसीकी सहायतासे वह राज्यकी रक्षा करसके थे इसी कारणसे महाराजने इस समय अमीरखाँके घोर अन्याय करने पर भी उससे अपनी सामर्थ्यका विस्तार करनेके समय कुछ भी कहनेका साहज न किया। सारांज यह है कि अमीरखाँका भाग्य सर्वथा प्रसन्न होगया। अमीरखाँको वृत्तिस्वरूपमें मानसिंहके यहांसे अच्छी आमदनीवाले दो देश मिले थे, इसके अतिरिक्त क्रम २ से मारवाड़के अनेक देशोंको भी उसने अपने अधिकारमें करलिया। उसने अपने अधीनके सेनापति गाफूरखाँको एक सेनाके साथ नागौरके किलेमें रखकर समृद्धिगाली भरता देशको विभक्त करके अपने अधीनके नेताओंको देदिया। वह इतना करके भी शान्त न हुआ, उसने नावा के किलेमें अपनी सेनाको रखकर नावा और सांभरके लवणक्षेत्र भी अपने अधिकारमें करलिये। सारांज यह है कि अमीरखाँ इस समय वास्तवमें मरुक्षेत्रके राजाओंकी

समान अपनी इच्छानुसार लगा। मानसिंह अपनी आ इन्दराज और अपने गुरु देव राठौर सामन्तोंने पूर्व पुरुषाको बरन पग पग पर विजातीय वह अत्याचार अत्यन्त प्रचल प्रस्ताव किया कि महाराज मान कार्य करते हैं, इस कारण अमीर कारण इन्दराज और देवनाथ हो इस प्रकारके भयंकर अत्याचार पीछे शेषमें समझे मिलकर यह किसी भीतिसे अपना मंगल अवस्थामें देव राजागोही होकर अंतमें यह निश्चय किया, कि जब वह सभी कुछ न कर सकना है तो होजाता है तब उसीकी सहायता उचित है। सामन्तोंके नेताने यह वचन सुनकर अमीरखाँने रुपये दीजिये। मैं आपके गुरु सकता हूँ।" सामन्तोंने सात जीप ही एक पड़्यत्र विस्तार नाकी नेताने लिखे जो बागड़ा नाश हुआ।

यद्यपि राजगुरु देवनाथने परन्तु महाराज मानसिंहको उसके इसलिये वह गुरुदेवकी उस सामने गुरुदेवके उपकारोंके परमशुभ सुदृश्य और सामन्तोंके बीचमें मित्र है। गुरुदेवके ऊपर उनको अपने स्वार्थको सिद्ध करनेके लिए आचारी अमीरखाँने मारा कि पडे। महाराज मानसिंह गुरुदेवकी निष्ठाको जानगये, और राम जाना छोड़ दिया, और

समान अपनी इच्छानुसार व्यवहार करके राठौर सामन्तोके ऊपर घोर अत्याचार करने लगा। मानसिंह अपनी शासनशक्तिकी पुनर्वा प्रतिष्ठा करके केवल प्रधान सेनापति इन्दराज और अपने गुरु देवनाथकी सम्मतिसे सम्पूर्ण कार्य करने लगे। अन्यान्य राठौर सामन्तोने पूर्व पुरुषोकी समान राजसभामे कुछ भी बोलनेका अवसर न पाया, वरन पग पग पर विजातीय अमीरखाँके द्वारा उनका घोर तिरस्कार होने लगा। क्रमशः वह अत्याचार अत्यन्त प्रबल और असहनीय होगये, तब सब सामन्तोने मिलकर यह प्रस्ताव किया कि महाराज मानसिंह केवल इन्दराज और राजगुरु देवनाथकी सम्मतिसेही कार्य करते है, इस कारण अमीरखाँने जो घोर अत्याचार करने प्रारंभ किये है उन सबके कारण इन्दराज और देवनाथ ही है, उन्हीको सम्मतिके अनुसार अमीरखाँने निर्भय हो इस प्रकारके भयंकर अत्याचार करने प्रारंभ किये है। अनेक भाँतिसे विचार करनेके पीछे शेषमे सभोने मिलकर यह निश्चय किया कि इन्दुराज और देवनाथको मारे बिना किसी भाँतिसे अपना मंगल नहीं होसकता, परन्तु उन्होने अपनी सामर्थ्यको हीन अवस्थामे देख राजद्रोही होकर इन्दराज और देवनाथको नाश करनेका साहस न किया, अंतमे यह निश्चय किया, कि जब महा पापी अमीरखाँको सब सामर्थ्य है, अर्थात् वह सभी कुछ कर सकता है और वह धन लेकर सभी काम करनेके लिये तैयार होजाता है तब उसीकी सहायतासे इन्दराज और देवनाथका प्राणनाश करना उचित है। सामन्तोके नेताने शीघ्र ही यह अपना प्रस्ताव अमीरखाँसे कहा, इनके यह वचन सुनकर अमीरखाँने कहा, “कि इसके पुरस्कारमे आप हमै सात लाख रुपये दीजिये। मैं आपके शत्रु इन्दराज और देवनाथका इसी समय नाश कर सकता हूँ।” सामन्तोने सात लाख रुपये देना स्वीकार कर लिये तब अमीरखाँने शीघ्र ही एक पड्यंत्र विस्तार करना प्रारंभ किया। इन्दराजकी पठान सेनाने अपने बाकी बेटनके लिये जो झगड़ा किया। उसीमे उसका और राजगुरु देवनाथका सर्वनाश हुआ।

यद्यपि राजगुरु देवनाथने राज्यमे अपनी प्रबल सामर्थ्यका विस्तार किया था, परन्तु महाराज मानसिंहको उसके द्वारा अनेक त्रिपयोमे भलीभाँतिसे सहायता मिली थी इसलिये वह गुरुदेवकी उस सामर्थ्यके चलानेसे किचित् भी दुःखित न हुए, वरन् वे गुरुदेवके उपकारोके परमकृतज्ञ थे। मानसिंहने विचारा था, कि अपने समस्त कुटुम्बो और सामन्तोके बीचमे एकमात्र गुरुदेव देवनाथ ही हमारे प्रधान हितैर्षी मित्र है। गुरुदेवके ऊपर उनकी जैसी भक्ति थी, फिर क्यों गुरुदेवने उसी प्रकारसे अपने स्वार्थको सिद्ध करनेके लिये कोई कार्य न किया। उन्ही गुरुदेवको जैसे ही दुराचारी अमीरखाँने मारा कि वैसे ही मानो मानसिंहके हृदय पर सहस्रो वज्र टूट पड़े। महाराज मानसिंह गुरुशोकसे इतने कातर हुए कि सर्वसाधारण भी उनके चित्तकी विकृतिको जानगये, गुरुदेवकी मृत्युके पीछे महाराज मानसिंहने राज दरवारमे जाना छोड़ दिया, और एक निर्जन स्थानमे अकेले रहने लगे। धीरे २

समस्त राजकार्य छोड़कर तथा समस्त धर्म कर्मोंको भी त्याग करके वह उन्मत्तकी भाँति रहने लगे। क्या आत्मीय क्या कुटुम्बी, क्या मंत्री क्या परिवार उन्होने सभीके साथ बातचीत करनी छोड़ दी। महाराजके इस दारुण शोकको देखकर समस्त मंत्री तथा सामन्त राज्यमें शांतिकी रक्षाके लिये चिन्ताके समुद्रमें मग्न होगये। महाराजकी राजकार्यमें उदासीनता देखकर सभीने एकमत होकर उनके एकमात्र पुत्र छत्रसिंहको सिंहासन पर बैठाकर राज्यमें शान्ति करनेका विचार स्थिर किया। राजा मानसिंहने सामन्तोंके उस प्रस्तावमें सम्मत होकर अपने हाथसे कुमार छत्रसिंहके मस्तक पर राजतिलक देकर उनको मरुक्षेत्रके सिंहासन पर बैठाया।

कुमार छत्रसिंह युवा अवस्थामें सिंहासन पर विराजमान होकर अत्यन्त निन्दनीय कार्य करने लगे, इन्होंने राज्यशासनकी ओर किंचित् भी ध्यान न दिया, और भोग विलासमें रत होनेसे यह शीघ्र ही सर्व साधारणके अप्रियपात्र होगये, और इसी कारण से वह अधिक दिनतक सिंहासन पर न बैठ सके। ऐसे ऊधमी छत्रसिंहने पशुओंकी समान आचरण करनेके कारण उस युवा अवस्थामें ही ज्वरसे पीड़ित हो इस संसारको छोड़कर परलोकका रास्ता लिया। ऐसा भी जाना गया है कि, कुमार छत्रसिंहने एक महीने तक एक सुन्दरी युवतीके कमनीय रूपसे मोहित हो उसके सतीत्वको नाश करनेकी चेष्टा की थी इसीसे वह मारेगये, और यह भी कहा जाता है कि वह विषम ज्वररोगसे मृत्युको प्राप्त हुए, अब यह नहीं कह सकते कि कौन सी बात सत्य है, इस बातको महात्मा टाड् साहबने भली भाँतिसे प्रकाशित नहीं किया, परन्तु हमें ऐसा बोध होता है कि छत्रसिंहको इस अवस्थाके पहले ही उनको विषमज्वरने इस संसारसे विदा करदिया।

महान् शोकग्रस्त महाराज मानसिंह अपने एकमात्र पुत्रको अकालमें ही मृत्यु होनेसे और भी उन्मत्त होगये। उन्होने विचारा कि उसके जीवन-नाशके लिये सभीने पड़्यंत्रका विस्तार किया है। इसलिये सभीके ऊपर महाराजका अविश्वास होगया। अविष्क क्या कहै, अपनी अर्द्धांगिनी रानी तकको भी वह अपना शत्रु जानने लगे। विचारा कि रानोने मेरे भी प्राण नाशमें बहुतसे उपाय किये होंगे। महाराज मानसिंह इस प्रकारसे अपने प्राणनाशके लिये सबको उद्यत हुआ जान कर अत्यन्त चिन्तित हुए और उनके हाथका भोजन तक करना छोड़ दिया। केवल एक अत्यन्त विश्वासी सेवक जो कुछ खानेके लिये लाता था केवल उसीको खाकर जीवन निर्वाह करने लगे। उस इकले कमरेमें वह उन्मत्तकी समान रहकर दिन रात केवल चिन्ताकी अग्निमें भस्मीभूत होने लगे, इससे उनकी उन्मत्तता और भी दूनी बढ़ने लगी। उन्होने स्नान करना तथा हजामत बनवाना भी छोड़ दिया। इससे उनकी मूर्ति भी अत्यन्त भयंकर होगई। धीरे २ सबसे बातचीत करना भी छोड़ दिया। इस समय मंत्रियोंने उन्हींके नामसे राज्यकार्य किया। जब कोई विशेष प्रयोजनीय कार्य होता

तो महाराजके समीप जाकर अतिरिक्त उनको कुछ भी मरुक्षेत्रके अनेक सामन्तों का जीवनको नष्ट करनेके लिये

है-परन्तु इन्होंने प्राणरक्षाके लिये मे इनको उन्माद नहीं हुआ था ने स्वयं इन्द्रराजके प्राणनाशमें के प्राणनाशसे गुरुदेव देवनाग

होकर इस प्रकारसे उन्मत्तता है, कि महाराज मानसिंहने

वियोगान्त अभिनय किया था

था इसीसे इन्द्रराजके प्राणनाश

छत्रसिंहके परलोक जानेके पाठे

विध्वंसके कारणस्वरूप पोंदरणके

स्वरूपसे सामन्तोंके साथ मिलकर

मानसिंहके प्रधान शत्रुयुधपराजके

हुआ देवराज हमारे पाठके विरुद्ध

अपराध पुत्रपर न लगाया गया

की, इसके पीछे महाराज मानसिंह

“इस क्षीणप्राण उन्मत्त

हिन्दूजातिके उपदेशसे एवं उनकी

एक मुट्ठी अंग्रेजी सेनाके साथ

शक्तिको जन्म दिया, जिस

विस्तार कर साम, दान, वंड

भेद डालकर अपना प्रभुत्व

असंख्य प्रतापशाली यवन सभ

रजवाड़ोंमें अपने अधिकारको

आगे बढ़ी। जो शासनशक्ति

करती थी, जिस शासनशक्ति

करके स्वेच्छाचारको पराकाष्ठा

माधनके लिये भारतीय प्रजाका

किया, जो शासनशक्ति एकमात्र

(१) काव्यके समयमें

काव्य होगी।

तो महाराजके समीप जाकर निवेदन करते परन्तु महाराज मौनभावसे सुन लेनेके अतिरिक्त उनको कुछ भी सम्मति नहीं देते थे। महात्मा टाडसाहब लिखते हैं कि मरुक्षेत्रके अनेक सामन्तो और प्रजाका ऐसा दृढ़ विश्वास था कि महाराज मानसिहके जीवनको नष्ट करनेके लिये शत्रुओरके असंतुष्ट हुए सामन्तोंने षड्यंत्रका विस्तार किया है—परन्तु इन्होंने प्राणरक्षाके लिये केवल प्रकाशमे उन्मत्तताका बहाना किया है। वास्तव में इनको उन्माद नहीं हुआ था, और किसी किसीको ऐसा भी विश्वास है कि, महाराज ने स्वयं इन्दराजके प्राणनाशमे गुप्तभावसे अपनी सम्मति दी थी, इसीसे उन इन्दराज के प्राणनाशसे गुरुदेव देवनाथके प्राण भी गये; तब उन्होंने अनुतापकी अग्निसे दग्ध होकर इस प्रकारसे उन्मत्तता प्रकाश की थी। महात्मा टाड साहबका स्वयं यह मत है, कि महाराज मानसिहने नृशंस हृदय नरराक्षस अमरिखाँके साथ मिलकर जो शोचनीय वियोगान्त अभिनय किया था और जिसमे कि सैकड़ों प्राणियोका जीवन नष्ट हुआ था इसीसे इन्दराजके प्राणनाशमे भी सर्वसाधारणको इनके ऊपर संदेह हुआ था। छत्रासिहके परलोक जानेके पीछे मानसिहकी उन्मत्तता और भी बढ़ गई, तब मारवाड़के विध्वंसके कारणस्वरूप पोरणके निहत सामन्त सवाईसिहके पुत्र सालमसिह नेता-स्वरूपसे सामन्तोंके साथ मिलकर मारवाड़को शासन करने लगे। यद्यपि सवाईसिह मानसिहके प्रधान शत्रु थे पर उनके पुत्र सालिमसिहको फिर राज्यमे शासन शक्तिको चलाता हुआ देखकर हमारे पाठक विस्मित होसकते हैं, परन्तु राजपूत रीतिके अनुसार, पिताका अपराध पुत्रपर न लगाय गया इसीसे सालिमसिहने राज्यमे फिर अपनी प्रभुता विस्तार की, इसके पीछे महाराज मानसिह भी इस भावसे अधिक दिन तक न रहसके।

“इस क्षीणप्राण दुर्बलहृदय हिन्दूजातिके प्रस्तावसे, हिन्दूजातिके बुलानेसे, हिन्दूजातिके उपदेशसे एवं उनकी मंत्रणा—और सहायतासे कर्नल क्लाइव और वाट्सनने एक मुट्ठी अंग्रेजी सेनाके साथ सन् १७५७ ईसवीमे पलासीके युद्धमे जिस शासन शक्तिको जन्म दिया, जिस शासनशक्तिने क्रम २ से प्रबल होकर कूट राजनीतिजालका विस्तार कर साम, दान, दंड और भेद—मय, राजनीतिके द्वारा देशीय राजाओमे भेद डालकर अपना प्रभुत्व स्थापन किया था, इस समय १८२७ ईसवीमे दिल्लीके अखंड प्रतापशाली यवन सम्राट्को दमन कर वह बृटिश शासनशक्ति वीरभूमि रजवाडोमे अपने अधिकारको विस्तार करनेकी इच्छासे, उस कूटराजनीतिके बलसे आगे बढ़ी। जो शासनशक्ति सम्पूर्ण भारतकी पचीस करोड़ प्रजापर शासन करती थी, जिस शासनशक्तिने न्याय विचार और अपक्षपातकी भेरीका शब्द करके स्वेच्छाचारकी पराकाष्ठा दिखा दी थी, जिस शासनशक्तिने स्वजातिके स्वार्थ साधनके लिये भारतीय प्रजाका अनिष्ट करनेमे मुहूर्त्तमात्रका भी विलम्ब नहीं किया, जो शासनशक्ति एकमात्र ईश्वरकी कृपासे तथा शुभग्रहोंके बलसे सत्तासी

(१) क्लाइवके समयमे भारतकी मनुष्य गणना पचीस करोड़ नहीं थी। मुश्किलसे दश बारह करोड़ होगी।

हजार अंग्रेजी सेनाको लेकर पचीस करोड़ प्रजासे पूर्ण संसारमें सबसे प्राचीन वीर वंशधरोकी जननी आर्यभूमिका शासन करती थी, उसी शासनशक्तिने यवनराज्यके लोप होजानेके पीछे राजस्थानके वीरव्रतावलम्बी राजपूत राजाओंके ऊपर प्रभुत्व स्थापन करनेके लिये मरुभूमिकी ओर पदार्पण किया । मारवाड़के महाराज उदय सिंहने जिस प्रकार सबसे पहले वादशाह अकबरके सम्मुख जातीय स्वाधीनताको धेचकर मरुक्षेत्र की राजनैतिक अवस्थाको बदल दिया था, उसी प्रकार महाराज मानसिंहके राज्यसमयमें मारवाड़ने अंग्रेजोंकी अधीनता स्वीकार की । यवनराज्य के लोप होनेके समयसे यद्यपि मारवाड़के महाराज फिर भी स्वाधीन होगयेथे, परन्तु जगदीश्वरकी महिमा अत्यन्त विचित्र है ! कुछही वर्षोंके बीतने पर उस राठौर जातिने भी भारतवर्षके अन्यान्य आर्यसंतानोंकी समान बृटिशशक्तिकी अधीनता को स्वीकार किया । महाराज मानसिंहने उदयसिंहकी समान सबसे पहले उस शृंखला को धारण किया, और उसी कारणसे मरुक्षेत्रकी राजनैतिक अवस्था फिर बदल गई । यद्यपि बख्तसिंहके परलोक चलेजानेके पीछे मारवाड़ आत्मविग्रहके पड़्यत्र तथा जातीय युद्धोंसे विध्वंस होगया था, यद्यपि महाराष्ट्रने राठौरोंके उन घुरे दिनोंमें तथा महा-विपत्तिके समयमें उनके ऊपर अत्याचार करनेकी पराकष्टा दिखाई थी, यद्यपि राठौरोंका पहला प्रताप और उनका प्रभुत्व उस समय एकवार ही लोप होगया था, यद्यपि धनका लोभी सैधिया उस समय राठौर राजके यहांसे बहुत सा धनसंग्रह कर रहा था, परन्तु सत्यके सम्मानकी रक्षाके लिये इतना तो हम अवश्यही कहेंगे कि, उस समय भी राठौर गण “स्वाधीन” नामका परिचयदेनेमें सब प्रकारसे अधिकारी थे । बृटिशगवर्न-मेन्टके साथ उस स्वाधीन राठौर जातिके संधिवंधनसे उस जातिकी वह उपाधि बदल गई थी या नहीं, इसको हमारे बुद्धिमान् पाठक अवश्यही जानते होंगे, इस कारण उस विषयके सम्बन्धमें यहांपर हम अधिक कहनेकी अभिलाषा नहीं करते । ”

इस समय महात्मा टाड् साहबकीही बातको ठीक मानना होगा । टाड् साहब लिखते हैं, कि “१८१७ ईसवीमें जिस समय लुटेरे महाराष्ट्रोंके साथ के समस्त सम्बन्ध-बंधनोंको छेदन कर भारतवर्षमें शान्ति स्थापन करनेके लिये हम राजपूतोंको अपने साथ मिलनेके लिये बुलाते हैं, उस समय महाराज मानसिंहने अपने कुमार छत्रसिंह वा उनके मंत्रीगणोंने हमारे उस प्रस्तावके मतसे दिल्लीमें अपने दूतको भेजा । परन्तु वह संधिवंधन भली भांतिसे ठीक भी न होसका था कि इसके पहले ही कुमार छत्रसिंह परलोकवासी होगये । महात्मा टाड्साहबकी युक्तिके विरुद्ध कौन बोल सकता है? किसी प्रकारसे भी झगड़ा करतेहुए हमारा हृदय अत्यन्त दुःखित होता है, परन्तु सत्यके सम्मानकी रक्षाके लिये उस झगड़ेको बिना कहेहुए भी नहीं रह सकते । इसको हम मानते हैं कि बृटिश-शक्ति समस्त भारतवर्षमें शान्ति स्थापन करनेके लिये माराष्ट्रोंके अत्याचारोंको रोककर उनकी शासनशक्तिको हीनबल करनेके लिये राजपूतोंको बुलाती है, परन्तु हम पूछते हैं कि उनके बुलानेका क्या वही मुख्य

उद्देश है ? राजपूतोंके साथ हृदयमें नहीं छिपा था ? मरुभूमि की प्रवृत्ति वटाकर देशीय प्रकाशमें उनको स्वाधीनताको स्वत्व-अधिकार और साम-उत्तरका अव प्रयोजन नहीं स्थापनके उद्देशके विषयको वगैरे उन प्रत्येक वर्ष-प्रत्येक मास-हैं कि वह स्वाधीन राजपूत ।

कमल टाड्साहब उसमें पोकरणके उस समयके सामन्त वाड़में अपना शानसंगीतिका विचारा कि, यदि महाराज भार दियाजाया तो उनकी ओर मानसिंह पुनर्वा असी कारण नेता सालिमसिंहके करलिया कि, मानसिंहके सिंहासनपर अभिषिक्त ईडरके महाराजके पास यह “हमारे एकमात्र पुत्र है, यदि मारवाड़के सिंहासन पर अभि प्रस्तावमें मे सम्मत हूँ, नहीं तो देनेकी मेरी इच्छा नहीं होती । एकमत होकर फिर महाराज प्रगट की, और वह प्रस्ताव मानसिंहके करकमलमें राज्यका महाराज मानसिंह इस समय उन्होंने एकवार ही छोड़ दिया । ईस्टइण्डिया कंपनीके साथ व्यापार होसकता था, यही उनके कमरेमें जाकर मारवाड़ यद्यपि महाराज मौनभावसे थे । अंतमें ईस्टइण्डिया सम्पत्तिकी आवश्यकता थी यह

उद्देश है ? राजपूतोंके साथ संधि होजानेमें क्या और कोई उद्देश गौरांगशक्तिके हृदयमें नहीं छिपा था ? सम्पूर्ण देशीय शासनशक्तिको लोप करके अपनी शासनशक्ति की प्रबलता बढ़ाकर देशीय राजाओंको उस संधिके मोहमें पाशमें फँस कर प्रकाशमें उनको स्वाधीनताकी उपाधि दे भीतर ही भीतर क्या उनके प्रधान प्रार्थनीय स्वत्व-अधिकार और सामर्थ्यको लोप करनेका उनका आशय नहीं था ? इस प्रश्नके उत्तरका अब प्रयोजन नहीं है। जिस समय स्वयं कर्नल टाड्साहब उक्त शान्ति स्थापनके उद्देशके विषयको वर्णन करगये हैं, उसके पीछे भी बहुत वर्ष बीत गये हैं। उन प्रत्येक वर्ष-प्रत्येक मास-प्रत्येक दिन तथा प्रत्येक मुहूर्तमें इस समय देखा जाता है कि वह स्वाधीन राजपूत राजा इस समय किस प्रकारकी अवस्थामें विद्यमान है।”

कर्नल टाड्साहब इससे पीछे लिखते हैं कि “छत्रसिंहके प्राणत्याग करते ही पोंकरणके उस समयके सामन्त सालिमसिंहने जिन अन्य सामन्तोंके साथ मिलकर मारवाड़में अपनी शानसशक्तिका प्रयोग किया था, वे अत्यन्त ही भयभीत होगये। उन्होंने विचारा कि, यदि महाराज मानसिंहके करकमलमें फिर मारवाड़के शासनका भार दियाजायगा तो उनकी निजकी समस्त शक्तियोंका फिर लोप होजायगा, और मानसिंह पुनर्वार अपनी पूर्व मूर्तिसे शोचनीय अभिनय आरंभ करेंगे। इस कारण नेता सालिमसिंहके अधीनकी सामन्त मंडलीने एकमत होकर यह निश्चय करलिया कि, मानसिंहके बदलेमें ईडरके महाराजके एक कुमारको मारवाड़के सिंहासनपर अभिषिक्त करना सब प्रकारसे कर्त्तव्य है”। सामन्तोंने शीघ्र ही ईडरके महाराजके पास यह समाचार भेजा। महाराजने यह उत्तर भेजा, कि “हमारे एकमात्र पुत्र है, यदि मारवाड़के प्रत्येक सामन्त ही एकमत होकर उस कुमारको मारवाड़के सिंहासन पर अभिषिक्त करनेकी अभिलाषा करते हैं तो उनके इस प्रस्तावमें मैं सम्मत हूँ, नहीं तो दो चार सामन्तोंके कहनेसे उस एकमात्र कुमारके देनेकी मेरी इच्छा नहीं होती।” ईडरके महाराजका यह उत्तर पाकर सब सामन्तोंने एकमत होकर फिर महाराज मानसिंहको ही शासनशक्तिके चलानेके लिये इच्छा प्रगट की, और वह प्रस्ताव मंडित होगया। सामन्तमंडलीने हताश होकर महाराज मानसिंहके करकमलमें राज्यका भार अर्पण होनेके अतिरिक्त दूसरा उपाय न देखा। महाराज मानसिंह इस समय अत्यन्त उन्मत्त भावसे रहते थे, संसारके सभी सुखोंको उन्होंने एकबार ही छोड़दिया था। राज्यमें अराजकता-विशेष करके अंग्रेजोंकी जो ईस्टइण्डिया कंपनीके साथ नवीन संधिवंधनमें बंधकर मारवाड़के भाग्यमें फिर नवीन व्यापार होसकता था, यही विचार कर सामन्त गण महाराज मानसिंहके उस इकले कमरेमें जाकर मारवाड़की अत्यन्त शोचनीय अवस्था उनको समझाने लगे। यद्यपि महाराज मौनभावसे सब सुनते जाते थे परन्तु किसीका कुछ उत्तर नहीं देते थे। अंतमें ईस्टइण्डिया कंपनीके साथ जो संधि होगई थी, उसमें उनकी सम्मतिकी आवश्यकता थी ‘यह भी कह दिया गया’ इस विषयमें सभी उनसे कहने

लगे कि “हे महाराज ! इस समय यदि आप राज्यभार ग्रहण न करेंगे तो अवश्य ही मारवाड़ देश विध्वंस होजायगा ।” महाराज मानसिंहने उनके उन वचनोंपर कुछ भी ध्यान न दिया, और वे सिंहासनपर बैठनेके लिये भी राजी न हुए। परन्तु सामन्त-मंडलीने दूसरा उपाय न देखकर हताश हो महाराज मानसिंहको सिंहासनपर बैठनेके लिये बारम्बार कहा। यद्यपि मानसिंह अपने राज्यकी राजनैतिक नवीन शोचनीय अवस्थाको भलीभाँतिसे जानगये थे और उसी कारणसे वह एकान्तमे रहने लगे थे। इस समय फिर उनको स्वाधीनभावसे राज्यशासनका सुअवसर मिला, परन्तु अपनी दृढ प्रतिज्ञाके वलसे फिर भी वह ऐसा भाव प्रकाशित करने लगे कि उनके चित्तकी विकृतिका कोई भी लक्षण दूर नहीं हुआ। जब महाराजने देखा कि अब राजनैतिक परिवर्तनका पुनर्भाव होगया है, और सामन्त राज्यके भारको मेरे हाथमे देनेके लिये विशेष आग्रह करते हैं, तब आप राज्यभारको ग्रहण करनेमे राजी होगये, उस समय उनका गवर्नमेण्टके साथ कुमार छत्रसिंहके शासन समयमे जो संविबंधन होगया था, उस सन्धिपत्रको देखकर यह कुछ सन्तुष्ट न हुये, वरन् उन्होंने सन्धिपत्रकी किसी २ धारापर विशेष असंतोष प्रकाश किया विशेष करके सन्धिपत्रकी जिस धारामे यह लिखा हुआ था कि उनके अधीनके सामन्तोंकी सेनाको आवश्यकता होनेपर ईस्टइण्डिया कम्पनी अपने अधीनमे कर लेगी, उसी धाराके ऊपर विशेष असम्मति प्रकाश की। वह इस बातको भलीभाँतिसे जान गये थे कि इस धारासे अंतमे अधिक असंतोषदायक अग्निके प्रज्ज्वलित होनेकी संभावना है।

महात्मा टाड् साहबने जिस भावसे अपना मन्तव्य प्रकाशित किया है उसमे मारवाड़के महाराज मानसिंहकी उन्मत्तताके सम्बन्धमे वे सन्देह प्रगट करते हैं, परन्तु महाराज मानसिंह जो एक सामान्य कारणसे इस भाँति उन्मत्तकी समान रहते थे, उन्होंने परम धार्मिक हिन्दू होकर भी अपने सभी धर्म-कर्मोंको त्यागदिया था, इस बातको हम ठीक नहीं मान सकते। कर्नल टाड्साहबका दूसरा मत यह कि असंतुष्ट सामन्त लोग महाराजके प्राणनाश करनेमे लग रहे थे, इसी कारणसे महाराजने उन्मत्तताका वहाना करके अपने प्राणोंकी रक्षा की थी। इस मन्तव्यको पुष्ट करनेके लिये भी हम आगे नहीं बढ़ सकते। जब कि मानसिंहको अपनी भार्याके ऊपर भी सदेह हुआ, जब कि उन्होंने केवल एकमात्र अपने एक विश्वासपात्र सेवकके अतिरिक्त दूसरेके हाथका भोजन तक करना छोड़ दिया, तब उनका केवल सामन्तोंके भयसेही उन्मत्तताका वहाना करना किस प्रकारसे सिद्ध होसकता है ? हमारा ऐसा अनुमान है कि इस समय मारवाड़के चारोंओर प्रत्येक सामर्थ्यवान मनुष्यने जिस प्रकार पड़्यत्रका विस्तार किया था और पापी अमीरखाने उस पड़्यत्रजालमे लिप्त होकर जिस प्रकारसे पैशाचिक कार्य किये थे उसने जिस भाँति धनके लालचसे अनेक मनुष्योंके प्राणनाश किये थे, उससे लुप्तप्रताप सामर्थ्यहीन महाराज मानसिंहका चित्त विकृत होनेमे आश्चर्य ही क्या है ? गुरु देवनाथ मानसिंहके

एक प्रधान सहायक और महाराजका स्वभाव महाराजका स्वभाव छत्रसिंहके परलोक जानेपर और शोकसे महाराज मानसिंह किया जाय, परन्तु वास्तवमे है। देगकी दुर्दशा-जातिकी दुष्कर्मोंको स्मरण करके अनेक साध्यसाधना-अनेक को ग्रहण किया। और देखकर उन्होंने उस समय

सन् १८१७ ईसवीमे, सिंहासनपर विराजमान थे, किया था, जिस समय जिस समय अमीरखाने प्रजापर दिया दी थी, उस समय करके महाराष्ट्र और पठानोंसे करनेके लिये दिल्ली मुलाया। अन्यान्य राजाओंकी समान विचित्र राजनीतिकी चतुरतासे वरावर देशी सेनाकी सहायता उनको अपने अधीनताकी ज यह देखकर शीघ्र ही ईस्टइण्डिया अप्रसर हुए। विशेष करके महाराज अंग्रेजोंकी ईस्टइण्डिया कम्पनी उचित नद दिया। यह देखकर करनेके लिये राजी होगये। क्या फल होगा इस बात पर भारतवर्षमे शान्ति स्थापन तथा तथा मूल उद्देश था। इसके विशेष करके इससमय गोचनीय होगई थी, सभी तो विना युद्धके तथा विना जे ? जब राजपूत राजाओंकी मनुष्यप्रकाश करके यवनना

एक प्रधान सहायक और परम हितैषी मित्र थे। उनकी इस शोचनीय मृत्युसे ही महाराजका स्वभाव एकवार ही बदल गया, और इसके पीछे अपने इकलौते पुत्र छत्रासिंहके परलोक जानेपर उनका शोक और भी प्रबल होगया। दारुण भय और शोकसे महाराज मानसिंहकी जैसी अवस्था होगई थी उसका वर्णन कहाँ तक किया जाय, परन्तु वास्तवमें उनको उन्माद नहीं हुआ था, यह बात भी सर्वथा सत्य है। देशकी दुर्दशा-जातिकी पतित दशा-सामन्तोंके व्यवहार-और अपने कियेहुए दुष्कर्मोंको स्मरण करके उन्होंने सभी विषयोंमें उदासीनता प्रकाश की थी। किन्तु अनेक साध्यसाधना-अनेक उपरोध अनुरोध, अनेक व्याख्याओंके पीछे उन्होंने राज्यभार को ग्रहण किया। और वृटिशसिंहको धीरे २ समस्त भारतवर्षपर आक्रमण करतेहुए देखकर उन्होंने उस समय फिर पहलेकी समान उदासीनता प्रकाशित नहीं की।

सन् १८१७ ईसवीमें, जिस समय कुमार छत्रासिंह पिताके प्रतिनिधिस्वरूपसे सिंहासनपर विराजमान थे, उस समय सामन्तोंने अपनी पूर्ण सामर्थ्यका विस्तार किया था, जिस समय मारवाड़के चारोंओर अराजकता विराजमान होगई थी, जिस समय अमीरखाने प्रजापर घोर प्रभुत्व जमाकर अपने अत्याचारोंकी पराकाष्ठा दिखा दी थी, उस समय ईस्टइण्डिया कम्पनीने महाराष्ट्रको दमन करनेका वहाना करके महाराष्ट्र और पठानोंसे पददलित रजवाड़ोंके हतवीर्य राजाओंको संधि करनेके लिये दिल्लीमें बुलाया। इससे पहले ईस्टइण्डिया कम्पनीके साथ रजवाड़ोंके अन्यान्य राजाओंकी समान मारवाड़के महाराजका कोई सम्बन्ध नहीं था। वृटिशसिंहने विचित्र राजनीतिकी चतुरतासे अत्यन्त सामान्य अंग्रेजी सेना तथा अपनी ही बराबर देशी सेनाकी सहायतासे वीरे २ देशीय राजाओंका प्रताप लोप करके उनको अपने अधीनताकी जजीरमें बाँधना आरंभ किया। राजपूतोंके महाराज यह देखकर शीघ्र ही ईस्टइण्डिया कम्पनीके साथ मित्रता करके संधि करनेके लिये अग्रसर हुए। विशेष करके महाराष्ट्रोंके अत्याचार अत्यन्तही असहनीय होगये थे, और अंग्रेजोंकी ईस्टइण्डिया कम्पनीने उन महाराष्ट्रोंको एकवार ही परास्त करके उन्हें उचित दंड दिया। यह देखकर देशी राजा और भी आग्रहके साथ कम्पनीसे संधि करनेके लिये राजी होगये। परन्तु ईस्टइण्डिया कम्पनीके साथ संधि करनेसे अंतमें क्या फल होगा इस बात पर उन्होंने किंचित् भी ध्यान नहीं दिया। एकमात्र भारतवर्षमें शान्ति स्थापन तथा महाराष्ट्रोंको दमन करना ही इस संधिका प्रधान कारण तथा मूल उद्देश था। इसके जो और उद्देश थे, उनको कोई भी न जानसके। विशेष करके इससमय राजपूतानमें जितने राजा थे उन सबकी अवस्था अत्यन्त शोचनीय होगई थी, सभी हीनबल और लुप्तप्रताप होगये थे। यदि ऐसा न होता तो बिना युद्धके तथा बिना कारणके एक विजातीय कम्पनीके साथ संधि क्यों करलेते? जब राजपूत राजाओंकी लाख २ सेनाका नाश होजाता था और फिर भी वे अनुलबल प्रकाश करके यवनबादशाहके साथ संधि करने पर राजी न होते थे, आज वही

राजपूत इस प्रकार बिना किसी दवावके भी क्यों सन्धि करनेके लिये तैयार हुए ? उनके अंग्रेजकम्पनीके साथ संधि करनेसे भलीभांति जानाजाता है कि इस समय राजपूत राजाओकी अवस्था कैसी शोचनीय थी । मारवाड़के महाराज मानसिंहके प्रतिनिधि स्वरूपसे उनके पुत्र छत्रसिंहके दूत बनकर व्यास विष्णुराम नामक एक ब्राह्मणने सन् १८१७ ई० में दिल्लीमें आकर ईस्टइण्डिया कम्पनीके साथ निम्न लिखित संधिपत्र तैयार किया ।

सन्धिपत्र ।

माननीय अंग्रेजी ईस्टइण्डिया कम्पनीके साथ जोधपुरके राजा महाराज मानसिंह बहादुरके प्रतिनिधि स्वरूप राजकुमार युवराज—महाराज कुमार छत्रसिंह बहादुरका सन्धिपत्र भारतवर्षके गवर्नर जनरल अर्थात् प्रधान शासनकर्त्ता महामाननीय मार्किंस आफ हेष्ट्रिन्स के० जी० द्वारा सामर्थ्य प्राप्त चार्ल्स थियोफिलास—मेटकाफ माननीय कम्पनीके पक्षमें तथा ऊपर लिखेहुए महाराज कुमारके द्वारा पूर्ण सामर्थ्य पाकर व्यास विष्णुराम और व्यास अभयराम—महाराज मानसिंह बहादुरके पक्षमें नियत हुए ।

पहली धारा—माननीय अंग्रेज ईस्टइण्डिया कम्पनी और महाराज मानसिंह तथा उनके उत्तराधिकारी और इनके स्थानपर जो अभिषिक्त हो उनमें चिरकालके लिये मित्रता संधिवंधन और परस्पर स्वार्थकी एकता विराजमान कीजाय, तथा किसी ओरके जो मित्र और शत्रु होंगे वह दोनों ओरके मित्र तथा शत्रुरूपसे गिने जायेंगे ।

दूसरी धारा—ब्रिटिश गवर्नमेण्टने जोधपुरके साम्राज्य तथा अन्य अधिकारी देशोंको शत्रुओंके हाथसे रक्षा करनेका भार ग्रहण किया ।

तीसरी धारा—महाराज मानसिंह और उनके उत्तराधिकारी तथा उनके स्थानपर जो अभिषिक्त हो वह गवर्नमेण्टके अधीनमें रहें, और उस गवर्नमेण्टकी प्रभुताको स्वीकार करें, तथा अन्य किसी राजा वा किसी देशके साथ वह किसी प्रकारका संबन्ध नहीं करसकते ।

चौथी धारा—महाराज और उनके उत्तराधिकारी जो इनके स्थानपर अभिषिक्त हो वह गवर्नमेण्टकी आज्ञाके बिना अन्य किसी महाराज अथवा साम्राज्यके साथ किसी प्रकारका भी संधिवंधन नहीं करसकेंगे । परन्तु अपनी जाति तथा मित्र राजाओं के साथ प्रचलित रीतिके अनुसार पत्रव्यौहार कर सकेंगे ।

पाँचवी धारा—महाराज या उनके उत्तराधिकारी तथा स्थलाभिषिक्त अन्य किसी के ऊपर अत्याचार अथवा विवाद न करसकेंगे । यदि अचानक किसीके साथ कुछ झगड़ा होजाय तो उस झगड़ेमें मध्यस्थ होने तथा दंड देनेका भार गवर्नमेण्टके हाथमें दिया जायगा ।

छठी धारा—जोधपुरराज्य, जो कर सैधियाको देता आया है, जिन्होंने एक स्वतंत्र तालिका उसके साथमें लगाकर दी है, वह कर सर्वदाके लिये ब्रिटिश गवर्नमेण्टको देना होगा और जोधपुर राज्यके साथ सैधियाके करके सम्बन्धमें जो संधिवंधन होगया है वह तोड़दिया जायगा ।

सातवी धारा—महाराज

सैधियाको दियाजाता है

नहीं दिया जाता था, और

हुए हैं, यद्यपि सैधिया तथा

गवर्नमेण्ट उस करके भाग

आठवी धारा—महाराज

देने और जबतक आवश्यक

की सुविधा और गान्तिर्का

अन्य समस्त सेना अंग्रेजी

नौमी धारा । महाराज

शासित देशोंमें पूर्ण सामर्थ्य

राज्यमें ब्रिटिश गवर्नमेण्टके

दशवी धारा । यह

चार्ल्स मेटकाफ और व्यास

मोहर लगा हुआ आजसे छ

राजेश्वर महाराज मानसिंह

द्वारा स्वीकार कियाजाय ।

“उपरोक्त संधिपत्रको

हम विश्वास करसकते हैं कि

अवस्थामें रहकर ब्रिटिश गवर्न

करनेवाली राजपूत राठौर ज

जातिने सैफुद्दीन शत्रुओंका

किया था, जिस राठौर

करादिया था, जिस राठौर ज

सुअवसर पाकर

राठौर जाति बिना कारण

गवर्नमेण्टकी अधीनताको स्वी

कार होकर, गवर्नमेण्टको कर दे

सातवी धारा-महाराज इस बातको स्वीकार करते हैं कि जोधपुरराज्यसे जो कर सेधियाको दियाजाता है उसके अतिरिक्त और किसी राजाको किसी प्रकारका कर नहीं दिया जाता था, और वह उपरोक्त करको ब्रिटिश गवर्नमेन्टको देनेके लिये सम्मत हुए हैं, यद्यपि सेधिया तथा अन्य कोई राजा महाराजके समीपसे कर मागेगा तो ब्रिटिश गवर्नमेन्ट उस करके मागनेवालेको उत्तर देगी ।

आठवी धारा-आवश्यकता होने पर जोधपुरके महाराज पाँचसौ अश्वारोही सेना देगे और जबतक आवश्यकता होगी तबतक जोधपुर राज्यके आभ्यन्तरिक शासनकार्य की सुविधा और शान्तिकी रक्षाके लिये प्रयोजनीय संख्यक सेनाके अतिरिक्त राज्यकी अन्य समस्त सेना अंग्रेजी सेनाके साथ मिलानी होगी ।

नौमी धारा । महाराज और उनके उत्तराधिकारी तथा स्थलाभिषिक्त उनके शासित देशोमे पूर्ण सामर्थ्य होकर स्वाधीन शासनकर्तास्वरूपसे रहेंगे और जोधपुर राज्यमे ब्रिटिश गवर्नमेन्टके शासनकी सीमा वा उसकी सामर्थ्य प्रचलित नहीं होसकैगी ।

दशवी धारा । यह दश धाराओसे युक्त संधिपत्र दिल्लीमे तैयार हुआ तथा एम. चार्ल्स मेटकाफ और व्यास विष्णुराम तथा व्यास अभय रामके हस्ताक्षरो सहित तथा मोहर लगा हुआ आजसे छः सप्ताहके बीचमे महामाननीय गवरनर-जनरल और राज-राजेश्वर महाराज मानसिंह बहादुर और युवराज महाराज-कुमार छत्रसिंह बहादुरके द्वारा स्वीकार कियाजाय ।

दिल्ली, आजकी तारीख ६ जनवरी सन् १८९७ ईस्वी ।

(हस्ताक्षर) सी. टी. मेटकाफ,

रेजीडेण्ट ।

व्यास विष्णुराम ।

व्यास अभयराम ।

“उपरोक्त संधिपत्रको पढ़कर हमारे हृदयमें किस भावका उदय हुआ ? इसे क्या हम विश्वास करसकते हैं कि सियाजीके वंशधरोने उस स्वाधीनताकी अत्यन्त ऊँची अवस्थामे रहकर ब्रिटिश गवर्नमेन्टके साथ संधि की थी ? जिस वीरव्रतका अवलम्बन करनेवाली राजपूत राठौर जातिने औरंगजेबको भी तंग करदिया था, जिस राठौर जातिने सैकड़ों शत्रुओंका बिना ही संहार किये अकबरकी स्वाधीनताको स्वीकार नहीं किया था, जिस राठौर जातिने अपने बलविक्रमके प्रकाशसे भारतवर्षको प्रतिध्वनित करदिया था, जिस राठौर जातिने उस यवन सम्राट्की अधीनताकी अवस्थामे भी सुअवसर पाकर स्वाधीनतारूपी रत्नके लेनेकी चेष्टा करनेमे कसर नहीं की थी, वही राठौर जाति बिना कारण गवर्नमेन्टके साथ संधि करनेके लिये राजी होकर ब्रिटिश गवर्नमेन्टकी अधीनताको स्वीकार कर, ब्रिटिश गवर्नमेन्टके सेवकभावसे रहनेके लिये तैयार होकर, गवर्नमेन्टको कर देनेके लिये राजी होगई है, इससे हमारे विचारवान् पाठक

क्या समझे होंगे ? सत्यके सम्मानकी रक्षाके लिये क्या हम इस बातको नहीं कह सकते हैं कि राठौर जातिके भाग्यके अत्यन्त ही दुर्दिन उपस्थित हुए थे—राठौर जातिके स्वाभाविक समस्त गुणोंका लोप होकर राठौर जातिका विध्वंस होनेपर राठौरोंके राज सिंहासन पर एक अयोग्य महाराज विराजमान थे, इसीसे बुद्धिमान् कम्पनीने सरलतासे बिना झगड़ेके मारवाड़में अपनी प्रधानता विस्तार करके यवनोकी अधीनतासे मुक्त हुई राठौर जातिके गलेमें फिर अधीनताकी माला डाल दी ? सियाजीसे वस्तुसिंहतक जिन राजाओंने मारवाड़के सिंहासनपर विराजमान होकर अपने प्रबलप्रतापसे जातीय स्वाधीनताकी प्रदीप्त प्रकृतिको उज्ज्वल करलिया था, अपने भाग्यके दोषसे अन्तिम अवस्थामें यवनोकी अधीनताको स्वीकार करके भी शूरसिंह, यगवन्तसिंह, अजितसिंह, अभयसिंह, और वस्तुसिंह इत्यादि महारथी जिस भावसे वीरताका अभिनय करगये हैं, यदि उनमें से एक भी आज इस मारवाड़के सिंहासनपर विराजमान होता तो माननीय ईस्टइण्डिया कम्पनीके साथ इस प्रकारसे संधि नहीं होसकती थी । हम इस बातको मुक्तकंठसे स्वीकार करते हैं कि ब्रिटिश शक्तिके साथ संधि करके राठौर जातिका उस समय एक बड़ा उपकार हुआ । राठौर जातिको उस समय जैसी शोचनीय अवस्था होगई थी । आत्मविग्रह स्वजाति विद्वेष—विजातीय अत्याचार—उत्पीड़नोंने उस समय राठौरजातिको जिस भावसे हतवीर्य और बलहीन कर दिया था, महाराष्ट्र और पठानोंने जिस भावसे मारवाड़को विध्वंस कर उसका सर्वस्व लूटलिया था उससे उस समय राठौर जातिको एक प्रबल सामर्थ्यवान् शक्तिकी सहायतासे प्रार्थनीय होना अवश्यक था परन्तु पूर्वोक्त सन्धिवंधनके कारणसे मरुक्षेत्रके चिरवीरव्रतावलम्बी स्वाधीन राजाओंके वंशधर उस समयसे कैसी अवस्थामें पड़े उसका स्मरण करनेसे ही हृदयपर वज्राघात होता है ।

इस समय कर्नल टाड्साह्वकी ही बातको ठीक मानना होगा । १८१७ ईसवीके दिसम्बर महीनेमें ईस्टइण्डिया कम्पनीके साथ जोधपुर राज्यका संधिवंधन होनेके एक वर्ष पीछे अर्थात् १८१८ ईसवीके दिसम्बर मासमें ब्रिटिश गवर्नमेण्टके प्रतिनिधि स्वरूप अजमेरके सुपरिडेण्ट मि० विल्डर (Mr. Wilder) जोधपुर राज्यमें गये । राज्यकी यथार्थ अवस्था कैसी थी, किस भावसे राज्यशासन होता था, महाराज किस प्रकारसे शासनकार्य करते थे, सामन्तमंडली कैसे आचरण करती थी, तथा राठौर जातिकी शक्ति कैसी थी इसीको जाननेका उनका प्रधान उद्देश था । कर्नल टाड् साह्व लिखते हैं, “ यद्यपि इस समय पूर्व वर्णित कारणोंसे स्वजाति-द्वेष और आत्मविग्रहसे मारवाड़का शासनविभाग बहुतही गड़बड़ अवस्थामें था, तथापि मारवाड़ राज्यसभाकी उज्ज्वलता, ऐश्वर्यका आडम्बर और राजसी रीति नीतिमें कुछ भी अदल बदल नहीं हुई थी । अर्थात् राजसिंहासनके सम्मान और प्रतापके ऊपर राठौर जातिका सम्मान निर्भर था । इस कारण वे लोग उस राजसिंहासनपर सुशोभित अप्रिय अविश्वासी तथा घृणित मनुष्यका भी सर्वसाधारणके सामने उचित

आदर और आडंबर करनेके इस युक्तिसे जानाजाता है, होते हुए भी विदेशी दूतके भी राजसभामें उज्ज्वलप्रभा, पीछे लिख गयेहैं कि “इसका प्रतिनिधि स्वरूप पोकरणके प्रधान सामरिक नेतास्वरूपमें चलाया । महाराज मानसिंहके सिंहाको नेता पदपर वर्णन स्थापित कर राजकीय प्रधान और अपने स्वार्थसाधनमें विविध विस्मय इस समय प्रबल शक्तिको संचय करनेके लिये उन सामर्थ्यवान् सामन्तोंके अनेक विषयोंमें भयंकर पदपर नियुक्त थे । जहां जहां प्रत्येक कामनाको व्यर्थ करनेकी मूलक स्वाधीन आचरणोंसे भरी होगई थी, माननीय ईस्टइण्डिया राज्यकी उस अवस्थाको देख भावसे महाराज मानसिंहसे जा और स्वेच्छाचारको निवारण स्वरूपसे ब्रिटिश सेना देनेके लिये कि “महाराज मानसिंह कितने किया वह तो सभीको विदित है । सामन्तोंको एकजोर ही विध्वंस उन्होंने यह भी स्थिर करलिया पास रखनेसे ही सपनेमें देखकर ही इनके भयंकर बलका भी विचारा कि इस विराटकाय बदलेमें यदि इस यंत्रके अन्तिम इच्छानुसार फल पा सकें, तब तो भलीभांति जाना जाता है कि प्रस्तावके अनुसार अन्याय न निचारा पर उसी समय

आदर और आडंबर करनेके लिये पहिलेसे ही सुशिक्षित थे । ” महात्मा टाड् साहबकी इस युक्तिसे जानाजाता है, कि राठौर जाति अपने राजाओके ऊपर विराग और अभक्ति होते हुए भी विदेशी दूतके निकट विदेशी राजाके प्रतिनिधिके सम्मुख ऐसे दुर्दिनोमे भी राजसभामे उज्ज्वल प्रभा, महिमा और महत्वको प्रकाश करके शांत नहीं हुई। इतिहास वेत्ता पीछे लिख गये हैं कि “इस समय मारवाड़राज्यके दीवान पदपर अखैचंद और सामंतमंडली के प्रतिनिधि स्वरूप पोरणके अधीश्वर सालिमसिहने भांजगढ़की उपाधि वारण करके प्रधान सामरिक नेतास्वरूपसे नियुक्त हो प्रबल प्रतापके साथ अपनी शासनशक्तिको चलाया । महाराज मानसिंहके अधिवासी सामन्तोने इस समय अखैचंद और सालिमसिंहको नेता पदपर वरण करके राज्यके समस्त किलोमे अपनी अधिकारी सेनाको स्थापित कर राजकीय प्रधान पदपर अपनी इच्छानुसार कर्मचारियोंको नियुक्त किया, और अपने स्वार्थसाधनमे विशेष चेष्टा थी । परस्परमे मनान्तर, आत्मनिग्रह, विवाद विसम्वाद इस समय प्रबल रूपसे प्रज्ज्वलित होगये थे । सामन्तोने अपनी इच्छानुसार शक्तिको संचय करनेके लिये अत्याचारोके करनेमे किंचित् भी कसर नहीं की थी, परन्तु उन सामर्थ्यवान् सामन्तोके विरुद्धमे हतमंत्री इन्दराजके बेटे फतहराजने खड़े होकर अनेक विषयोमे भयंकर उत्पात किये थे । फतहराज जोधपुरकी राजधानीमे अध्यक्ष पदपर नियुक्त थे । उन्होने अपने निहत पिताका बदला लेनेके लिये सामन्तोकी प्रत्येक कामनाको व्यर्थ करनेकी चेष्टा की थी । उद्धत हुए सामन्तोके उन अग्रीति मूलक स्वाधीन आचरणोसे महाराज मानसिंहकी शासनशक्ति एकबार ही दुर्बल होगई थी, माननीय ईस्टइण्डिया कम्पनीके उक्त दूत मि. वेलडरने राजधानीमे जाकर राज्यकी उस अवस्थाको देख उक्त कंपनीकी आज्ञानुसार तीन दिनके पीछे वे गुप्त भावसे महाराज मानसिंहसे जा मिले और उनसे कहा कि, सामन्तोके उस अन्याय और स्वेच्छाचारको निवारण करनेके लिये ईस्टइण्डिया कम्पनी उनको सहायता स्वरूपसे ब्रिटिश सेना देनेके लिये तैयार है । ” कर्नेल टाड् साहब पीछे लिख गये हैं, कि “महाराज मानसिंह कितने सावधान थे, उन्होने इस प्रस्तावके सम्बन्धमे जो व्यवहार किया वह तो सभीको विदित है । वह भली भाँतिसे जानते थे कि असंतुष्ट और उद्धत सामन्तोको एकबार ही विध्वंस करनेके लिये बड़े भारी मुद्गरोंको उठाना पड़ेगा, पर उन्होने यह भी स्थिर करलिया था कि इन मुद्गरोंको प्रयोग करनेके बदले केवल इन्हे पास रखनेसे ही सब उद्देशोंको पूर्ण कर सकूंगा । सामन्तगण इन मुद्गरोंको देखकर ही इनके भयंकर बलका अनुभव कर उद्धत आचरण छोड़ देगे, उन्होने और भी विचारा कि इस विराटकाय यंत्रके चलानेसे अकस्मात् प्राप्तहुई विपत्तिके भोगनेके बदलेमें यदि इस यंत्रके अस्तित्वसे ही सम्पूर्ण सुविधा और सुयोगको प्राप्त होकर अपनी इच्छानुसार फल पा सकै तो और भी अच्छा है । ” कर्नेल टाड् साहबकी उपरोक्त उक्तिसे भलीभाँति जाना जाता है कि महाराज मानसिंहने माननीय ईस्टइण्डिया कंपनीके प्रस्तावके अनुसार अंग्रेजी सेनाकी सहायतासे उद्धत हुए सामन्तोको दमन करना न विचारा पर उसी समय नहीं आवश्यकता होने पर विश्वविजयी अंग्रेजी

सेनाकी सहायता लूंगा यह बात कहकर उन्होंने अंग्रेजी दूतको धन्यवाद दिया और सामन्तोको केवल भय दिखाकर अपने उद्देशको पूर्ण कर लिया। उन्होंने अंग्रेजी दूतको धन्यवाद देकर कहा कि अब इस समय इस उद्देशको साधन करनेके लिये अंग्रेजी सेनाकी सहायताकी कुछ आवश्यकता नहीं है। मैं स्वयं ही राज्यके प्रार्थनीय संस्कारोका साधन कर असंतुष्ट हुए सामन्तोको दमन करनेकी सामर्थ्य रखता हूँ। सामन्तोने भी महाराजके उस व्यवहारसे भयभीत होकर आगेको धीरे अनिष्टकी संभावना विचार स्वयं नम्रता स्वीकार करली। महाराज मानसिंह ने बालकपनसे ही राजनीति विद्यामें विशेष शिक्षा प्राप्त की थी। उन्होंने कई वर्षतक राज्यशासनमें वैराग्य प्रकाशित किया था, और उन्मत्तकी तरह निर्जन स्थानमें रहनेके पीछे वह फिर सिंहासन पर विराजमान हुए, पर उन्होंने बड़ी चतुरताके साथ धीरे-२ अपनी शासन शक्तिको पूर्ववत् संचय करलिया। वह समस्त सामन्तोके सम्मुख उनके अत्यन्त अप्रिय कार्योंको मानो भूलकर प्रगटमें उनके प्रति उदारता तथा दयाभाव दिखाने लगे। सामन्तोकी दो श्रेणी होगई थी, एक श्रेणी तो इनके विपक्षमें खड़ी हुई और दूसरी श्रेणी इनके अनुकूलमें इनके ऊपर भक्ति दिखाती थी। महाराज मानसिंहने सबसे पहले उन दोनों श्रेणियोंमेंसे प्रयोजनीय मनुष्योंको निकाल कर राज्यके भिन्न-२ भागोंमें नियुक्त करदिया। उसीसे दोनों श्रेणी उनके ऊपर प्रसन्न होगई। विशेष करके महाराज इस समय दोनों श्रेणियोंके ऊपर तथा जिसने उनका विशेष अनिष्ट करनेमें कसर नहीं की थी उसके ऊपर भी उन्होंने ऐसी दया और कृपा प्रकाशित की कि जिससे अत्यन्त संदिग्ध सामन्तोको भी किञ्चित्मात्र सन्देह करनेका अवसर न मिला, कर्नल टाड साहब लिख गये हैं कि अंग्रेजी दूतने इस समय महाराजको बारम्बार अनुरोध किया। “कि, ब्रिटिश गवर्नमेंटकी सेनाकी सहायता लेनेके बिना आप किसी प्रकार भी राज्यमें शान्तिस्थापन और अपनी शासन शक्तिको प्रबल न करसकेगे, परंतु महाराजने उस प्रस्तावका बारम्बार निषेध करदिया कि, गवर्नमेंटकी सेनाकी सहायताके बिना ही मैं स्वयं अपनी सामर्थ्य बलसे शान्ति स्थापन कर सकता हूँ। जब दूतने देखा कि महाराज किसी प्रकारसे भी अंग्रेजी सेनाकी सहायता लेनेमें राजी नहीं होते तब वह शीघ्र ही मारवाड़को छोड़कर अपने स्थानको चला गया।” यह हम दावेके साथ कह सकते हैं कि महाराज मानसिंह इस बातको भली भाँतिसे जान गये थे कि अंग्रेजी सेनाको मारवाड़में बुलानेसे अतमें विपरीत राजनैतिक काण्ड उपस्थित होनेकी संभावना है। भारतवर्षके ब्रिटिश शासनके इतिहासको हमारे पाठकोने भलीभाँतिसे पढ़ा होगा कि जिस जिस राज्यमें इस शक्तिने शान्ति स्थापनका वहाना करके प्रवेश किया है उसी २ राज्यके अंतमें कैसे २ परिणाम हुए हैं। मि० वेलडर किसी भाँति भी महाराज मानसिंहको कम्पनीके कूट राजनीति जालमें न फँस सके, और वहाँसे चले जानेके पीछे १८१९ ईसवीमें महात्मा टाड साहब भारतवर्षके गवर्नर जनरलके द्वारा उदयपुर कोटा बूंदी और गिरोही देशके समान इस

मारवाड़ राज्यमें भी बूटि हुए, परन्तु कई विशेष कारण रखनेका अवसर न कर्नल टाड साहब लिखते शोचनीय अवस्था तथा चा। अतिरिक्त प्रभुत्व देस गये थे। अप्रीतिकारक कार्य देते। सामन्तोकी सम्प्रदाय राजाके थी, तथा राज्यके सभी क। पालनमें नियत कर रखता। सिंहासन पर स्थित होकर उन्होंने किसी विषयमें भी महाराजके अधीनमें जो तथा पठानसेना नियुक्त थी भोगती थी, विशेष करके वेतनके लिये आर्तनाद नरके इतनी हृदयभेदी होगई थी, कि दरवाजे पर जाकर भिक्षा माँग बहुतसी सेना जनाहार कर उनको सार्व जीवन कर्नल टाड साहबने जोधपुरके पड़ीहुई वेतनभोगी सेनाके दिया कि तुम्हारे पिछले वे अतिरिक्त कुछ नहीं मिलसकती तीन सप्ताहके पीछे जोधपुर निष्फल होगई।” कर्नल टाड यद्यपि महाराज मानसिंह फिर सामर्थ्यको न चलाकर उन साम इस बातको हम कह सकते हैं कि कारण था; वह कारण समय पर इतिहासवेत्ता टाड साहब हैं जोधपुरके निवासी (१) कर्नल टाड साहबके मत करना, इत्यादि प्रथम काण्डके २

मारवाड़ राज्यमें भी ब्रिटिश पक्षकी ओरसे राजनैतिक एजेण्टके पदपर नियुक्त हुए, परन्तु कई विशेष कारणोंसे महात्मा टाड साहबने कई महीने तक मारवाड़में चरण रखनेका अवसर न पाया। टाड साहब नवम्बरके महीनेमें मारवाड़में आये। कर्नल टाड साहब लिखते हैं कि मि० वेलडर मारवाड़में जाकर राज्यकी जैसी शोचनीय अवस्था तथा चारों ओरको अशान्ति और सामन्तोंकी सम्प्रदायके अन्यायके अतिरिक्त प्रभुत्व देख गये थे उन्होंने भी इसी भाँतिसे जोधपुरमें जाकर वह सभी अप्रीतिकारक कार्य देखे। वह वर्णन कर गये हैं, “वह उद्धत सामर्थ्यवान् सामन्तोंकी सम्प्रदाय राजाके ऊपर उसी प्रकारसे अपने प्रभुत्व और शक्तिको चलाती थी, तथा राज्यके सभी कर्मचारियोंको उसी भाँतिसे अपने सेवक भावसे आज्ञा पालनमें नियत कर रक्खा था, महाराज मानसिंहने केवल साक्षी गोपालस्वरूपसे सिंहासन पर स्थित होकर उन सामन्तोंके प्रत्येक कार्यमें संतोष प्रकाशित किया था, उन्होंने किसी विषयमें भी स्वाधीन भावसे हस्तक्षेप करनेका साहस न किया। महाराजके अधीनमें जो धनके लोभी तथा वेतनभोगी सिन्धु देशकी सेना तथा पठानसेना नियुक्त थी वह इस समय अत्यन्त शोचनीयरूपसे दारुण कष्ट भोगती थी, विशेष करके अगले तीन वर्षोंका वेतन जो उनको नहीं मिला था उसी वेतनके लिये आर्त्तनाद करके भयंकर असंतोष प्रकाश करती थी, उसकी अवस्था इतनी हृदयभेदी होगई थी, कि उस समय वह जोधपुरकी राजधानीमें प्रत्येक मनुष्यके दरवाजे पर जाकर भिक्षा माँग अतिकष्टसे अपने दिन व्यतीत करती थी; और बहुतसी सेना अनाहार रहकर प्राणोंके भयसे बड़े कष्टसे धान्योका संग्रह कर उनको खाकर जीवन निर्वाह करती थी, ब्रिटिश गवर्नमेन्टके एजेण्ट कर्नल टाड साहबने जोधपुरकी राजधानीमें जाकर महान् उद्योगकर उस कष्टमें पड़ीहुई वेतनभोगी सेनाके पिछली वेतनका हिसाब करके उस सेनासे कह दिया कि तुम्हारे पिछले वेतनमें सैकड़ा पीछे ३० रुपया मिलेगा और इसके अतिरिक्त कुछ नहीं मिलसकता, सेनाने उसमें अपनी सम्मति दी, परन्तु एजेण्ट तीन सप्ताहके पीछे जोधपुर छोड़कर चले गये, इसलिये उस सेनाकी वह आशा भी निष्फल होगई।” कर्नल टाड साहबके उक्त वर्णनसे भलीभाँति जाना जाता है कि यद्यपि महाराज मानसिंह फिर सिंहासन पर विराजमान हुए थे परन्तु वह स्वयं किसी सामर्थ्यको न चलाकर उन सामर्थ्यवान् सामन्तोंके द्वारा ही सम्पूर्ण कार्य करते थे। इस बातको हम कह सकते हैं कि मानसिंहके इस प्रकारके आचरण करनेका एक गूढ़ कारण था; वह कारण समय पर स्वयं प्रकाशित होजायगा।

इतिहासवेत्ता टाड साहब पीछे लिख गये हैं, कि “इस समय जिसको विचार कहा है जोधपुरके निवासी उसको एकवार ही भूल गये थे। यदि कोई इस समय

(१) कर्नल टाड साहबके मारवाड़में जानेका वृत्तान्त महाराज मानसिंहका उनकी अभ्यर्थना करना, इत्यादि प्रथम काण्डके २८ अध्यायमें भलीभाँतिसे वर्णन किया गया है।

किसी मनुष्यको जानसे मार डालता तो उसको विचार करके दंड देना तो दूर रहा वरन कोई उस हत्या करनेवालेके विरुद्धमे कुछ वाततक भी नहीं कह सकता था । उस समय अन्नेके न मिलनेसे सेना प्राणत्याग करने लगी—तथा राजपूत धर्मकी विधिको त्यागकर भक्ष्य अभक्ष्यका विचार न कर सब प्रकारके मांस खाकर अपने प्राण धारण करनेलगी, सारांश यह है कि जब सामन्तोकी सम्प्रदायने अपनी इच्छानुसार कार्य करने आरंभ किये और महाराज मानसिंह सब प्रकारसे उनके हस्तगत होकर बिन्दुमात्र भी स्वाधीनभावसे कुछ कार्य न करसके, तभी वह समस्त गर्हित उपायोके अवलम्बनमे नियुक्त हुए थे । एजेण्ट तीन सप्ताह तक जोधपुरमे रहे इस बीचमे उन्होंने कईवार महाराज मानसिंहके साथ गुप्तभावसे साक्षात् किया । उस साक्षात्को देखकर महाराज मानसिंहने अपनी अवस्था तथा जिस कारणसे उनकी यह अवस्था हुई थी उसके सम्बन्धमे वातचीत होकर दोनोंमे अत्यन्त ही मित्रता उत्पन्न हुई । उनकी उस वार्ताके समय मारवाड़ राज्यके प्राचीन ऐतिहासिक विवरण और महाराजके उस समयकी अवस्थाकी आलोचना हुई । एजेण्ट साहबने निम्न लिखित उक्तिसे विदा ग्रहण की,—“आपने जिन समस्त विपत्तियोंसे उद्धार पाया था वह मुझे भलीभांतिसे विदित है, आप किस प्रकारसे उन भयंकर विपत्तियोंके उद्धार करनेमे समर्थ हुए थे, वह कुछ हमसे छिपा नहीं था । आपकी सुमतिसे ही आपके बाहरी शत्रुओका नाश हुआ है, आप इस समय ब्रिटिश गवर्नमेण्टके मित्र हुए है, आप उसी प्रकार साहबके साथ उस ब्रिटिश गवर्नमेण्टके ऊपर निर्भर रहिये, तथा बहुत थोड़े दिनोंमे ही आपके सभी मनोरथ पूर्ण होजायंगे ।”

कर्नल टाड् साहब इससे पीछे लिखते है कि “राजा मानसिंहने बड़े आग्रहके साथ इन सब बातोंको सुना, पर उन्होंने उस सौन्दर्य सौम्यमूर्तिसे अपने हृदयके भावका कोई भाव भी प्रकाशित नहीं किया, उन्होंने उसी मूर्तिसे आनन्द प्रकाश करके कहा, कि “मित्रभावसे आप हमारे राज्यमे जिन संस्कारोंकी इच्छा करते है, आप देखेंगे कि वह इसी वर्षके बीचमे ही पूर्ण होजायंगे, ।” इसके उत्तरमे एजेण्टने कहा, “यदि आप इच्छा करेंगे तो इसके आधे समयमे ही प्रार्थनीय संस्कार पूर्ण होसकते है ।” सत्यके सम्मानकी रक्षाके लिये इतना तो हम अवश्य कह सकते है कि राजपूत बांधव महात्मा टाड् साहबने मि० वेलडरके समान महाराज मानसिंहको एकमात्र ब्रिटिश सेनाकी सहायतासे मारवाड़मे शांति स्थापन करनेके लिये विशेष अनुरोध किया । राजा मानसिंहके उस अनुरोधको पालन न करनेसे कर्नल टाड् साहब अपने दौत्यकार्यको सफल न होता हुआ देखकर अत्यन्त दुःखित हुए थे । हमारे पाठक इसका अनुमान बड़ी सरलतासे कर सकते है कि यदि १८१९ ईसवीके बदले वर्त्तमान समयमे ऐसा अनुरोध न माना जाय तो और ही प्रकारका फल उपस्थित होसकता है ।

इतिहास वेत्ता टाड् साहब लिखते है कि इस समय निम्न लिखित कई विषयों पर महाराज मानसिंहको अधिक ध्यान देनेकी आवश्यकता थी ।

- १ उचित शासन की
- २ राज्यकी आमदनी
- ३ खास भूमिकी व्यवस्था
- ४ सामन्तोंके अधिकार

यह असन्तोषकी भयंकर अवस्था करना उचित है ।

५ महाराज मानसिंहने करके प्रधानतः उसके द्वारा शा

फिर व्यवस्था करती उचित है

६ मारवाड़के दक्षिण दि

गण, और पश्चिमकी रीसा

रसा है उनके उपद्रव निवारण

७ वाणिज्य पर महसु

बन्द होगया है और जो

चोर उनको छुट लेते हैं जस्तु

महात्मा टाड् साहब उपर

भाँति जानाजाता है कि उन

थी और वहाँ वही सब लक्षण

जातिकी पतन अवस्थामें होते

कारणसे इस समय राजपूतोंका

था । इस महा दुःसमयमे भी

करनेवाली नीतिके अवलम्बनसे

जन्मभूमिका सर्वनाश करनेके

लिए गये हैं कि उनके जोधपुर

पुनः पैशाचिक मूर्ति धारण कर

या तो धनपानकी इच्छासे ऐसा

जोहो, पर प्रधान मंत्री और

घोर अत्याचार और इच्छा

समता मानो एकवार ही उन

जातिमे विद्वेषके वशीभूत होकर

अनुगत सामन्त महा निग्रह मे

मानसिंहने कर्नल टाड् साहबके

ही आवश्यक सुधार कर लेंगा,

धारण करने तथा अन्यान्य सा

मांस न हुआ । प्रधान मंत्रीने

१ उचित शासन रीतिका प्रचार ।

२ राज्यकी आमदनीपर विशेष दृष्टि ।

३ खासभूमिकी व्यवस्थाका संस्कार ।

४ सामन्तोंके अधिकारी देशोंपर जो अन्याय करके अपना अधिकार कर लिया है यह असन्तोषकी भयंकर अग्नि उसीसे प्रज्वलित हुई है उसके सम्बन्धमें सन्तोषदायक व्यवस्था करना उचित है ।

५ महाराज मानसिंहने जो विदेशी वेतनभोगी सेनाको अपने यहाँ भरती करके प्रधानतः उसके द्वारा शासनशक्तिको चलाया है उस सेनाका संस्कार करके उसकी फिर व्यवस्था करनी उचित है ।

६ मारवाड़के दक्षिण देशके मेर गण उत्तरके लखवारी गण, मरुक्षेत्रके सराई गण, और पश्चिमकी खोसा जातिने जिन ग्रामोंको लूटकर चारोंओर उपद्रव मचा रखा है उनके उपद्रव निवारण तथा शान्तिरक्षाके लिये विशेष पहरेवाले रखे जाय ।

७ वाणिज्य पर महसूल बहुत लिया जाता है इसीसे वाणिज्यका काम प्रायः बन्द होगया है और जो व्यापारकी वस्तु प्रायः इस अवस्थामें भी लाई जाती है चोर उनको लूट लेते हैं अस्तु इन सब बातोंके भी उचित प्रबंधकी व्यवस्था करना ।

महात्मा टाड् साहव उपरोक्त सात विषयोंका उल्लेख कर गये हैं, इससे भली भाँति जाना जाता है कि उस समय मारवाड़में अराजकता इतनी प्रबल होगई थी और वहाँ वही सब लक्षण भलीभाँतिसे विद्यमान थे जो कि एक स्वाधीन जातिकी पतन अवस्थामें होते हैं । विलासिता, अनैक्यता, स्वजातिमें वैरभाव आदि कारणोंसे इस समय राजपूतोंका बल विक्रम मानो एकहीबार मोहकी निद्रासे ढक गया था । इस महा दुःसमयमें भी जो राठौर-सामन्त-नेता जीवित थे, वे केवल विध्वंस करनेवाली नीतिके अवलम्बनसे राजशक्तिको घटानेके साथ आत्मस्वार्थको पूर्ण कर जन्मभूमिका सर्वनाश करनेके लिये अग्रसर हुए थे । महात्मा टाड् साहव पीछे लिख गये हैं कि उनके जोधपुरको छोड़ते ही सामर्थ्यवान् सामन्तोंने पहलेकी समान पुनः पैशाचिक मूर्ति धारण कर राज्यमें फिर अशान्ति और उपद्रव प्रारंभ कर दिये । या तो धनपानेकी इच्छासे ऐसा किया हो, अथवा प्रतिहिंसाको सफल करनेके लिये, जोहो, पर प्रधान मंत्री और उनके अनुगत सामन्तोंने इस समय राज्यके चारोंओर घोर अत्याचार और इच्छानुसार उत्पीड़नकी अग्नि प्रज्वलित कर दी । जातीय समता मानो एकवार ही उनके हृदयरूपी आकाशसे न जाने कहाँ चली गई । जातिमें विद्वेषके वशीभूत होकर वे स्वेच्छाचारी मंत्री और सामन्त तथा अन्यान्य अनुगत सामन्त महा निग्रह भोग करानेके लिये विभीषण साजसे सजने लगे । मानसिंहने कर्नल टाड् साहवके निकट यद्यपि यह प्रतिज्ञा की थी कि एक वर्षमें ही आवश्यक सुधार कर लेंगा, परन्तु एक पक्षके बीतते न बीतते मंत्रीश्रेष्ठके संहार मूर्ति धारण करने तथा अन्यान्य सामन्तोंके यथेच्छ व्यवहार करनेपर भी उनको कुछ कहनेका साहस न हुआ । प्रधान मंत्रीने सबसे पहले गोड़वाड़ देशके प्रधान स्थान घाणेरामको अपने

अधीनमे करलिया, उस अशान्ति पूर्ण अवस्थामे गोडवाड़की असल जागीर घाणेरावको कुड़क करलिया, और एक सालकी मालगुजारीसे अधिक लेकर उसको पीछेसे मुक्त किया, यह क्या थोड़ा अत्याचार है। घाणेराव ठाकुरने जिस भाँतिसे दंड भोग किया था उसी प्रकारसे उनके अधीनके नीची श्रेणीके सामन्तोंने भी सरदारोंको दंड दिया। विशेष करके अत्याचारी दीवानके एक भ्राताने उस समृद्धिशाली गोडवाड़ देशके सामन्तोंके ऊपर करका भार ऐसा लगाया कि उनके कष्टकी सीमा न रही। गोडवाड़ राज्यके चाणोद मुकामको भी अपना कर दीवान और प्रधान मंत्री अखैचंदने इस प्रकारसे स्वेच्छा-चारका एक विशेष प्रदर्शन दिखाकर सामन्तोंपर घोर अत्याचार कर सफल मनोरथ हो साहसमें भर अंतमें मरुक्षेत्रके सवमे प्रधान सामन्त आहवापतिके प्रति भी हस्ताक्षेप किया। परन्तु महावीर चांपाके वंशधरोंने गर्वित होकर यह उत्तर दिया, “ कि हमारे अधिकारी देश कुछ आजके नहीं है और न आप भय दिखाकर अपना स्वार्थ पूर्ण कर सकते हैं। ”

दीवान अथवा प्रधान मंत्री अखैचंदने इस प्रकारसे मारवाड़के प्रत्येक प्रान्तमें घोर अत्याचार तथा हृदयभेदी उपद्रवोंको प्रारंभ करके जिन सामन्तोंको अपने दलमें भरती नहीं किया था, इस समय वही घोर विपत्तिके आनेकी आशंका करने लगे। उन्होंने देखा कि अखैचंद कुछ थोड़ेसे सेवक सामन्तोंको अपने साथ लेकर मानो प्रबल शासनशक्तिकी सहायतासे मारवाड़को विध्वंस करनेके लिये तैयार हुआ है। विशेष करके जब टाड़ साहब चलेगये, तब महाराज मानसिंह पहलेकी समान निर्जन स्थानमें रहकर उदासीनता प्रकाश करने लगे, इसीसे सामन्तोंकी आशालता मानो एकवार ही सूख गई। कर्नल टाड़ साहबने कहा है कि महाराज मानसिंहके इस समय राज्यके किसी विषयकी ओर भी ध्यान न देनेसे अखैचंद और फतहराजमें परस्पर घोर वैमनस्व होगया। यद्यपि फतहराज मानसिंहके समीप मित्रभावसे रहता था, और वह मानसिंहका प्रियपात्र था, यद्यपि मानसिंहकी प्यारी रानी फतहराज पर विशेष प्रसन्न रहती थी, यद्यपि बहुतसे मामन्त उसकी सहायतामें नियुक्त थे, परन्तु चतुर अखैचंदने समस्त सेनाको अपने हस्तगत करके राज्यके समस्त किले अधिक क्या जोधपुरके किलेतकको भी अपने हस्तगत करलिया, और अपना प्रबल प्रताप प्रकाशित किया फतहराजको किसी प्रकारसे भी अपने शत्रु तथा स्वदेशमें अरातिस्वरूप अखैचंदके उस अत्याचारको निवारण करने तथा उसके प्रतापको लोप करनेका साहस न हुआ—अखैचंद अपने बलको प्रबल जानकर फतहराजका तिरस्कार कर पहलेकी समान निर्भयहो घोर अत्याचार करने लगा। तब फतहराजने उसको मारनेके लिये पड़्यंत्र जालका विस्तार किया। यह बात जानकर वह राजधानी छोड़कर किलेमें चलाआया।

देखते २ इस प्रकारसे छः महीने बीतगये। सारे मारवाड़में अखैचंदका दौर्दंड-प्रताप क्रमशः बढ़ गया। अखैचंदकी आज्ञाके उल्लंघन करनेमें किसीको

भी साहस न हुआ। महाराज भी समान नचाने लगा। टाड़ साहबके अपव्यय, अत्याचार, नाश करके केवल अपने राज्यमें इस बातका प्रचार हुआ जो इतने दिनोंतक उन्मत्तकों और पैचदसे बदला लेनेके लिये जब पहले ही अखैचंद भी ध्यान न दिया था, क्या हमारे पाठक नहीं जानते देख रहे थे, वह समय आते ही राजधानीमें घुलया और सड़को प्रजाका लूटा है वह सब प्रजाका माल बताना आरंभ। लारकी तैयार की, महाराजने इस संसारसे विदा किया; नगर्जी धांधलके सहित (जो जागीरदार गया, और फतहपोल द्वारपर विहारीदास रौची और एक बंदपाठी व्यास शिपदास भी हुए, नगर्जी किलेदार और मूलजों और पूर्व राजासे जो धन उन्होंने महाराजा मानसिंह गद्दीपर बैठे कामोंपर आये उनपर महाराज उनसे मांगे। अपने पुत्रका धन दिया गया। जिनकी वह रक्षा बंदी किये गये और उनमेंसे जिन गये। कहा जाता है कि महाराज किया था पर टाड़ साहब कहते हैं टाड़ साहब कहते हैं यदि प्राण दंड देते और जिन फतहपोल के अनुसार उनको दंड देते और शत्रु उन्हींके अधिकारके देशोंको

भी साहस न हुआ। महाराज मानसिंहको मानो इस समय अखैचन्द्र काठकी पुतलीकी समान नचाने लगा। टाड़ साहब लिखते हैं कि जिस समय अखैचंदने उस शासन शक्तिके अपव्यय, अत्याचार, और उत्पीड़नसे समस्त सामन्त और सारी प्रजाका नाश करके केवल अपने सेवकोंको धनसे परिपूर्ण कर दिया था, उस समय सहसा राज्यमें इस बातका प्रचार हुआ कि अखैचंदका पतन होगया है। महाराज मानसिंह जो इतने दिनोंतक उन्मत्तकी समान रहे थे, उनका इस प्रकारसे रहना केवल अखैचंदसे बदला लेनेके लिये ही था। हम पहले ही कह आये हैं कि महाराजने जब पहले ही अखैचंद तथा अत्याचार करनेवाले सामन्तोंके ऊपर किंचित् भी ध्यान न दिया था, उसका एक गूढ़ कारण था, उस गूढ़ कारणको क्या हमारे पाठक नहीं जानते हैं? परन्तु नीतिज्ञ मानसिंह केवल सुअवसरकी ही वाट देख रहे थे, वह समय आते ही महाराजने अखैचंदको उसके साथियों सहित अपनी राजधानीमें बुलाया और सबको बंदी करके, कहा गया तुमने जितना धन राज्य और प्रजाका लूटा है वह सब बताओ नहीं तो तुमको प्राणदण्ड होगा, तब उन्होंने राजा प्रजाका माल बताना आरंभ किया। दीवान और उसके साथियोंने एक सूची चालीस लाखकी तैयार की, महाराजने वह सब धन हस्तगत करके बड़े कष्ट दे देकर उनको इस संसारसे विदा किया; नगजी किलेदार जो छत्रसिंहको विगाड़नेवाला था, मूलजी धांधलके सहित (जो जागीरदार था) विपका प्याला पिलाकर संसारसे विदा किया गया, और फतहपोल द्वारपर उनके शरीर फेंक दिये गये। धांधलके भाई जीवराजका विहारीदास खीची और एक दरजीके सहित शिरकाट कर मोरीसे नीचे फेंक दिया गया, बदपाठी व्यास शिवदास भी श्रीकृष्ण ज्योतिपीके सहित उस सूचीमें उसी दंडके भागी हुए, नगजी किलेदार और मूलजी जो पहले राजाके मरनेसे अपने स्थानोंको चले गये थे और पूर्व राजासे जो धन उन्होंने ठगा था उससे उन्होंने वहां किले आदि बनाये। जब महाराजा मानसिंह गद्दीपर बैठे और अपराध क्षमाका विज्ञापन निकला तो वे अपने कामोपर आये उनपर महाराजकी कृपा हुई उनको यह ध्यान न रहा कि हम कभी विद्रोही हुए थे, मानसिंहने उनको भी इस समय बंदी करके अपने पूर्वके जवाहरात उनसे मांगे। अपने पुत्रका धन उनसे लेकर उनको किलेके उन्हीं बुजोंसे नीचे फेंक दिया गया। जिनकी वह रक्षा करते थे, उस समय दीवानके इलाकेके उसके मित्र भी बंदी किये गये और उनमेंसे जिन्होंने राज्यका रुपया बतादिया था अकसर छोड़ दिये गये। कहा जाता है कि महाराज मानसिंहने अत्याचारियोंसे एक करोड़ रुपया संग्रह किया था पर टाड़ साहब कहते हैं कि इससे आधा भी मिला हो तो अच्छा।

टाडू साहव कहते हैं यदि महाराज मानसिंह केवल अत्याचारी अखैचंदको ही प्राण दंड देते और जिन कर्मचारियोने उनके साथ विश्वासघातकता की थी उनके अपराधों के अनुसार उनको दंड देते और जो सामन्त उद्धत होकर शान्ति स्थापनमें बाधा देते थे केवल उन्हींके अधिकारके देशोको अपने हस्तगत करके, सन्तुष्ट रहते तो बड़ी सरलतासे

१. मं नरसिंह अलङ्कार
करनमं विलोक्य

दूसरे सामन्तोंके हृदय पर अधिकार करके उनकी सहायतासे प्रशंसा पासकते थे । परन्तु उन्होंने पहले ही अखैचंद इत्यादिको दंड देकर अपना मनोरथ पूर्ण कर लिया, इसी कारणसे अन्यान्य संदिग्ध मनुष्योंसे भी बदला लेनेकी आग भड़क उठी । वह धीरे २ वड़ी सावधानीके साथ छलकपटके जालका विस्तार करने लगे । जिन ऊँची श्रेणीके सामन्तोंने कई दिन पहले राजसभामें महा ऊँचा सम्मान पाया था, तथा जिन्हें पुरस्कारमें बहुतसे देश मिले थे उनके प्राणनाश करनेका भी महाराजने अपने मनमें निश्चयकर लिया था । केवल एक अचानक घटनासे ही वह अखैचंदके साथ न मारेगये, कारण कि वे वहाँसे भाग गये थे । पोकरणके सामन्त सालिमसिंह निमाजके सामन्त सुरतानसिंह, आहोरके सामन्त ओनाड़सिंह तथा उनकी सम्प्रदायके अन्य नीची श्रेणीके कितने ही सामन्त अखैचंदके साथ मिलकर राज्यके शासनकार्यमें नियुक्त थे । वह प्रतिदिन राजसभामें जाकर राज्यशासनमें अपनी सुसम्मति देकर दीवान अखैचंदकी विशेष सहायता करते थे । महाराज मानसिंहके अखैचंदको बन्दी करते ही वे समस्त सामन्त अत्यन्त ही भयभीत होगये, उनके उस भयको दूर करनेके लिये महाराज मानसिंहने उनके समीप एक दूतके हाथ कहला भेजा कि उनके ऊपर किसी प्रकारका हस्तक्षेप न होगा, एकमात्र अत्याचारी तथा दुश्चरित्र अखैचंदको उचित दंड देकर महाराजकी अभिलाषा पूर्ण होगई है । परन्तु महाराजने जिस छलकपटके जालका विस्तार करके उनका सर्वनाश करनेके लिये अनुष्ठान किया था, सामन्त इससे पहले ही, इस बातको भली भौतिसे जानगये थे । महाराज मानसिंहने पोकरणके सामन्त सालिमसिंहके वंशको एकवार ही लुप्त करनेके लिये यथार्थमें उद्योग किया था । ओनाड़सिंह मानसिंहके अत्यन्त प्यारे मित्र थे । उन ओनाड़सिंहके एक विश्वासी सेवकको महाराज मानसिंहने स्वयं आज्ञा दी कि तुम समस्त सामन्तोंको अपने साथ लेकर राजसभामें आओ परन्तु सामन्त सावधान थे उनके बुलाने पर कुछ भी ध्यान नहीं दिया । उसी रात्रिमें मानसिंहकी प्रतिहिसारूप आग्नि भयंकर वेगसे प्रज्ज्वलित होगई—उसी रात्रिमें जौधपुरकी राजधानी भयंकर मूर्ति धारणकर हृदयभेदी विभीषण वियोगान्तका अभिनय दिखाने लगी ।

निमाजके सामन्त सुरतानसिंह राजधानीमें अपनी सेना सहित एक घरमें रहते थे । इन सुरतानसिंहने यद्यपि महाराज मानसिंह पर घोर विपत्ति पड़नेके समय उनके विशेष उपकार किये थे परन्तु महाराज मानसिंह उन सभी उपकारोंको भूलगये और उनसे भी बदला लेनेके लिये उन्होंने इच्छा की । उस राजधानीमें आठ हजार वेतनभोगी सेना तोपें और बहुतसे गोलोंको अपने साथमें लेकर सुरतानसिंह नगरके जिस स्थानमें रहते थे उसी स्थान पर आक्रमण किया । वीरश्रेष्ठ सुरतानसिंहने केवल एकसौ अस्ती अनुचरोंके साथ अपनी रक्षा की; और जब तोपों मुखसे गोले निकल २ कर पृथ्वीपर गिरने लगे तब यह नंगी तलवारे हा

(१) प्रथम कांड अध्याय २७ पृष्ठ ८८९ में देखो ।

ले बाहर निकल समरभूमि
सैकड़ों मनुष्योंका पना
जो कई सेवक जीवित थे
लिये रणक्षेत्रको छोड़कर
समान सालिमसिंहकी भी
अभिप्राय था, परन्तु पहले
उस युद्धमें बहुतसे नगर
पर आक्रमण न करके
रणगव्या पर रह कर गेपम
पोकरणके सामन्त पकड़
पुरुष, देवीसिंह, सुरजसिंह,
नष्ट करनेके लिये तथा अन्यों
निन्दनीय कार्यको करते आये
यवनिका गिरजाती ।

जिस रात्रिमें जौधपुर-
फतहराजको बुलाकर जनश
करदिया । फतहराज और मारे
महाराजके अत्यन्त प्रियपात्र
पर अभिषिक्त करके कहा, कि
इतने दिनोंतक क्यों अभिषिक्त
अर्थ हमारे पाठक सरलतासे ज
सहायकोंको प्राणदंड देकर नोभ
भगाकर नवीन संग्रहकिये हुए
के लिये अतक भयंकर चोला
कष्ट भोग रही थी उसको दुःख
ही महाराज मानसिंहके ऊपर
प्राणनाशसे अधिक असंतुष्ट
महाभयके जालमें विजडित कर
कि महाराज मानसिंहने इस
सेनाकी सहायता मांगी है ।
समस्त सामन्त उस अवस्थामें
वह वृद्धि सेनाके
त होगये ।

निमाजके सामन्त सुर
जालके विश्वासी सेवक उनके
१९

ले बाहर निकल समरभूमिमें आ डटे। और महावीर पुरुषके समान उस सत्यवीरने सैकड़ों मनुष्योंका प्राणनाश करके अन्तमें युद्धक्षेत्रमें अपने प्राण त्यागदिये। जो कई सेवक जीवित थे वह सुरतानके शिशु पुत्रके जीवन और स्वार्थकी रक्षाके लिये रणक्षेत्रको छोड़कर नीमाजकी ओरको भाग गये। नीमाजके सामन्तोंकी समान सालमसिहकी भी इस प्रकारसे हत्या करनेका महाराज मानसिहका विशेष अभिप्राय था, परन्तु पहले आक्रमणसे ही सुरतानने विशेष वीरता प्रकाश करके उस युद्धमें बहुतसे नगर निवासियोंके प्राण नष्ट करदिये, इससे महाराज सालमसिह पर आक्रमण न करसके। सालमसिह रातभर विशेष सावधानीके साथ रणशय्या पर रह कर शेषमें सुभीता पाय मारवाड़की ओरको चलेगये। यदि पोंकरणके सामन्त पकड़ेजाते अथवा मारेजाते तो इन सामन्तवंशके चार पुरुष, देवीसिह, सुवलसिह, सवाईसिह और सालमसिह जो मारवाड़के सिंहासनको नष्ट करनेके लिये तथा अपनी सामर्थ्य विस्तार करनेके लिये निरन्तरभावसे जिस निन्दनीय कार्यको करते आये थे, इसमें कुछ भी संदेह नहीं कि उस अभिनयकी यवनिका गिरजाती।

जिस रात्रिमें जोधपुरकी राजधानीमें वह शोचनीय अभिनय हुआ उस समय फतहराजको बुलाकर उनको राज्यके दीवान अर्थात् प्रधान मंत्री पदपर अभिषिक्त करदिया। फतहराज और मारे हुए प्रधान सेनापति इन्दराजके पुत्र वह इस समयतक महाराजके अत्यन्त प्रियपात्र होकर रहते थे। महाराजने फतहराजको प्रधान मंत्रीपद पर अभिषिक्त करके कहा, कि “आप इस समय अवश्य ही जानगये हैं कि मैं आपको इतने दिनोतक क्यों अभिषिक्त नहीं करसका था।” महाराजके इन वचनोंका यथार्थ अर्थ हमारे पाठक सरलतासे जानगये होंगे, महाराज मानसिहने अखैचंद और उसके सहायकोंको प्राणदंड देकर नीमाजके सामन्तोंका जीवन नाश तथा पोंकरणके सामन्तोंको भगाकर नवीन संग्रहकिये हुए धनसे ‘जो वेतनभोगी सिन्धी सेना अपने बाकी वेतन के लिये अवतक भयकर चोत्कार शब्दके साथ अत्यन्त असंतोष प्रकाश करके दारुण कष्ट भोग रही थी’ उसको तुरन्त ही वेतन देकर संतुष्ट किया, और जो सामन्त पहलेसे ही महाराज मानसिहके ऊपर अत्यन्त क्रोधित होगये थे, विशेष करके जो अखैचंदके प्राणनाशसे अधिक असंतुष्ट हुए थे, महाराज मानसिहकी चतुरनीतिके बलसे उनको महाभयके जालमें विजड़ित करलिया गया। शीघ्र ही राज्यमें इस बातका प्रचार होगया कि महाराज मानसिहने इस समय अपने राज्यमें शांति स्थापन करनेके लिये बृटिश सेनाकी सहायता मांगी है। इस समाचारके प्रचार होनेका फल लगगया, नहीं तो समस्त सामन्त उस अवस्थामें महाराज मानसिहको सिंहासनसे रहित कर सकते थे। परन्तु वह बृटिश सेनाके आनेका समाचार पाते ही अपने प्राणोंकी रक्षाके लिये महा-यभीत होगये।

प्रा. नीमाजके सामन्त सुरतानासिहके जोधपुरकी राजधानीमें मारेजाते ही उनके केवलकालके विश्वासी सेवक उनके बालक पुत्रके प्राणोंकी रक्षाके लिये तथा स्वार्थरक्षाके

लिये नीमाजमे चलेगये थे । महाराज मानसिहने शीघ्र ही नीमाजपर आक्रमण करनेके लिये सेनाको भेज दिया, नीमाजके निवासी सब प्रकारसे अपनी रक्षामे सावधान हुए अंतमे महाराजके नामकी मुहरका लगा हुआ पत्र सुरतानके बालक पुत्रको सुनाया गया कि महाराजने उनको क्षमा करके नीमाज देशको उनके हाथमे देना स्वीकार करलिया है । “महाराजकी वह प्रतिज्ञा सत्य है या नहीं वास्तवमे वह प्रतिज्ञा पालन कीजायगी या नहीं” सुरतानके पुत्रके मनमे जब यह संदेह हुआ तब जो वेतनभोगी सेना नीमाजपर आक्रमण करनेमे नियुक्त थी उस सेनाके नेताने प्रतिज्ञा की कि इस प्रतिज्ञाको मैं अवश्य ही पालन करूंगा । परन्तु अत्यन्त लज्जा और राजपूतोंके लिये अत्यन्त कलंकका विषय है कि सुरतानका पुत्र सब प्रकारसे विश्वास करके किलेसे होकर जैसे ही वह राजाके डेरोमे पहुँचा कि वैसे ही महाराजकी वह प्रतिज्ञा भंग होगई । बालक सामन्तके राजाके वचनोपर विश्वास करके डेरोमे आते ही एक राजपुरुषने महाराजके हस्ताक्षर सहित अनुज्ञापत्र उसके हाथमे अर्पण करके कहा कि महाराजने आपको बंदीकरके राजदरबारमे लानेकी आज्ञा दी है । महाराज मानसिहके यह आचरण जैसे असंतोषदायक थे, धनके लोभी वेतनभोगी सेनाके प्रधान सेनापतिके आचरण भी उसी भाँति अत्यन्त प्रशंसनीय थे । प्रधान सेनापति नहीं जानता था कि महाराज मानसिह अत्यन्त कलंकदायक आचरण करके इस बालक सामन्तका सर्वनाश करेंगे, इस कारण उस कर्मचारीने ऊपर लिखी हुई राजाकी आज्ञाको पढ़कर सुनाया और क्रोधित होकर कहा, “ना, यह कभी नहीं होसकता, मेरे कहने पर सब प्रकारसे विश्वास करके इस बालक सामन्तने हमारे हाथमे आत्मसमर्पण किया है, यद्यपि महाराजने अपनी प्रतिज्ञाको भंग करनेकी इच्छा की है, परन्तु मैं अपनी प्रतिज्ञाको अवश्य ही पालन करूंगा और इनको किसी निर्विघ्न स्थानमे रख आऊंगा ।” प्रधान सेनापतिने जो कुछ कहा था उसीको किया । उसने महाराजकी उस आज्ञाको उल्लंघन करके अभागे बालक सामन्तको साथ ले उसे अर्वली पर्वतके पार कर आया । वह बालक सामन्त वहाँसे मेवाड़राज्यको चलागया ।

जो महाराज मानसिह इतने दिनोतक वैराग्यभावसे उन्मत्तकी समान एक कमरेमे रहकर उद्धत सामन्तोंके अत्याचार स्वेच्छाचार-उत्पीड़न और धनकी लूटको चुपचाप देख रहे थे, जो महाराज मानसिह अंग्रेज गवर्नमेन्टके द्वारा वारम्बार अनुरोध होकर भी ब्रिटिश सेनाकी सहायता ग्रहण करके राज्यमे शान्ति स्थापन करनेके लिये राजी नहीं हुए थे, वही महाराज मानसिह इस समय यथार्थ राजपूत वीरमूर्तिसे रंगभूमिमे आ विराजमान हुए । यद्यपि महाराज मानसिहने अत्यन्त कठोर नीतिका अवलम्बन कर लोहेके शासनदंडको धारण करके एक वियोगान्त अभिनय किया था, एक पक्षमे यद्यपि यह अत्यन्त निन्दनीय कार्य था, तथापि हम सत्यके सम्मानकी रक्षाके लिये इतना तो अवश्य कहेंगे कि उस समय मारवाड़के चारोओर जैसी अराजकता फैल रही थी सामन्तोंने उसी भावसे अपने स्वार्थकी रक्षाके लिये गहिँत उपायोंके अवलम्बन करनेमे भी कसर नहीं की, इसीसे महाराज

मानसिहकी कठोर नीति किये बिना उस अवस्थामे करनेको समर्थ नहीं होते । होगये थे, तब उस कार्य नहीं करसकते थे ।

“कर्नेल टाड साहब इत्यादिको प्राणदंड देकर क्रमानुसार, छलपट, और दिया । सभी सामन्त इस महाराज मानसिहके जपानकी होकर अपने स्वार्थकी रक्षा उस अवस्थामे एकसाथ कि सब मिलकर भी करनेसे महाराज मानसिह विध्वंस कर डालेंगे । मानसिहके नियुक्त जाचणसे अपनी जन्मभूमिको छोड़कर ब्रिटिश गवर्नमेन्टके साथ संधि नीतिको सरल कर लिया, नहीं कर सकते । राजा मानसिद्ध करलिये तथा मारवाड़के के पूर्ववर्ती प्रवल प्रतापशाली का साहस नहीं किया था ।”

इतिहासवेत्ता टाड साहब करगये हैं, “उन साहसी वीर जयपुरमे आकर निवास किए के प्रति भी किसी प्रकारकी दियागया, वह ओनाड़सिंह भी समय भीमानसिहसे परास्त ओनाड़सिंह ही मानसिहके ने अपनी स्त्रीके सम्पूर्ण भी नहीं उतारी जाती और नम्रताको भी लेकर बेचबाला, गुरुओंके ग्राससे अपनी रक्षा नामक वाणिज्यके प्रधान

मानसिंहकी कठोर नीति न्याययुक्त थी । इस प्रकारकी कठोर नीतिका अवलम्बन किये बिना उस अवस्थामे महाराज मानसिंह कभी भी राज्यमे सरलतासे शांति स्थापन करनेको समर्थ नहीं होते । जब महाराज मानसिंह एकबार ही शासनसामर्थ्यसे हीन होगये थे, तब उस शासनशक्तिको संग्रह करनेसे उदारनीतिका अवलम्बन कर कभी कार्य नहीं करसकते थे ।

“कर्नल टाड् साहब पीछे लिखगये है, कि महाराज मानसिंहने अखैचंद इत्यादिको प्राणदंड देकर नीमाज इत्यादिके देशोपर अधिकार करनेकी समान क्रमानुसार, छलकपट, और अत्याचारोंसे एक २ करके सभी सामन्तोंको हतवीर्य कर दिया । सभी सामन्त इस समय स्वतंत्र भावसे रहते थे, इस कारण उन्होंने महाराज मानसिंहके अधीनकी दश हजार वेतन भोगी सेनाके विरुद्धमे इकले खड़े होकर अपने स्वार्थकी रक्षा करनेमे किसी प्रकारका भी साहस न किया । अन्य पक्षमे उस अवस्थामे एकसाथ मिलकर भी वह खड़े न होसके, कारण कि उन्होंने विचारा कि सब मिलकर भी महाराज मानसिंहके विरुद्ध खड़े न होसकेंगे क्यों । कि ऐसा करनेसे महाराज मानसिंह अंग्रेजी सेनाकी सहायता लेकरके हमको एकबार ही विध्वंस कर डालेंगे । इस प्रकारसे कई महीनोमे मारवाड़के समस्त सामन्त महाराज मानसिंहके निष्ठुर आचरणसे पीड़ित हो अंतमे अपने २ अधिकारी देशो अर्थात् अपनी जन्मभूमिको छोड़कर आसपासके राज्योंमें भाग गये । महाराज मानसिंहने ब्रिटिश गवर्नमेन्टके साथ संधि करली थी इसी उपायसे उन्होंने अपनी अवलम्बित नीतिको सफल कर लिया, नहीं तो वह किसी प्रकारसे भी अपना अभीष्ट सिद्ध नहीं कर सकते । राजा मानसिंहने गवर्नमेन्टके साथ संधिवंधन करके सब कार्य सिद्ध करलिये तथा मारवाड़के सभी सामन्तोंको इच्छानुसार निकालदिया, मारवाड़के पूर्ववर्ती प्रबल प्रतापशाली असीमसाहसी किसी राजाने भी इस प्रकारके कार्य करने का साहस नहीं किया था ।”

इतिहासवेत्ता टाड् साहब निम्न लिखित उक्तिसे मारवाड़के इतिहासको समाप्त करगये है, “उन साहसी वीर सामन्तोंने वहांसे निकलते ही, कोटा, मेवाड़, बीकानेर, और जयपुरमे आकर निवास किए । अधिक क्या कहै उस चिर विश्वासी ओनाड़सिंह के प्रति भी किसी प्रकारकी कृतज्ञता प्रकाश करके उसकी विश्वासताका पुरस्कार न दियागया, वह ओनाड़सिंह भी वहांसे निकल कर दूसरे राज्यमे चलेगये । मानसिंह जिस समय भोमसिंहसे परगस्त होकर जालौरके किलेमे रहते थे, उस समय यह ओनाड़सिंह ही मानसिंहके प्रधान सहायकरूपसे रहते थे । और इन्हीं ओनाड़सिंह ने अपनी खीके सम्पूर्ण अलंकार अधिक क्या नाकमेकी नथ भी जो किसी प्रकारसे भी नहीं उतारी जाती और जिसका उतारना महा अशुभ जाना जाता है उस नाककी नथतकको भी लेकर बेचडाला, और उस समस्त धनको मानसिंहके आत्मपालन तथा शत्रुओंके ग्राससे अपनी रक्षा करनेके लिये देदिया था । जिस समय मानसिंह पाली नामक वाणिज्यके प्रधान स्थानमे बिना घोड़ेके गये थे और उस सुअवसरमे शत्रुओंने

उनको वदी करनेका उपाय किया था उस समय एकमात्र ओनाड़सिंहने ही मानसिंहका उद्धार किया था । धौकलसिंहके साथ युद्धके समय जिस समय मारवाड़में समस्त सामन्तोंने मानसिंहका पक्ष छोड़कर धौकलसिंहका पक्ष लिया था उस समय जो चार सामन्त मानसिंहके पक्षमें थे यह ओनाड़सिंह भी उन्हींमेंके एक है, जिस समय जयपुरके महाराज जोधपुरको लूटकर वे पदार्थ अपने राज्यमें लिये जाते थे, उस समय इन्हीं चारों सामन्तोंने महावीरता प्रकाश करके उनके सभी द्रव्योंको छीन लिया था । जब छत्रसिंहकी मृत्यु होगई तब मानसिंहके हाथमें राज्यशासनका भार देनेके लिये इन्हींमेंसे एकने प्रधान उद्योग किया था । इसप्रकारसे १८२१ ईसवीमें मारवाड़के अधिकांश प्रधान २ सामन्तोंने निकाले जाकर अत्यन्त कष्टमें पड़कर अंतमें गवर्नमेण्टकी शरणमें प्रार्थना पत्र भेजकर उसे मध्यस्थ होनेका प्रस्ताव उपस्थित किया, परन्तु और एक वर्ष व्यतीत होगया, तथापि गवर्नमेण्टने उनकी उस शोचनीय अवस्था पर कुछ ध्यान न दिया । उन्होंने बड़ा भारी साहस करके ब्रिटिश गवर्नमेण्टके कर्मचारीके द्वारा जो पत्र भेजा था उसे हमारे पाठक भलीभाँति पढ़ चुके हैं । उन्होंने कर्नल टाड् साहबको भी अपनी बात सुनानेमें कुछ आनाकानी न की, वहाँसे उत्तर मिला कि यदि यथा समयमें मध्यस्थता स्वीकार न कीजाय तो अन्तमें वह अपनी हानि मानसिंहसे पूर्ण कर ले । ”

“ १८२३ ईसवीतक मारवाड़की राजनैतिक अवस्था इस प्रकार थी । यदि वह राजा मानसिंहको पैशाचिक हिसावृत्तिसे मोहित न करते तो महाराज स्थाई शांति स्थापनका बीज बोसकते थे, और अपने मंगल तथा राज्यके मंगलके लिये जो संस्कार अवश्य प्रयोजनीय होगये थे उन संस्कारोंको भी पूर्णरीतिसे कर सकते थे, प्रयोजन होनेपर शासनरीतिका संस्कार तथा सामन्तोंको विना विध्वंस किये उनका दमन और उस समय राज्यकी जैसी अवस्था होगई थी उस अवस्थाके लिए उपयोगी समस्त व्यवस्थाको ठीक करनेकी भी उनको सामर्थ्य थी, पर उन्होंने अपने राज्यमें शासन नीतिके समयके उपयोगी नवीन भावके गठनसे यश और गौरवके उपार्जनके बदले एकमात्र गवर्नमेण्टके साथ संधिकरके बाहरी शत्रुओंसे निर्भय हो स्वदेशकी सामन्त श्रेणीका एकसाथ ही नाश किया और उसी कारणसे उन्होंने उस राजशक्तिके प्रति सर्वसाधारणकी अनुरक्तिको विना प्रकाशित किये घृणा दिखाई थी । ”

साधु टाड् साहबने मारवाड़-इतिहासके उपसंहारमें निम्न लिखित मन्तव्य प्रकाशित किये हैं, “ राजपूत जातिकी एक प्रधान शाखाके अत्यन्त प्राचीन साम्राज्य, कान्यकुब्ज वंशकी छः शताब्दियोंके पहले, मारवाड़के नवीन उपनिवेश स्थापनसे वर्तमान समयके इतिहासको सक्षेपसे वर्णन करके, ब्रिटिश गवर्नमेण्टके साथ उस राजके सधिवंधनसे इस समय जो अस्थिरनीति विद्यमान है, तथा राज्यकी जैसी शोचनीय अवस्थाका वर्णन हुआ है उसकी विना आलोचना किये इतिहासका

(१) प्रथम कांड, परिशिष्ट पृ० १११० देखो ।

उपसंहार करना असंभव है । समस्त संधियोंकी पूर्ण नीति अवस्था उसको प्रकाशित कर और राजपूतोंकी दशा गौरव जिनका वर्णन न होसकेगा, होगी । इन राजपूतोंने जिन कर प्रचार किया था; स्वत्वाधिकार-और सामान्य स्वत्वाधिकारकी रक्षाके लिये होनेसे घोर अत्याचार और वह अत्याचारी और पीड़ा लोधी-पठान-तैमूर तथा राजपूत उस समस्त राठौरोंके अत्याचार करनेवालोंका पतन रूपी अग्नि प्रज्वलित न होती निग्रहकी शिक्षा ली थी उस गण अवश्य ही अत्याचार पर भारतवर्षमें वीरमूर्तिसे मस्तक ही लट्ठनेवालोंका दल राजपूत गण, पंगपालकी समान राजपूत सहायतासे उन्होंने प्रज्वलित पतनपूर्तोंने अंग्रेजोंके साथ मित्रता जातिकी महाशक्तिकी मूलभूमि प्रकारकी भी आशा नहीं की तथा शांति स्थापन करनेके लिए की थी, उस अंग्रेज जातिकी था । “ हमने मारवाड़की जिस ब्रिटिश गवर्नमेण्टने कई वर्ष किसी प्रकारके उपायका अंश इसका हमारे पाठक भलीभाँति राजपूत राजाओंके साथ जो भीतरी विषयमें हस्तक्षेप न करसकते हैं इस कारण हमको हम कह सकते हैं कि यदि राजपूत अत्याचार करें, उनका

उपसंहार करना असंभव है। राजपूतोंके साथ हमारी जो संधि होगई है, उन समस्त संधियोंकी मूलनीति किस प्रकारकी अस्थिर और अपूर्ण थी, मारवाड़की उक्त अवस्था उसको प्रकाशित कर रही है। यदि शीघ्र ही इस रोगकी औषधी न कीजायगी और राजपूतोंकी दशा शीघ्र ही न बदलेगी तो असंभावी महाकष्ट उत्पन्न होंगे कि जिनका वर्णन न होसकेगा, और हमारे लिये भी घोर विपत्ति आनेकी आशंका होगी। इन राजपूतोंने जिस साहससे अपनी भूमिके अधिकारको अविनाशी कह कर प्रचार किया था, उसी प्रकार वे स्वत्वरक्षा-प्राचीन चिरप्रचलित पैतृक स्वत्वाधिकार-और सामर्थ्यको भली भाँतिसे रक्षा करनेमें समर्थ थे। उस स्वत्वाधिकारकी रक्षाके लिये समय २ पर हजार २ राठौर, एक २ पुरुषकी मृत्यु होनेसे घोर अत्याचार और उपद्रवोंसे अपने अधिकारकी रक्षा करते आये थे। वह अत्याचारी और पीड़ा देनेवाले इस समय कहाँ है? गजनी और गिलजई, लोधी-पठान-तैमूर तथा कठिन महाराष्ट्रोंके वंशधर इस समय कहाँ है? देशीय राजपूत उस समस्त राठौरोंके विप्लवमें भी अपने स्वार्थकी रक्षा करते आये थे-उन्होंने अत्याचार करनेवालोंका पतन भी देखा था। यदि उन राजपूतोंमें स्वजातिकी विद्वेष-रूपी अग्नि प्रज्वलित न होती तो जिन अत्याचारियोंके सहवाससे राजपूतोंने आत्मनिग्रहकी शिक्षा ली थी उस आत्मनिग्रहकी अग्निको प्रज्वलित न करते तो राजपूतगण अवश्य ही अत्याचार करनेवालोंके साथ ही साथ अपने नवीन बलसे बलवान हो भारतवर्षमें वीरमूर्तिसे मस्तक उठा सकते थे। राजपूतोंके आत्मविच्छेद तथा अनैक्यतासे ही लूटनेवालोंका दल रजवाड़ेमें गया, तस्कर महाराष्ट्रोंका दल, पिशाचबुद्धि पठान गण, पंगपालकी समान रजवाड़ेके प्रत्येक प्रान्तमें गये; और राजपूतोंकी निर्दुद्धिताकी सहायतासे उन्होंने प्रबल बलशाली होकर शुभ फल संचय करलिया, परन्तु इन राजपूतोंने अंग्रेजोंके साथ मित्रता करली थी, न्याय विचार, क्षमा और सत्यता अंग्रेज जातिकी महाशक्तिकी मूलभित्ति है। परन्तु अंग्रेज जातिने उन राजपूतोंसे किसी प्रकारकी भी आशा नहीं की थी, केवल उन्हीं राजपूतोंकी आत्मरक्षाकी सहायता, तथा शांति स्थापन करनेके लिये जिस विधिका प्रयोजन था, उसी अनुरागकी आशा की थी, उस अंग्रेज जातिकी सहयोगितासे राजपूत जातिका वह अभाव दूर होसकता था। “हमने मारवाड़की जिस शोचनीय अवस्थाको अकित किया है, रक्षा करनेवाली ब्रिटिश गवर्नमेण्टने कई वर्ष तक उस शोचनीय अवस्थाका परिवर्तन करनेके लिये किसी प्रकारके उपायका अवलम्बन न करके अपनी प्रतिज्ञाको कैसा पालन किया? इसका हमारे पाठक भलीभाँतिसे विचार कर सकते हैं। यदि कम्पनी कहे कि हमने राजपूत राजाओंके साथ जो संधि की है उसमें यह व्यवस्था है कि हम उस राज्यके भीतरी विषयमें हस्तक्षेप न करेंगे, वे भीतरी शासनकार्य अपनी इच्छाके अनुसार करसकते हैं इस कारण हमको इस विषयमें हस्तक्षेप करनेका अधिकार नहीं है, तो हम कह सकते हैं कि यदि राजाकी समान राजपूत सामन्त गणोंपर राजपूत राजा अत्याचार करें, उनका स्वत्वाधिकार तोड़दे, तो ऐसे समयमें गवर्नमेण्ट उनकी सहायता

नहीं करना चाहती तो राजपूतोंकी शासनप्रणालीमें जो हम परामर्श देते हैं उस परामर्शसे भी रुकजाना हमाराकर्तव्य है तभी राजपूत राजगण यथार्थमें स्वाधीनतापूर्वक भीतरी शासन करनेमें समर्थ होंगे। और किसी बातमें हस्तक्षेप किया जाय और किसी बातमें उदासीनता दिखाई जाय तो इसमें न्यायमें बाधा आती है। इस प्रकार अपनेको न्यायी जाननेके निमित्त हमको निस्वार्थभावसे दोनों पक्षोंपर ध्यान रखना चाहिये राजपूतोंकी राजनैतिक अवस्था बदलनेके लिये और भी विज्ञता मूलक दयामूलक उदार-नीतिका अवलम्बन करना उचित है जिससे राजपूतोंकी भीतरी उन्नति और मंगलकी वृद्धि हो, इस विषयकी हमें सदा चिन्ता रखनी चाहिये। ऐसा करनेसे हमारे राज्यमें भी शान्ति और श्रीवृद्धि होगी बहुतसे राठौर सामन्तोंने इस नीतिपक्षका समर्थन किया। इस अवसरके आते ही अभयसिंहके वंशधर राजाओंने मारवाड़के भाग्यमें मानो इस अविश्रान्त निग्रहको बुलादिया है, उसी वंशको सिंहासनसे उतारकर ईडरराजके कुटुम्बसे मृत महाराज जोधाके एक वंशधरको मारवाड़के सिंहासन पर बैठा देना हमारा पहला कार्य है। यदि हम राठौर सामन्तोंकी समाजमें अपनी राजतंत्रकी रीति वा स्वेच्छाचारकी नीतिका प्रयोग करें और उनके अत्याचारोंके निवारणमें हस्तक्षेप न करें, तो हम इन असीम साहसी सामन्तोंको एकबार ही निराश और क्रोधोन्मत्त करसकते हैं, हमने इन राठौर सामन्तोंके कियेहुए जिन भयंकर कार्योंका वर्णन किया है उसका फल क्या हुआ है यह सामन्त किस कार्यको नहीं करसके, इसका विचार करना हमें उचित है, धावामारनेवाले पिडारों और लूटनेवाले मरहठोंने जो शोचनीय कार्य किये हैं, निगृहीत राठौर सामन्त उनकी अपेक्षा अवश्य ही लोमहर्षण कार्य करनेको उद्यत होजाते तो कैसा हृदयभेदी काण्ड उपस्थित होता। कैसी अराजकता और कैसे अत्याचार दिखाई देते। ऐसी किम्वदन्ती है कि निगृहीत राठौर सामन्त-मण्डलीने उस असह्य अकथनीय कष्ट अविचार और स्वेच्छाचारको सहनेमें असमर्थ होकर गवर्नमेण्ट कम्पनीसे इस विषयमें सहायता चाही थी, सरकारके मध्यस्थ न होने पर उदीप्त हृदयहो उन्होंने अपनी आशाको उत्कटरूपसे सफल करलिया तथा राजा मानसिंहके हृदयमें छुरी घुसेड़दी। यदि यह कहावत सत्य है तो ऐसी प्रतिहिंसा उचित दंडरूपसे मानी जायगी, यह आशा की गई थी कि इस प्रकारके उद्योगके बिना निगृहीत सामन्त कभी अपने कार्यको पूरा नहीं करसकते वह सत्य निकली; यह भी जाना गया है कि जोधपुरके सिंहासन पर इस समय भीमसिंहके पुत्र विराजमान हैं। यह बात भी विचारके योग्य है। पहले जिस सम्प्रदायने धौकलसिंहका पक्ष लिया था, इस

(१) डाडू साहबने अपने देश जानेके समय जो यह कहावत लिखी है यह सब अंशोंमें सत्य नहीं जान पड़ती हमने जिस पिछले इतिहासको संग्रह किया है पाठक उसे पढ़कर उस आशय को समझ लेंगे।

समय वही उनके साथी किया है, पर न्यायके अनु सामन्तके बैठनेका अधिकार ऐसा न होनेसे ही विवाद कोई ईडरका राजकुमार मार होजाते, यदि समस्त राठौर तो निश्चय है कि वग संस्था के सिंहासन पर बैठनेकी हो विषयोमें हस्तक्षेपकी सप्र विप होगी और हमारी चिन्ता भी

मारवाड़के आधुनिक इतिहास संक्षिप्तका ग्लेस, सी मेण्टके विरुद्ध आचरण; निकली मागना; ५ - १२५५ का सम्मिलन, संक्षिप्त, म२१११ मेण्टके साथ महाराजका संक्षिप्त, सनकी फिर इच्छा करना, जयपुर वृष्टि गवर्नमेण्टकी सहायता म करना, गवर्नमेण्टका मत परिवर्तन करना, मानसिंहका उदार पाना, सौ सेनाका देना, उस सेनाकी च का एक लाख पन्द्रह हजार रुपया दूसरी बार व्यवस्था, बुढापेमें मा राज्यमें असंतोषकारी रीतिका उपद्रव, वृष्टि सेनाका राज्य संस्कार, मेरवाड़के

राजपूत वंशुमहात्मा वर्णन किया है हमको उस

(१) सन् १८२३ ई० में लिये अपने देशको चले गये थे

समय वही उनके साथी होंगे, पोकरणके सामन्तने भी उनका मंत्री होना स्वीकार किया है, पर न्यायके अनुसार प्रधान मंत्रीपदपर चांपावत सम्प्रदायके नेता आहवाके सामन्तके बैठनेका अधिकार है और इस वंशकी चिर-प्रचलित रीति भी ऐसी ही है, ऐसा न होनेसे ही विवाद विसम्वाद रक्तपात षड्यंत्र चारोओर दिखाई दे रहा है, यदि कोई ईडरका राजकुमार मारवाड़के सिंहासन पर आरूढ़ होता तो यह सब बखेड़े दूर होजाते, यदि समस्त राठौरोको एक जातीय सभा होकर इस प्रश्नकी भीमांसा कीजाय तो निश्चय है कि दश संख्यामे नौजनोकी सम्मति ईडरके किसी राजकुमारको मारवाड़ के सिंहासन पर बैठानेकी होगी, ऐसा करनेसे ब्रिटिश सरकार भी निर्भय ही भीतरि विषयोमे हस्तक्षेपकी सब विपत्तियोसे छुटकारा पालेगी सहस्रो राठौरोको शान्ति प्राप्त होगी और हमारी चिन्ता भी मिटजायगी।

सोलहवाँ अध्याय १६.

मारवाड़के आधुनिक इतिहासकी सूचना; मानसिंहके साथ ब्रिटिश गवर्नमेण्टके सबसे पहले संधिपत्रका उल्लेख; संधिपत्र, उस संधिपत्रमें मानसिंहकी असम्मति, मानसिंहका गवर्नमेण्टके विरुद्ध आचरण; निकली हुई राठौर मंडलीका गवर्नमेण्टसे विचारके निमित्त सहायता मागना; गवर्नमेण्टका इसमे असम्मति प्रकाश करना; एजेण्टकी मध्यस्थतामे सामन्तोंके साथ महाराज का सम्मिलन; संधिपत्र; महाराजका सामन्तोंपर क्षमा प्रकाश करना; मेरवाड़के सम्बन्धमें गवर्नमेण्टके साथ महाराजका संधिपत्र, राठौर सामन्तोंका पुनस्तथान; धौकलसिंहका मारवाड़के सिंहासनकी फिर इच्छा करना, जयपुरके महाराजका मारवाड़पर आक्रमणके लिये उद्योग; मानसिंहका ब्रिटिश गवर्नमेण्टकी सहायता मागना; सहायतामे असम्मति, गवर्नमेण्टका मानसिंहकी भर्त्सना करना, गवर्नमेण्टका मत परिवर्तन, धौकलसिंहका पलायन, गवर्नमेण्टका जयपुरके महाराजकी भर्त्सना करना; मानसिंहका उद्धार पाना; संधिपत्रके मतसे मानसिंहका सहायताके लिये गवर्नमेण्टको पंद्रह सौ सेनाका देना, उस सेनाकी चतुरताके सम्बन्धमें सरकारका दोषारोपण, उसकी एवजसे मानसिंह का एक लाख पन्द्रह हजार रुपया वार्षिक देना स्वीकृति करना; संधिवंधन; मेरवाड़के सम्बन्धमे दूसरी बार व्यवस्था; बुढ़ापेमे मानसिंहका धर्मराजकोके ऊपर भक्ति प्रकाश करना, उनके उपदेशसे राज्यमें असंतोषकारी रीतिका अवलम्बन; राठौर सामन्तोंका शेष उत्पात; मारवाड़में राजनैतिक उपद्रव, ब्रिटिश सेनाका मारवाड़मे प्रवेश, गवर्नमेण्टके साथ महाराजका संधिवंधन, संधिपत्र; राज्य संस्कार; मेरवाड़के सम्बन्धमें शेष व्यवस्था, महाराजमानसिंहकी मृत्यु।

राजपूत बंधुमहात्मा टाड साहवने रजवाड़ेके जिस समयतकके इतिहासको वर्णन किया है हमको उस विस्तारित वर्णनके सिवाय उस समयसे इस समयतकका

(१) सन् १८२३ ई० मे कर्नल टाड साहव जिस समय भारतको छोड़कर चिरकालके लिये अपने देशको चले गये थे उस समय आहवाके सामन्त निकाले जाकर मेवाड़में रहते थे।

इतिहास भी पाठकोके सम्मुख रखना उचित है, और पहले भी हमारी इच्छा श्रेष्ठ इतिहासके संग्रह करनेकी थी। हमने उस प्रतिज्ञा-पालनकी अपनी सामर्थ्यभर चेष्टा की, हम नहीं कह सकते कि हमारे पाठक उसको पढ़कर प्रसन्न हुए थे या नहीं, महात्मा टाड् साहबने रजवाड़ेके पोलिटिकल एजेण्ट स्वरूपसे राजपूतोंमें दीर्घकालतक निवास कर राजस्थानके प्रत्येक राजा प्रत्येक प्रधान प्रधान कवियों प्रत्येक नीतिज्ञ, प्रत्येक प्रधान २ भाट और चारणोंकी सहायतासे, स्वयं रजवाड़ेके प्रत्येक ग्रान्तोमें घूमकर राजपूत कवियोंकी लिखी हुई ग्रंथावलीको संग्रह करके उन्होंने इस विस्तृत इतिहासको संपादन किया, परन्तु हमारे लिये इतना सुवीता कहाँ है, इस कारण हमने यथाशक्ति परिश्रम और चेष्टा करके जहाँतक इतिहासका संग्रह किया है वह अपनी प्रतिज्ञा की रक्षाके लिये पूर्वमें भी पाठकोके आगे रक्खा है और इस समय भी रखते हैं, पर हमारा यह कार्य ऐसा है कि जिस प्रकार सबसे श्रेष्ठ सुवर्णमंडित पर्वतराज हिमालयकी उचाईकी वरावरी करनेके लिये सामान्य दूर्वा उपस्थित हो। इस बातको हम स्वीकार करते हैं कि महात्मा टाड् साहबकी शिक्षा ज्ञान, दूरदर्शिता और राजपूतोंके चरित्रोंकी अभिज्ञताके साथ साथ उनकी सामर्थ्य बहुत बढ़ी हुई थी, इस कारण हमारे पाठक इस अनुवादकके लिखे हुए परिशिष्टको पढ़कर किसी प्रकार भी टाड् साहबके लिखे हुए इतिहासकी समान सन्तोष लाभ नहीं करसकेगे यह तो हमको विदित ही है, हम अपनी प्रतिज्ञा पूर्तिके लिये दृढ़ विश्वाससे इस संक्षिप्त और अपूर्ण इतिहासको वर्णन करनेमें अग्रसर होते हैं।

इतिहास वेत्ता महात्मा टाड् साहब जबतक इन भारतीय रजवाड़ोंमें रहे, उसी समय तकके इतिहासको उन्होंने वर्णन किया है पीछे अपने देशमें जाकर वह इस विस्तारित इतिहासको छपाकर इसके प्रचार करनेके निमित्त जीवनके शेषभागको विश्राम देकर केवल राजपूत जातिके मंगलकी चिन्तामें लगेरहे। उनको पिछले इतिहासके संग्रह करनेमें इतना यत्न नहीं था, अथवा उनके इतिहासके प्रकाशित होनेसे परवर्ती घटनावलीको उसके साथ संग्रह करनेका अवसर नहीं मिला। मानसिंह जिस समय मारवाड़के सिंहासनपर विराजमान थे उस समय उदारहृदय टाड् साहब रजवाड़ोंको छोड़कर इंग्लैण्डको चलेगये, इस कारण मानसिंहके शेष इतिहासको उन्होंने प्रकाशित नहीं किया।

महाराज मानसिंहके शासनके इतिहासको सम्पूर्ण करनेके पहले हमारी यहां एक और विषयके उल्लेख करनेकी अभिलाषा है। महात्मा टाड् साहबने उन विषयोंका उल्लेख या तो भूलसे न किया होगा, या उसका प्रयोजन न समझा होगा परन्तु इतिहासके सम्मानकी रक्षाके लिये हम उन विषयोंका उल्लेख करना अत्यन्त कर्त्तव्य जानते हैं। सन् १८१८ ईसवीमें महाराज मानसिंहके साथ महामान्य अंग्रेज ईस्टइण्डिया कम्पनीका जो संधिवंधन हुआ था महात्मा टाड् साहबने केवल उसीका उल्लेख किया है, परन्तु इसके पहले १८०३ ईसवीमें मारवाड़के महाराज मानसिंहके साथ कम्पनीका जो संधिवंधन हुआ था उस विषयका उन्होंने कोई उल्लेख

नहीं किया। महाराज मानसिंहके परलोक चलेजाँ उस समय अर्थात् १८०३ तस्करदलके दो प्रधान नेता करनेके लिये महा सम्राट् युद्धमें सेधियाको मारकर रजवाड़ेके राजाआने उस दिया। ईस्टइंडिया कम्पनीने महाराजके साथ संधि करनका मारवाड़पतिके साथ संधि कर सेधिया और हुलकरकी राजाओंके साथ भी चिरस्थायी महा माननीय हुलकरको पकड़नेके लिये सेना जनरल लार्ड वेलसलीकी महाराज मानसिंहने उस समय की सम्मति दी। इस प्रकारसे १८६० की ६ तारीखको पूरके

महा माननीय मानसिंह वहादुरकी मित्रता कम्पनीके पक्षमें महामहिम वर कौलीन्य उपाधिके नाद, भारतवर्षके अंग्रेजोंके अधिकारी सेनापति और सूबा बंगालके जनरलके द्वारा सामर्थ्य प्राप्त मान्यवर जनरल-जिबर्ड लेफ्ट वहादुर द्वारा निर्धारित सन्धि प्रथम धारा-माननीय मानसिंह वहादुर और उनके चिरस्थायी मित्रता तथा सन्धि दूसरी धारा-जिस पक्षके शत्रु और मित्र दोनों न्यवस्थाका मान्य परका

नहीं किया। महाराज मानसिंह ग्यारह वर्षतक जालौरके किलेमें रहकर, अंतमें महाराज भीमासिंहके परलोक चलेजाने पर जिस समय मारवाड़के सिंहासन पर अभिषिक्त हुए, उस समय अर्थात् १८०३ ईस्वीमें ईस्टइण्डिया कम्पनीने भारतके कठिन महाराष्ट्र तत्करदलके दो प्रधान नेता सेधिया और हुलकरकी शासनशक्तिको एकवार ही लोप करनेके लिये महा समराग्न प्रज्वलित की। प्रबल पराक्रमशाली अंग्रेजी सेना उस युद्धमें सेधियाको एकवार ही परास्त करके भागे हुए हुलकरके पीछे शीघ्रतासे गई। रजवाड़ेके राजाओंने उस समय तत्करोंके दोनों नेताओंको अपने यहां आश्रय न दिया। ईस्टइण्डिया कम्पनीने इस प्रकारके उपायकी खोजमें प्रवृत्त हो मारवाड़के नवीन महाराजके साथ संधि करनेका निश्चय करलिया। कम्पनीने विचारा कि यदि इस समय मारवाड़पतिके साथ संधि कर ली जायगी तो ब्रिटिश शासनशक्तिके विरुद्धमें खड़े होनेसे सेधिया और हुलकरकी शासनशक्ति बड़ी सरलतासे लुप्त होजायगी और रजवाड़ेके राजाओंके साथ भी चिरस्थायी सम्बन्ध होजायगा।

महा माननीय ईस्टइण्डिया कम्पनीके नेता जनरल लेक जो सेधियाको परास्त करके हुलकरको पकड़नेके लिये सेना सहित गये थे उन्होंने भारतवर्षके उस समयके गवर्नर जनरल लार्ड वेलेसलीकी सम्मतिसे महाराज मानसिंहके निकट संधिका प्रस्ताव भेजा। महाराज मानसिंहने उस समय ऐसी कोई आपत्ति न करके संधिपत्र पर हस्ताक्षर करने की सम्मति दी। इस प्रकारसे अकबराबाद सूबेक अधीन सरहिन्द नामक स्थानमें संवत् १८६० की ६ तारीखको पूसके महीनेमें यह संधिपत्र तैयार किया गया।

संधिपत्र।

महा माननीय ईस्टइण्डिया कम्पनीके साथ महाराजाधिराज राजराजेश्वर मानसिंह बहादुरकी मित्रता तथा संधिके सम्बन्धका पत्र माननीय अंग्रेज ईस्टइण्डिया कम्पनीके पक्षमें महामहिम वर रिचार्ड मार्किंस वेलेसली, सेण्टपाट्रिक नामक महोच्च कौलीन्य उपाधिके नाइट, ग्रेटब्रिटनके महामान्य अधीश्वरके माननीय प्रिविकाउन्सर भारतवर्षके अंग्रेजोंके अधिकारी समस्त देशोंकी सेनादलके कप्तान जनरल और प्रधान सेनापति और सूबा बंगालके अंतःपाती फोर्ट विलिड्म किलेके सकाडेन्सल गवर्नर जनरलके द्वारा सामर्थ्य प्राप्त होकर भारतवर्षके ब्रिटिश सेनादलके प्रधान सेनापति महा मान्यवर जनरल-जिबर्ड लेक द्वारा और स्वयं महाराजाधिराज राजराजेश्वर मानसिंह बहादुर द्वारा निर्धारित सन्धिपत्र।

प्रथम धारा-माननीय अंग्रेज ईस्टइण्डिया कम्पनीके साथ महाराजाधिराज मानसिंह बहादुर और उनके उत्तराधिकारी और स्थलाभिषिक्त गणोंमें दृढ़ और चिरस्थायी मित्रता तथा सन्धि सम्बन्ध स्थापित हुआ।

दूसरी धारा-जिस कारणसे दोनों राज्योंमें मित्रता स्थापित हुई है तब दोनों पक्षके शत्रु और मित्र दोनों पक्षके शत्रु और मित्ररूपसे माने जायेंगे। इस नियत की हुई व्यवस्थाका मान्य चिरकालतक दोनों राज्य करेंगे।

तीसरी धारा—माननीय कम्पनी महाराजाधिराजके अधिकारी देशोके शासनके सम्बन्धमे किसी प्रकारका हस्तक्षेप न करेगी, और उनसे कर भी नहीं माँगेगी ।

चौथी धारा—कम्पनीने हिन्दुस्थानके जितने देशोको अपने अधिकारमे कर लिया है, यदि माननीय कम्पनीका कोई शत्रु उन देशोपर फिर अधिकार करनेके लिये तैयार हो तो महाराजाधिराजको कम्पनीकी सहायताके लिये अपने अधीनकी समस्त सेना भेजनी होगी, और शत्रुको भगानेके लिये यथाशक्ति चेष्टा करनी होगी, मित्रता और कृतज्ञता प्रकाश करनेमे कोई सुअवसर न छोड़ा जायगा ।

पाँचवी धारा—जिस कारण वर्तमान संधिपत्रकी दूसरी धाराके मतसे दोनों राज्योमे मित्रता स्थापित हुई है, जिससे कोई विदेशीय शत्रु महाराजाधिराजके शासित देशपर आक्रमण न करसके कम्पनी इसी कारण महाराजके समीप दायी रहैगी, इसमे महाराजाधिराजने अपनी सम्मति प्रकाशित की है कि यदि किसी समय किसी कारणसे किसी मित्रराज्यके अधीश्वरके साथ किसी विषयपर उनका मत भेद वा विवाद उपस्थित होजाय तो पहले महाराजाधिराज उस विवादके कारणको कम्पनी गवर्नमेण्टके निकट उपस्थित करै, गवर्नमेण्ट उस विवादकी सरलता से मित्रभावसे मीमांसा करनेकी चेष्टा करेगी, परन्तु यदि शत्रुपक्षके दोषसे उस भावसे मीमांसा करनेका सुभांता न मिलै तो महाराजाधिराज उस मीमांसाके लिये कम्पनी गवर्नमेण्टके निकट सहायता की प्रार्थना करै । उपरोक्त घटनोके होनेसे वह प्रार्थना ग्रहण की जायगी और उस सहायता देनेमे जितना खर्च होगा, हिन्दुस्थानके अन्यान्य राजाओके साथ जो हारे उसीको व्यय देनेकी व्यवस्था हुई है, वही यहा रहैगी । महाराजाधिराजने उस हारेहुएको व्यय देनेमे अपनी सम्मति प्रकाश की है ।

छठी धारा—महाराजाधिराजने इसमे जो सम्मति प्रकाश की है यद्यपि वास्तवमे वह अपनी सेनाके प्रभु है, परन्तु जिस समय युद्ध होगा, अथवा युद्धकी पूर्व सूचना होगी उस समय अंग्रेज सेनाके साथ उनकी सेना नियुक्त रहैगी, उस अंग्रेजी सेनादलेके प्रधान सेनापतिकी आज्ञा और उसकी सम्मतिके अनुसार कार्य किया जायगा ।

सातवी धारा—कम्पनी गवर्नमेण्टकी आज्ञाके अतिरिक्त किसी अंग्रेज वा फ्रांसीसी प्रजाको अथवा यूरूपखंडके किसी जातीय निवासीको महाराज अपने अधीनमे कर्मचारी स्वरूपस नियुक्त नहीं करसके गे, अथवा अपने राज्यमे किसी कारणसे भी उनका प्रवेश नहीं होने देगे ।

उपरोक्त सात धाराओसे युक्त यह संधिपत्र, महामान्यवर जनरल जिवाड लेकका अकवरावादसूवेके अधीन सरहिन्द नामक स्थानमे १८०३ ईसवीके दिसम्बर मासकी वाईसवी तारीख हिजरी सन् १२१८ सालके १ रमजानमे संवत् १८६० के पूस मासकी नोमी तारीखको हस्ताक्षर सहित और महाराजाधिराज मानसिंह वहादुरकी

१८०३ ईसवीकी २२ दिसम्बर को कर स्वीकार किया गया ।

जिस समय उक्त गवर्नर जनरलके हस्ताक्षर गया उस समय माननीय ज

(१८०४)

यद्यपि महाराज फलते करते थे, परन्तु भारतवर्षके पास भेज दिया । उन्होंने वरन् उस संधिपत्रको स्वीकार इच्छा प्रकाश की । महाराज गवर्नमेण्टके प्रार्थनीय और हुलकरको किसी प्रकार भी सन्धि करनेको तैयार हुई थी—निकाले हुए हुलकरको अपने महा क्रोधित हुई और महाराज जिस महानेमे यह संधिपत्र माराटके महाराजके साथ निहम अवश्य हो कह सकते हैं कि—लिये—अपने प्रताप और प्रभुत्व नहीं किये थे परन्तु १८१८ ईसवी हो गया यदि उसके साथ इसका लिये अनेक बातोंमे हितकारी कम्पनीके निकट वश्यता रखी, उनको जो कर देनेकी व्यवस्था मानसिंह इस संधिपत्र पर करते, तो अमीरसिंहके द्वारा पृथ्वीसे धौकलसिंह और

* Aitchison's Treat
अचिसनकी बनाई

१८०३ ईसवीकी २२ दिसम्बरको मोहर लगा हुआ, हस्ताक्षरकी रीतिके अनुसार नियत होकर स्वीकार किया गया।

जिस समय उक्त सात धाराओसे युक्त संधिपत्र महामहिमवर सकान्सेल गवर्नर जनरलके हस्ताक्षर सहित मोहर लगा हुआ महाराजाधिराजके हाथमे दिया गया उस समय माननीय जनरल जिरार्ड लेकने इस संधिपत्रको उन्हीको लौटा दिया।

कम्पनीकी मोहर।

(हस्ताक्षर) वेलसली सकाडेन्सेल गवर्नर जनरलका
१८०४ ईसवीमे १५ जनवरीको यह संधिपत्र तैयार होगया।

(हस्ताक्षर) जी. एन. वालों।

(ऐ) जि. डडनि*।

यद्यपि महाराज पहले संधिपत्रपर अपनी सम्मति देकर उस पर हस्ताक्षर करते थे, परन्तु भारतवर्षके अंग्रेज गवर्नर जनरलने संधिपत्रपर हस्ताक्षर करके उनके पास भेजदिया। उन्होंने सन्धिपत्रकी कई धाराओ पर विशेष आपत्ति प्रकाश की। वरन् उस सन्धिपत्रको खारिज करके और एक नवीन सन्धिपत्रको तैयार करनेकी इच्छा प्रकाश की। ईस्टइण्डिया कंपनी महाराजके प्रस्तावके अनुसार ब्रिटिश गवर्नमेण्टके प्रार्थनीय और एक कार्यके करनेमे लगी। मारवाड़के महाराज जिससे हुलकरको किसी प्रकार भी सहायता न दे इस लिये गवर्नमेण्ट मानसिंहके साथ वह सन्धि करनेको तैयार हुई थी-परन्तु महाराज मानसिंहने १८०४ ईसवीमे अंग्रेजोंके द्वारा निकाले हुए हुलकरको अपने राज्यमे आश्रय दिया उसकी सहायता करनेसे गवर्नमेण्ट महा क्रोधित हुई और महाराज ब्रिटिश गवर्नमेण्टके विरुद्धमे खड़े हुये, १८०४ ईसवीके जिस महीनेमे यह सन्धिपत्र खारिज किया था, ईस्टइण्डिया कंपनीको उस समय मारवाड़के महाराजके साथ किसी प्रकारका संबन्ध करनेकी इच्छा नहीं थी। इतना तो हम अवश्यही कह सकते हैं कि जब महाराज मानसिंहने केवल जातीय स्वाधीनताकी रक्षाके लिये-अपने प्रताप और प्रभुत्वको प्रवल रखनेके निमित्त ही पहले सन्धिपत्र पर हस्ताक्षर नहीं किये थे परन्तु १८१८ ईसवीके जनवरी महीनेमे दिल्लीमे जब दूसरा सन्धिपत्र तैयार होगया यदि उसके साथ इसका मिलान किया जाय, तो यह पहला सन्धिपत्र महाराजके लिये अनेक बातोमे हितकारी था। यद्यपि इस पहिले संधिपत्रमे मानसिंह ईस्टइण्डिया कम्पनीके निकट वश्यता स्वीकार करनेको राजी होजाते, परन्तु दूसरे सन्धिपत्रके मतसे उनको जो कर देनेकी व्यवस्था हुई इस संधिपत्रमे उसका कोई उल्लेख नहीं था। यदि मानसिंह इस संधिपत्र पर हस्ताक्षर करके ईस्टइण्डिया कम्पनीके साथ मित्रता करलेते, तो अमीरखाँके द्वारा मारवाड़राज्य क्षार खार न होता, सवाईसिंहके पड़्यंत्रसे धौकलसिंह और जयपुरके महाराज भी मारवाड़को विध्वंस नहीं कर

* Aitchison's Treaties Vol. IV. Page 45.

सि. इड.

अचिसनकी बनाई भारतवर्षको संधिपत्रावली पुस्तकके ४५ पृष्ठमे देखो।

सकते थे, और न सेधिया ही मारवाड़को जातकर चौथके ग्रहण करनेमें समर्थ होसकता था। विधाताको यही करना था कि मारवाड़के महाराजको अंग्रेजोंके करद रूपसे रहना होगा, इसी लिये मानसिंहने पहिले संधिपत्रको अपनी निर्बुद्धिके वशसे स्वीकार नहीं किया था।

इतिहासवेत्ता टाड् साहब १८२३ ईसवीतक मारवाड़राज्यके इतिहासके चित्रको अंकित करगये हैं। १८२४ ईस्वीसे हमने इस इतिहासको प्रारम्भ किया। महात्मा टाड् साहबने मारवाड़के चारोओर प्रबल अशान्ति, अत्याचार, अविचार और स्वेच्छाचारकी अग्निकी प्रबल शाखाको प्रज्वलित कर सामन्तोंको निकाल प्रजाको अत्यन्त दीन हीन अवस्थामे डाल महाराज मानसिंहको उग्र मूर्तिसे दूसरी बार राज्य करते हुए देखा। पिछले वर्षमें मारवाड़की आभ्यन्तरिक अवस्था भी उसी प्रकार थी। परन्तु महाराज मानसिंहको इस समयसे क्रीत दासत्वता स्वीकार करनेके पीछेसे राज्यमें शान्ति स्थापन करनेकी विशेष अभिलाषा होगई। वह इस लोक और परलोकके उद्धारकर्त्ता गुरु देवनाथकी मृत्युके पीछे दीर्घकालतक उन्माद अवस्थासे एकान्तमें रहे थे, तथा जिस समय इनके इकलौते पुत्र छत्रसिंह मारवाड़के सिंहासन पर पिताके प्रतिनिधि स्वरूपसे विराजमान होकर राज्यशासन करते थे, उस दीर्घ समयमें जिन सामन्त नेता राजपुरुषोंने सुअवसर पाकर भी राज्यका सर्वनाश कर खजानेको लूटकर सामन्तोंके ऊपर घोर अत्याचार किये थे, महाराज मानसिंहने दूसरी बार शासनभारको ग्रहण करके उन सभी अत्याचार करनेवालोंके ऊपर किस प्रकारका आचरण किया, महात्मा टाड् साहब उसे स्वयं ही वर्णन करगये हैं। मेवाड़, कोटा, बीकानेर और जयपुर इत्यादि राज्योंमें भागकर उन सामन्तोंने इससे पहले महाराज मानसिंहके विरुद्धमें ब्रिटिश गवर्नरके दूत कर्नल टाड्के पास एक अनुयोग पत्र भेजा ब्रिटिश गवर्नरमेंट जिससे मध्यस्थ होकर उनकी प्रार्थनाको पूर्ण कर उनके पैतृक अविचारको फिर उन्हींको देदे, जिससे महाराज मानसिंह उनके ऊपर फिर किसी प्रकारके अत्याचार न करसकें, इस लिये प्रार्थना की परन्तु गवर्नरमेंटने उस समयकी प्रचलित रीतिके अनुसार मारवाड़के आभ्यन्तरिक किसी विषय पर भी हस्तक्षेप नहीं किया, संधिपत्र जैसी प्रतिज्ञासे बंधा हुआ था, उसके अनुसार महा विपत्तिमें पड़े हुए उन सामन्तोंकी उस प्रार्थना पर कुछ भी ध्यान न दिया। परन्तु १८२४ ईसवीमें उन सामन्तोंने फिर गवर्नरमेंटसे सहायता माँगी, अबकी बार गवर्नरमेंट मौन न रहसकी।

मि० एफ विलडर इस समय साधू कर्नल टाड् साहबके पदपर राजपूतानेके पोलिटिकल एजेंटरूपसे नियुक्त थे। जब स्वतः निकाले हुए सामन्तोंने इस भाँतिसे बारम्बार प्रार्थना की तब वह भारतवर्षके गवर्नर जनरलकी सम्मतिमें मतसे महाराज

(१) गवर्नरमेंटसे मुराद ईस्टइण्डिया कम्पनीसे है।

मानसिंहके साथ उन सामान्य गवर्नरमेंटके पक्षसे महाराज ऊपर दया करके तथा उनके इस समय वह इनको देना था, विशेष करके इन सामान्य की थी, इसीसे महाराज भी दया नहीं की जायगी आकर हमारी गलतियों को हमारा सर्वनाशके देशोंको अपने अधिकारमें किया था। परन्तु मि० महाराज मानसिंहको दया कहा, कि यदि स्वतः निकाले मे वंधे हैं अथवा वह अनर्भी पहलेकी समान कोई अपराध सचित्रताके विषयमें साबित सकता हूँ, और उसके अंतमें फिर किसी प्रकारका जमाने दूंगा। ब्रिटिश गवर्नरमेंट इस प्रकारका एक स्वीकार पत्र उत्तर पाकर भारतवर्षके गवर्नर अन्य पक्षमें जिन सामन्तोंने भी गवर्नर जनरल वहादुरने महाराज की। और एक ओर सामन्तोंमें ही मि० वेलडरके प्रस्तावके ब्रूड्स और चंडावलके ठाकुर करके भी मि० वेलडरके प्रार्थना कर प्रतिज्ञा पत्रपर हस्ताक्षर साधनके लिये महाराज मानसिंहके एक मतसे महाराज हुआ संधिपत्र तैयार किया। लिखित संधिपत्र पर महाराज स्वतः निकाले हुए

ब्रूड्स और चंडावलके

मानसिंहके साथ उन सामन्तोंके उपद्रवोंका विचार करने लगे। मि० वेलडरने बृटिश गवर्नमेण्टके पक्षसे महाराज मानसिंहके निकट यह प्रस्ताव किया “ कि इन सामन्तोंके ऊपर दया करके तथा इनके अपराधोंको क्षमा कर इनके जो देश छीन लिये हैं इस समय वह इनको दे दिये जायें। ” इन सामन्तोंके ऊपर मानसिंहका अत्यन्त क्रोध था, विशेष करके इन सामन्तोंने पहलेसे ही उनकी शक्तिको लोप करनेकी चेष्टा की थी, इसीसे महाराजने निश्चय करलिया था कि इनके ऊपर किसी समय भी दया नहीं की जायगी यदि ऐसा होगया तो यह फिर भी मारवाड़में आकर हमारी शासनशक्तिके विरुद्ध पहलेकी समान षड्यंत्रजालका विस्तार कर हमारा सर्वनाशके लिये चेष्टा करेंगे। इसी कारणसे उनके अधिकारी देशोंको अपने अधिकारमें कर उनको चिरकालके लिये निकाल देनेका विचार किया था। परन्तु मि० वेलडरने बृटिश गवर्नमेण्टके प्रतिनिधिस्वरूपसे बारंवार महाराज मानसिंहको दया प्रकाश करनेका अनुरोध किया, महाराज मानसिंहने शीघ्र ही कहा, कि यदि स्वतः निकाले हुए सामन्त अपने पहले अपराधोंको स्वीकार करके प्रतिज्ञा में बंधे हैं अथवा वह अब कभी हमारी शासनशक्तिके विरुद्ध षड्यंत्रका विस्तार कर पहलेकी समान कोई अपराध नहीं करेंगे, और बृटिश गवर्नमेण्ट यदि उन सामन्तोंके सचरित्रताके विषयमें साक्ष्यस्वरूपसे रहैगी तो मैं उनको क्षमाकर उनके देशोंको दे सकता हूं, और सबके अंतमें महाराजने यह भी कह दिया कि यदि यह सामन्त फिर किसी प्रकारका असंतोषदायक व्यवहार करेंगे तो उनको अपनी इच्छानुसार दंड दूंगा। बृटिश गवर्नमेण्ट उसपर किसी प्रकारका हस्ताक्षर न करसकेगी, गवर्नमेण्टको इस प्रकारका एक स्वीकार पत्र लिखना होगा। मि० वेलडरने महाराज मानसिंहका यह उत्तर पाकर भारतवर्षके गवर्नर जनरल बहादुरके निकट इसको प्रकाशित करदिया। अन्य पक्षमें जिन सामन्तोंने बृटिश गवर्नमेण्टसे सहायता मांगी थी उनको भी सुनादिया। गवर्नर जनरल बहादुरने महाराज मानसिंहके प्रत्येक प्रस्तावमें ही अपनी संमति प्रकाश की। ओर एक और सामन्तोंमें आहवा आसोप नीमाज तथा रियां इत्यादि समस्त सामन्त ही मि० वेलडरके प्रस्तावके मतसे समस्त कार्य करनेके लिये संमत होगये। केवल वूडस् और चंडावलके ठाकुर अर्थात् यह दोनों सामन्त उस महा नियमको भोग करके भी मि० वेलडरके प्रस्तावके मतसे महाराज मानसिंहकी वज्यता स्वीकार कर प्रतिज्ञा पत्रपर हस्ताक्षर करनेके लिये सम्मत न हुए, मि० वेलडरने उनके कल्याण साधनके लिये महाराज मानसिंहको अनुरोध किया। उक्त सामन्तोंने बृटिश गवर्नमेण्टके एक मतसे महाराज मानसिंहके प्रस्तावमें सम्मत हो अंतमें नीचे लिखा हुआ संधिपत्र तैयार किया। महाराज मानसिंहके प्रधान मंत्री फतहराजने निम्न लिखित संधिपत्र पर महाराजकी ओरसे हस्ताक्षर करदिये,—

स्वतः निकले हुए ठाकुरोंके प्रति दया प्रकाशके सम्बन्धमें

महाराज मानसिंहका संधिपत्र।

वूडस् और चंडावलके दोनों ठाकुरोंकी राजअनुग्रह और क्षमा प्राप्तिके लिये

ब्रिटिश गवर्नमेण्टके द्वारा अनुरोध करानेकी इच्छा नहीं थी; और आहवा, आसोप, नीमाज और रासके सामन्त यद्यपि किसी प्रकारसे क्षमाके योग्य नहीं थे परन्तु ब्रिटिश गवर्नमेण्टके संतोष साधनके लिये महाराज बख्तसिंहके शासन समयमें वह जिन २ भागोंके अधिकारी थे, आजकी तारीखसे छः महीनेमें उनके वह देश लौटा दिये जायेंगे, परन्तु महाराजके संतोषके लिये गवर्नर जनरल बहादुरको निम्नलिखित उद्देशमूलक एक खलीता लिखदेना होगा—यदि यह ठाकुर अपनी प्रतिज्ञा पालनमें असमर्थ हुए अथवा इन्होंने कोई अपराध किया, तो महाराज अपनी इच्छानुसार कार्य कर सकेंगे।

वर्तमान समयमें केवल एकमात्र ब्रिटिश गवर्नमेण्टके अनुरोध और अनुग्रहसे क्षमा दिखाई गई, यदि इसके पीछे यह ठाकुर बशमें रहेंगे, अथवा महाराजकी आज्ञानुसार स्वदेशके कार्यमें नियुक्त होनेकी इच्छा करेंगे, तो उनको और भी पुरस्कार दिया जायगा और जो नीची श्रेणीके ठाकुर स्वतः निकाले गये हैं वह जिस समय महाराजसे संतोषदायक व्यवहार करेंगे उसी समय उनको फिर पूर्व अधिकार देदिया जायगा, परन्तु गवर्नमेण्ट उनकी ओरसे किसी प्रकारका अनुरोध नहीं करसकेंगी।

(हस्ताक्षर) फतहराज दीवान ।

मारवाड़के प्रधान राजमंत्री फतहराजने महाराज मानसिंहकी ओरसे उक्त सन्धिपत्र पर हस्ताक्षर करदिये, और महाराजके पूर्व प्रस्तावके मतसे पोलिटिकल एजेण्ट मि० वेलडरने निम्नलिखित प्रतिज्ञापत्र लिखदिया।

महाराज मानसिंहने ब्रिटिश गवर्नमेण्टके अभिप्रायके अनुसार जिन ठाकुरोंको पहले अपराधके लिये निकाल दिया था उनको उनके पैतृक अधिकार देनेमें राजी हुए। मैं इस कार्यको साधन करनेके लिये गवर्नमेण्टकी ओरसे भेजा हुआ आया हूँ, यदि इससे पीछे इनमेंसे कोई मनुष्य भी किसी प्रकारका अपराध करेगा या महाराजकी इच्छाके विरुद्ध कोई कार्य करेगा तो सन्धिपत्रमें प्रकाश कियागया है कि उस समय महाराज अपनी पूर्ण शक्तिका प्रयोग करेंगे। इस कारण ब्रिटिश गवर्नमेण्ट उन सामन्तोंकी ओरसे किसी प्रकारसे हस्तक्षेप न करसकेंगी। फिर महाराजको और भी संतोषके कारण गवर्नर जनरलकी ओरसे इस प्रतिज्ञाका एक पत्र देना होगा।

२५ फरवरी, १८२४ ईसवी ।

(हस्ताक्षर) एफ, वेलडर ।

पोलिटिकल एजेण्ट ।

यद्यपि उपरोक्त सन्धिपत्रके अनुसार कार्य करनेको महाराज मानसिंह राजी होगये थे, यद्यपि अत्यन्त अनिच्छासे एकमात्र ब्रिटिश गवर्नमेण्टके संतोषके निमित्त निकाले हुए सामन्तोंमेंसे केवल उपरोक्त लिखे हुए सामन्तोंमेंसे कितनोंही पर कृपा प्रकाश की, परन्तु नीची श्रेणीके अन्यान्य समस्त ठाकुर जो स्वतः निकाल दिये गये थे, उनके ऊपर दया न की। यद्यपि नीमाज इत्यादिके सामन्तोंने फिर ब्रिटिश

गवर्नमेण्टकी कृपासे पैतृक उनके ऊपर अत्यन्त ही प्रकाश न की।

१८२४ ईसवीमें और इसवीमें ब्रिटिश गवर्नमेण्टके हुई थी, उसके अनुसार पर भी हस्तक्षेप न देशको शासन किया।

अनुरोध करना स्पष्ट ही अभ्यन्तरिक शासन पर ऊपर अनुग्रह प्रकाश करके ऐसे विषयोंपर किसी प्रकार इस प्रकारके पत्रपर हस्ताक्षर लिखदिया था उसमें भी उस उस प्रकारके खलीतापत्रको राज्यके मंगलसाधनके अभिप्राय था तब प्रतिज्ञाभांका दांप गवर्नमेण्टने और एक विषय पर हस्तक्षेप किया।

१८१८ ईसवीमें गवर्नमेण्टकी अनुगत्यता राजी होगये, परन्तु १८२४ पृथ्वीपर परखनेका भी आ करनेके लिये ऐसा किया हो, ऐसा किया हो (उस उद्देशक नहीं है) १८२४ ईसवीमें महाराज मानसिंहके निकट मेरगण अत्यन्त उद्धत और जाकर लूटमार कर अनेक दमन करनेकी अभिलाषा हुई है। यह समाचार सुनते ही इच्छानुसार कईएक सा लिये भेजदिया। अंग्रेजी होगया, गवर्नमेण्टने फिर उनके लिये ब्रिटिश गवर्नमेण्ट

गवर्नमेण्टकी कृपासे पैतृक अधिकारको प्राप्त किया था, परन्तु महाराज मानसिंह उनके ऊपर अत्यन्त ही विरक्त होगये थे इस कारण उन्होंने उनके ऊपर दया प्रकाश न की ।

१८२४ ईसवीमे और भी एक प्रधान घटना वर्णन करनेके योग्य थी । १८१८ ईसवीमे ब्रिटिश गवर्नमेण्टके साथ मारवाड़पति महाराज मानसिंहकी जो संधि हुई थी, उसके अनुसार ब्रिटिश गवर्नमेण्टने मारवाड़के आभ्यन्तरिक किसी उपद्रव पर भी हस्तक्षेप न किया, महाराज मानसिंहने अपनी इच्छानुसार अपने देशको शासन किया । परन्तु उन सामन्तोंके पक्षसे ब्रिटिश गवर्नमेण्टका अनुरोध करना स्पष्ट ही दिखाता है कि गवर्नमेण्टने संधिकी धाराको भंग करके आभ्यन्तरिक शासन पर हस्तक्षेप किया । इसी लिये महाराज मानसिंहने सामन्तोंके ऊपर अनुग्रह प्रकाश करके संधिपत्रमे कहदिया था कि ब्रिटिश गवर्नमेण्ट और ऐसे विषयोपर किसी प्रकारका अनुरोध नहीं करैगी । भारतवर्षके गवर्नर जनरलको इस प्रकारके पत्रपर हस्ताक्षर करने होंगे । मि० वेलडरने जिस प्रतिज्ञापत्र पर लिखदिया था उसमे भी उस तारीखका उल्लेख है, परन्तु गवर्नर जनरल बहादुरने उस प्रकारके खलीतापत्रको दिया था या नहीं, उसका कोई संवान नहीं पाया जाता, राज्यके मंगलसाधनके अभिप्रायके वशसे ब्रिटिश गवर्नमेण्टने जब अनुरोध किया था तब प्रतिज्ञाभंगका दोष प्रवल नहीं होसकता, परन्तु एक वर्षमे ब्रिटिश गवर्नमेण्टने और एक विषय पर प्रकारान्तरसे प्रतिज्ञाको भंगकर भीतरी शासन पर हस्तक्षेप किया ।

१८१८ ईसवीके संधिपत्रके अनुसार यद्यपि महाराज मानसिंह ब्रिटिश गवर्नमेण्टकी अनुगत्यता स्वीकार करके वार्षिक १०८००० रुपया देनेके लिये राजी होगये, परन्तु १८२४ ईसवी तक ब्रिटिशसिंहको मारवाड़की सूचीमुखपरिमाण पृथ्वीपर पैररखनेका भी अधिकार प्राप्त नहीं हुआ । या तो मारवाड़मे प्रवेश करनेके लिये ऐसा किया हो, अथवा किसी राजनैतिक उद्देशको सफल करनेके लिये ऐसा किया हो (उस उद्देशके विषयको इस स्थानपर वर्णन करनेकी हमारी इच्छा नहीं है) १८२४ ईसवीमे गवर्नमेण्टने मेवाड़ेश्वर महाराणाकी समान मारवाड़के महाराज मानसिंहके निकट भी प्रस्ताव किया कि मेरवाड़के पर्वती मीना और मेरगण अत्यन्त उद्धत और ऊधमो है, वह लोग जोधपुर राज्यकी सीमासे जाकर लूटमार कर अनेक प्रकारके उपद्रव करते हैं, इस कारण गवर्नमेण्टको उनके दमन करनेकी अभिलाषा हुई है । अंग्रेजोंकी एक सेना भी वहाँ जानेके लिये तैयार है । यह समाचार सुनते ही महाराज मानसिंहने अनुगतकी समान गवर्नमेण्टकी इच्छानुसार कईएक सामन्तोंको सेना लेकर ब्रिटिश गवर्नमेण्टकी सहायताके लिये भेजदिया । अंग्रेजी सेनाके द्वारा उक्त पर्वतियोंका दमनकार्य समाप्त होगया, गवर्नमेण्टने फिर प्रस्ताव किया कि पर्वती मीना, और मेरोको दमन करनेके लिये ब्रिटिश गवर्नमेण्टने एक स्वतंत्र सेनाकी सृष्टि करनेकी अभिलाषा

की है और उस सेनाके खर्चको पूरा करनेके लिये महाराजको वार्षिक पंद्रह हजार रुपये देने होंगे। ऊपरके मेरवाड़ेमें महाराज मानसिंहके अधिकारी चाङ्ग और कोट किराना नामक दो परगनोमें जो इक्कीस ग्राम हैं, उनको भी ब्रिटिश गवर्नमेण्टके हाथमें आठ वर्षके लिये देना होगा। गवर्नमेण्ट स्वयं वहाँ शासनशक्तिको चलाकर उक्त वार्षिक पाँच हजार रुपयेके अतिरिक्त बाकी समस्त कर महाराजको दिया करेगी। हतवीर्य लुप्तप्रताप मानसिंह बिना कुछ कहे सुने शीघ्र ही ब्रिटिश गवर्नमेण्टके प्रस्तावमें सम्मत हुए। उसीके अनुसार निम्नलिखित संधिपत्र दोनोंकी ओरसे तैयार होगया।

मेरवाड़ेके मारवाड़के राजोंके अधिकारी अंशके सम्बन्धमें जोधपुर राज्यका संधिपत्र ।

यह राजदरबार सम्पूर्ण संतोपजनक रूपसे विदित है कि मेरवाड़ेके सब अंशोंमें उपयोगी प्रहरी एवं रक्षक सेनाका नियोग अथवा वहाँके सब प्रकारके उपद्रवोंको निवारण करनेकी सामर्थ्य रखे, परन्तु ब्रिटिश गवर्नमेण्टको संतुष्ट रखनेकी इस रजवाड़ेकी एकान्त इच्छा है, और गवर्नमेण्टकी इस समय उन देशोंपर अपनी श्रेष्ठ रीतिके चलानेकी इच्छा है उसमें शान्ति स्थापनके लिये जो नई सेना तैयार होगी, मि० वेलडरके प्रस्तावसे उस सेनाके व्यय निर्वाहके लिये आठ वर्षके लिये वार्षिक पंद्रह हजार रुपये देने होंगे। इस प्रकारसे मारवाड़के अधिकारी चाङ्ग चितार और अन्यान्य खालसा ग्राम जिन ग्रामोंके निवासियोंके दमन करनेके लिये अंग्रेजी सेना भेजी जायगी, इस दरबारके ठाकुरोंने जिस ब्रिटिश सेनाकी सहायता से उनको दमन करके समस्त ग्रामोंपर अपना अधिकार कर लिया है, वह सभी ग्राम उक्त आठ वर्षके लिये गवर्नमेण्टको देने होंगे—परन्तु जो कर अदा किया जायगा उसका हिसाब देखने और परीक्षाके लिये इस दरबारकी ओरसे एक प्रतिनिधि वहाँ रहनेके लिये भेजा जायगा, उनमेंसे उक्त रुपया छोड़कर बाकी हिसाब करके इस दरबारमें लाना होगा। जो परिमित समयके लिये ग्राम दे दिये हैं उस समयके बीतते ही उक्त वार्षिक पाँच हजार रुपया और नहीं देना होगा, तथा उन ग्रामोंको फिर लौटा देना होगा।

४ था रजब, १२३९ हिजरी ।

(हस्ताक्षर) व्यास सूरतराम ।

वकील ।

महाराज मानसिंहकी ओरसे वकील व्यास सूरतरामने उक्त संधिपत्र पर हस्ताक्षर किये, ब्रिटिश गवर्नमेण्टके पोलिटिकल एजेन्ट मि० एफ वेलडरने निम्नलिखित संधिपत्रपर हस्ताक्षर करदिये ।

ब्रिटिश गवर्नमेण्टको विश्वासके साथ मारवाड़ मेरवाड़ेके जो ग्राम दिये गये थे, उनमेंसे जितना रुपया करस्वरूपसे संग्रह होगा, उक्त पंद्रह हजार रुपयेके अतिरिक्त सभी लौटा देना होगा, तथा आठ वर्षके पीछे उक्त ग्राम फिर जोधपुरके महाराजको दे देने होंगे और वह पंद्रह हजार रुपया ग्रहण नहीं किया जायगा ।

उपरोक्त तारीख ५ म

वेलडर साहबके हस्ताक्षर युक्त

पारित्य मीना और मेरोंके दम

होकर भी केवल गवर्नमेण्टके

किया । गवर्नमेण्टने मेरवा

किया था । उसका वर्णन आ

जिस भाँति महाराज

स्वीकार करके राठौर जानिकों

मानसिंह भा सयसे पहले

सन्धिग्रहण करके अपने राज

गवर्नमेण्टके साथ सन्धि करके

बुलाया । अपनी बुद्धिके योग्य

मानसिंह बालरूपसे ही वि

अपना साथी मित्र बनाकर

स्वराज्यका नाग, जोर

लेकर ही मानो वह राजसिंह ।

समान सामन्तोंके साथ राजकी

यही मारवाड़के पतनकी ज

शासनशक्तिको प्रयत्न करनेके

प्रारम्भ किया था । १८२४ ईस

स्वतः निकले हुए सामन्तोंमें से

व्यवहार अच्छा नहीं किया,

महाराज मानसिंहके निरुद्ध

ने ब्रिटिश गवर्नमेण्टके साथ

कि मारवाड़के बाहरी देगोम ५

मानसिंहको सिंहासनसे उतार

पोकरणके सामन्त

महाराजकी सहायतासे जिस

सामन्तमंडलोंने फिर भी उम्मे

अवीश्वरकी सहायतासे फिर

ज्वाय धाकलसिंहको महाराज

को है । प्रत्येक सामन्त अपनी

होने लगे हैं । हतउद्योग बाक

उम्मेसे उन सामन्तोंके साथ

उपरोक्त तारीख ५ मार्च सन् १८२४ ईस्वीके, पोलिटिकल एजण्ट मिस्टर एफ् वेलडर साहबके हस्ताक्षर युक्त संधिपत्रसे भली भाँति जाना जाता है कि महाराज मानसिहने पार्वत्य मीना और मेरोके दमन करनेमें समर्थ होकर भी वहाँ स्वयं शांति स्थापनमें समर्थ होकर भी केवल गवर्नमेण्टके संतोषके लिये उन ग्रामोंको गवर्नमेण्टके करकमलमें समर्पण किया। गवर्नमेण्टने मेरवाड़ेपर अधिकार करके अंतमें किस प्रकारसे स्वार्थसाधन किया था। उसका वर्णन आगे किया जायगा।

जिस भाँति महाराज उदयसिहने सबसे पहले वादशाह अकबरकी अधीनता स्वीकार करके राठौर जातिको यवनोकी दासश्रेणीमें गिनाया था, उसी भाँति महाराज मानसिह भी सबसे पहले अंग्रेजोंको शरण हुए, परन्तु उदयसिह ही यवनोके साथ सन्धिवधन करके अपने राज्यकी उन्नति करनेमें समर्थ हुए थे. अब मानसिहने ब्रिटिश गवर्नमेण्टके साथ सन्धि करके केवल स्वदेश-स्वजाति और अपने भाग्यमें घोर रात्रिको बुलाया। अपनी बुद्धिके दोषसे तथा उच्च अगकी राजनीतिज्ञताके अभावसे महाराज मानसिह बालरूपनसे ही विपत्तिके समुद्रमें मग्न हुए थे। उन्होंने मानो विपत्तिको अपना साथी मित्र बनाकर इस संसारमें जन्मलिया था। स्वजातिका विध्वंस, स्वराज्यका नाश, और जातिके गौरवकी सीमाको एकवार ही लोप करनेका भार लेकर ही मानो वह राजसिंहासन पर विराजमान हुए थे। रजवाड़ेके अन्यान्य राजाओंकी समान सामन्तोंके साथ राजाकी अनैक्यता आत्मनिग्रह विलासिता, और स्वजातिमें तद्वेप यही मारवाड़के पतनकी जड़ थी। कुछ समयके पीछे महाराज मानसिहने अपनी शासनशक्तिको प्रयत्न करनेके लिये पहलेसे ही सामन्तोंके ऊपर कठोर व्यवहार करना प्रारम्भ किया था। १८२४ ईसवीमें, यद्यपि महाराज मानसिहने गवर्नमेण्टके कहनेसे स्वतः निकाले हुए सामन्तोंमें से कितने ही पर क्षमा प्रकाश की थी, परन्तु उनके साथमें व्यवहार अच्छा नहीं किया, और नीची श्रेणीके सामन्तोंको भी क्षमा न किया—इसीसे महाराज मानसिहके विरुद्धमें फिर षड्यंत्र जालका विस्तार होने लगा, मानसिह ने ब्रिटिश गवर्नमेण्टके साथ संधि कर भी ली थी, परन्तु अब गवर्नमेण्टने सुना कि मारवाड़के बाहरी देशोंमें पड़ी हुई सामन्त मंडली १८२७ ईसवीमें फिर महाराज मानसिहको सिंहासनसे उतारनेके लिये दल बाँध रही है।

पोकरणके सामन्त सवाईसिहने धौकलसिंहको अवलम्बन कर जयपुरके महाराजकी सहायतासे जिस प्रकार मारवाड़को विध्वंस कर दिया था, असतुष्ट सामन्तमंडलीने फिर भी उसी प्रकारसे धौकलसिंहका पक्ष अवलम्बन करके जयपुरके अधीश्वरकी सहायतासे फिर मारवाड़ पर आक्रमण कर मानसिंहको सिंहासनसे उतार धौकलसिंहको महाराज जोधाके आसन पर बैठालेकी तनमनधनसे चेष्टा की है। प्रत्येक सामन्त अपनी सेनाके दलके दल लेकर जयपुरकी राजधानीमें इकट्ठे होने लगे हैं। हतउद्योग धौकलसिंह फिर मारवाड़के सिंहासनपर विराजमान होंगे, इसीसे उन सामन्तोंके साथ मिलनेमें उन्होंने एक मुहूर्त्तका भी विलम्ब न किया,

और जयपुरपति महाराज सवाई जयसिंहने भारतवर्षके किसी देशीय राज्यपर आक्रमण नहीं किया था, ब्रिटिश गवर्नमेण्टके साथ इस प्रकारसे संधि करके भी साहसमे भर धौकलसिंहकी सहायतासे वह मारवाड़ पर आक्रमण करनेके लिये उद्यत हुए हैं।

इस समय प्रबल प्रतापशाली अंग्रेजी सरकारलाल २ नेत्र कर संहारमूर्तिसे भारतवर्षके प्रत्येक प्रान्तकी ओर देखती, और महा सिंहनाद करके गर्जती थी, राठौर सामन्त, धौकलसिंह, तथा जयपुरके महाराज इससे कुछ भी भयभीत न हुए। इसी समयमे रणभेरी बजने लगी, फिर राठौर सामन्त स्वजातिकी उस शोचनीय दशा पतन अवस्थामे जातिके शेष अस्तित्वके लोपके निमित्त तथा, स्वदेशका नाम भारतवर्षसे लोप करनेके निमित्त फिर नंगी तलवार हाथमे लेकर सजने लगे। मारवाड़का राजनैतिक आकाश देखते २ काले २ बादलोसे ढक गया, महाराज मानसिंहको चारोओर अंधकार दृष्टि आने लगा, उस घोर अंधकारमे शत्रुके ओरकी भयंकर भृकुटीरूप चपला चमकने लगी, परन्तु इन दुर्दिनोमे इस भयंकर तरंगमालासे युक्त विपत्तिके समुद्रमे उनका आशा भरोसा, सहाय-बल केवल अंग्रेज ही थे। उन्होंने विचारा कि अंग्रेजोंकी वश्यताका भार शिर पर धारण किया है, दस्तखत कर दिये हैं, प्रत्येक वर्षमे कर देते हैं, गवर्नमेण्ट संधिकी धाराको भंग करके भी जव जो कुछ कहती है वही करते हैं। इस कारण, १८१८ ईसवीमे संधिपत्रकी दूसरी धाराके मतसे उन्होंने गवर्नमेण्टसे सहायता माँगनेका विचार किया, और सोचा कि गवर्नमेण्ट अवश्य हमारा इस उठती हुई तरंगमालामय विपदजालके भयंकर आक्रमणसे उद्धार करेगी। मानसिंहने इसी आशासे हृदयको धीरज दे ब्रिटिश गवर्नमेण्टसे सहायता माँगनेके लिये समाचार भेजा। परन्तु ब्रिटिश राजनीतिका चक्र किस अभिप्रायसे किस मूर्तिसे किस समय घूमा करता है, इसको मानसिंह कुछ भी नहीं जानते थे। उन्होंने करदभिन्न राजरूपसे सहायता माँगी, परन्तु गवर्नमेण्टने उनकी आशाके विपरीत उत्तर दिया, कि मारवाड़के आभ्यन्तरिक किसी उपद्रव पर गवर्नमेण्ट हस्तक्षेप वा किसी प्रकारकी सहायता न करेगी। मानसिंहको निष्कण्टक कर मारवाड़के सिंहासन पर बैठालनेमे तथा उनके शत्रुओके दमन करनेके लिये गवर्नमेण्ट तैयार नहीं है। पाठक ! क्या आपने इतिहास नहीं पढ़ा है, अंग्रेज गवर्नमेण्टके साथ संधि होजानेके पीछे अंग्रेजोंकी कंपनीके दूत मि० वेल्डरने मारवाड़मे जाकर इन महाराज मानसिंहसे वारम्बार कहा था, कि मारवाड़मे शान्ति स्थापन करनेके लिये, तथा ऊवमी सामन्तोंको दमन करनेके लिये अंग्रेजोंकी सहायता लीजिये। परन्तु जव फिर विचित्र राजनैतिक लीलाका दृश्य दृष्टि आया, और महाराज मानसिंहने स्वयं उनसे सहायता माँगी ? तब यह क्या उत्तर पाया ? ब्रिटिश राजनीतिके चक्रका मर्म कुछ भी समझमे नहीं आता।

माननीय गवर्नमेण्टका उत्तर पाकर मानसिंह चैतन्य होगये और वह इस बातको

जानागये कि उनके करके जिस भावसे २ कहला भेजा कि "इस उपस्थित है। आभ्यन्तरिक सहायता नहीं माँगी गई देशमे रहते हैं, तथा वह कर उनको सिंहासनसे जयपुरराज्यसे, जयपुरा ४ अभिलाषा करता है। इस हमारे राज्यपर आक्रमण इसको गहरी गतुके द्वारा दूसरी धाराके अनुसार कर्त्तव्य नहीं मानेगी ? " कुछ आपत्ति न करसकेगी, किस प्रकारकी प्रतियोगिता न जान सके, जाननेका तो समय भी जल्दा वह १८ मानो ऊपरके सेलको समान ब्रिटिश गवर्नमेण्टने भयंकर मूर्तिसे भृकुटीको भौतिकसे राजविद्रोह फैल प्रजा राजाको सिंहासनसे राजा अपने दोपसे सन इस जोधपुरके सिंहासन पर ऊपर भयंकर विद्रोहको उस अग्रिय राजाको वलपूर्वक जिन देशीय राजाओंने राजा अपनी रक्षाके लिये राजाके अविचार, अयोग्यता दोपसे ही प्रजामे विद्रोह फैल मिल सकेंगी। देशीय राजा की जाती है, परन्तु यदि राजाको उसका फल स्वयं मानसिंहको क्या ऐसे

जानगये कि उनके पूर्ववर्ती कई पुरुष दिल्लीके यवन बादशाहके साथ संधि करके जिस भावसे राज्यशासन करगये है इनके भाग्यमे वह बात असम्भव है । उन्होने कहला भेजा कि “इस समय संधिपत्रकी दूसरी धाराके अनुसार कार्य करनेका समय उपस्थित है । आभ्यन्तरीक उपद्रवोको निवारण वा शान्ति स्थापनके लिये गवर्नमेण्टसे सहायता नहीं मागी गई है । जो सामन्त असंतुष्ट है और वह उन्हीके अधिकारी देशमे रहते है, तथा वह उन्हीके विपरीत पड्यंत्रका विस्तार करके उपद्रव उपस्थित कर उनको सिंहासनसे उतारनेकी चेष्टा करते है । मारवाड़राज्यके बाहरी भिन्नराज्य-जयपुरराज्यसे, जयपुरराज्यकी सहायतासे शत्रुओका दल उनको आक्रमण करनेकी अभिलाषा करता है । इस कारण जब कि बिना कारणके ही जयपुरके महाराज हमारे राज्यपर आक्रमण करनेके लिये उद्यत हुए है, तब क्या ब्रिटिश गवर्नमेण्ट इसको बाहरी शत्रुके द्वारा आक्रमण मानकर स्वीकार नहीं करैगी ? संधिपत्रकी दूसरी धाराके अनुसार हमारे राज्यकी रक्षारूपसे प्रतिज्ञा पालन करना क्या अपना कर्तव्य नहीं मानेगी ? ” मानसिंहने विचारा कि अब गवर्नमेण्ट सहायता देनेमे कुछ आपत्ति न करसकैगी, परन्तु । विस्तारित ब्रिटिश राजनीतिके चक्रका कोन स्थान किस प्रकारकी ग्रन्थियोसे पूर्ण है, महाराज मानसिंह उस समय भी इस बातको न जान सके, जाननेका तो बड़ा सुवीता प्राप्त नहीं हुआ था, इसी लिये उस समय भी उनका वह चिन्ता और भयसे जड़ा हुआ हृदय आशाके अस्फुट प्रकाशको मानो ऊपाके खेलकी समान देखने लगा ।

ब्रिटिश गवर्नमेण्टने महाराज मानसिंहको क्या उत्तर दिया था । अंग्रेजोंने भयंकर मूर्तिसे श्रुकुटिको चढ़ाकर गर्जकर कह दिया कि “ यदि सर्वसाधारणमे इसी भौतिसे राजविद्रोह फैल उठा है तो ऐसा समझ पड़ता है कि सामन्तमंडली और प्रजा राजाको सिंहासनसे उतारनेकी इच्छा करती है यदि ऐसा है तो जोधपुरके राजा अपने दोषसे सब प्रकारसे प्रजाकी सहायता और अनुरागसे हीन होगये है इस जोधपुरके सिंहासन पर विराजमान होकर यदि कोई अन्यायके साथ प्रजाके ऊपर भयंकर विद्रोहकी अग्नि प्रज्वलित करे तो हम उस विद्रोहके विरुद्धमे, तथा उस अप्रिय राजाको बलपूर्वक सिंहासन पर बैठालनेका कोई कारण नहीं देखते है । जिन देशीय राजाओने राज्यकी रक्षा करनेमे हमसे प्रतिज्ञा करली है वह सभी राजा अपनी रक्षाके लिये हमसे सहायताकी प्रार्थना करसकते है और जो राजाके अविचार, अयोग्यता, तथा कुशासनसे ही प्रजा असंतुष्ट हुई है, तथा राजाके दोषसे ही प्रजामे विद्रोह फैला है, उसको निवारण करनेके लिये हमारी सहायता नहीं मिल सकैगी । देशीय राजा अपनी प्रजाके ऊपर शासनशक्तिको चलावेगे, ऐसी आशा की जाती है, परन्तु यदि उन्होंने अपने आचरणोसे ही प्रजामे विद्रोह फैला दिया, तो राजाको उसका फल स्वयं भोगना होगा । यह* राजनीतिसे पूर्ण कैसा विचित्र उत्तर है । मानसिंहको क्या ऐसे उत्तरकी आशा थी ? रक्षण और पीड़नकी संधिमे बंधकर कौन

राजा इस प्रकारका उत्तर दे सकता है ? सन् १८१८ ईसवी में जो संधि दोनोंके बीचमें हो गई थी, कौन साहससे कह सकते हैं कि यह उत्तर उसी सधिपत्रके मतसे दिया गया है ? “आभ्यन्तरिक शासन पर हस्तक्षेप नहीं करेंगे” इस बातका क्या यही अर्थ है कि जब सामन्त अपने स्वार्थसाधनके लिये तुमको सिंहासनसे उतार कर महा विपत्तिमें डालें तो हम तुम्हारी सहायता नहीं करेंगे ? मि० वेलडर और कर्नल टाड् साहबको जिस समय ब्रिटिशसेनाकी सहायता लेनेमें अत्यन्त इच्छा हुई थी, उस समय असंतुष्ट हुए सामन्तोंने जो काण्ड उपस्थित किया था, इस समय भी वह उसी मतसे काण्ड उपस्थित करेंगे । इस प्रकार ब्रिटिश गवर्नमेण्टने किस प्रकारसे राजनीतिको मित्रता की यह नवीन व्याख्या की ? यद्यपि महाराज मानसिंह प्रजाके अप्रियपात्र हो- गये थे तथापि गवर्नमेण्टको उनकी सहायता करनी उचित थी। ऐसी अवस्थामें क्या उनके ऊपर भयंकर गर्जन करना न्यायसंगत था ? इस समय यदि साधू टाड् साहब पोलिटि- कल एजेण्टके पदपर नियुक्त होते तो वह ऐसा उत्तर कभी नहीं दे सकते थे । मानसिंह उक्त उत्तरको सुनकर इस बातको भलीभांतिसे जानगये कि सधिपत्रका मूल्य कितना है ।

सौभाग्यसे शीघ्र ही ब्रिटिश गवर्नमेण्ट इस बातको भली भांतिसे जानगई कि इस समय जयपुरके महाराज और धौकलसिंह असंतुष्ट हुए राठौर सामन्तोंको साथमें लेकर मारवाड़ पर आक्रमण करनेके लिये उद्यत हुए हैं तब इनको अवश्य ही वाहरी शत्रुका आक्रमण मानना होगा । कम्पनी सरकारने मानसिंह से कुछ न कहा, केवल राजनैतिक सम्बन्ध विस्तार कर उपस्थित उपद्रवोंका विचार करनेमें लगी । जयपुरके महाराजके साथ ब्रिटिश सरकार की जो संधि पहले ही होगई थी जिससे कि वह भारतवर्षके किसी देशीय राज्यपर आक्रमण वा किसी देशीय राजाके साथ युद्ध नहीं करसकते थे । जयपुरके महाराज उस संधिको भग करके मारवाड़ पर आक्रमण करनेके लिये उद्यत हुए इसीसे ब्रिटिश गवर्नमेण्टने विरोध असंतोष प्रकाश कर उनके पास एक पत्र भेजा तथा जिससे वह सेनाको विदा देकर मारवाड़ पर आक्रमण न करें, ऐसी आज्ञा भी लिख भेजी । ब्रिटिशसिंहके उस भयंकर गर्जनसे भयभीत हो जयपुरके महाराज शीघ्र ही मारवाड़के आक्रमणसे विमुख होगये । जयपुरके महाराजकी समान धौकलसिंहको भी गवर्नमेण्टने भय दिखाकर अन्यत्र जानेकी आज्ञा दी, वह भी भयभीत होकर झञ्जूर नामक स्थानमें चलेगये । जातीय शक्तिके शेष अस्तित्वको लोप करनेके लिये मारवाड़को समभूमि करनेके लिये जो असंतुष्ट सामन्त श्रेणी वीर साजसे सजी थी, इस समय जयपुरके महाराज और धौकलसिंहको ब्रिटिश गवर्नमेण्टकी ताडनासे पीठ दिखाते हुआ देख कर शीघ्र ही गंभीर निराशाके जलमें मग्न होगई । कोई २ सामन्त फिर मारवाड़में जाकर मानसिंहकी वज्रयता स्वीकार कर पहलेकी समान निग्रह भोग करने लगे । और मानसिंह पहलेकी विपत्तियोंकी समान इस बार भी अनेक विपत्तियोंसे उद्धार पाकर मनहीमन अपने भाग्यकी प्रशंसा करके निर्भय हो राज्य- शासन करने लगे ।

यद्यपि ब्रिटिश

प्रताप और प्रभुत्वका

धारी राजपूत एकरार हो

भारतवर्ष कपायमान हो,

भो अपनी जातीय शक्ति

तत्परदलने नागौरकी सी

चारोंओर हाहाकार म

करना अपना कर्तव्य

ब्रिटिश गवर्नमेण्टकी संधि

कि गवर्नमेण्टकी आज्ञा

लिये भेज गे । उस पत्र

उसी धाराके मतसे महारा

लिये आज्ञा दी । संधि

पालनमें नियुक्त थे, इस

अश्वारोही सेना उन

दी । राठौर अश्वारोही

ही दमन करदिया, परन्तु

राजनीतिको विस्तारकर

दुर्बल शासनशक्तिको

साधन करनेके लिये इस

यह तो हमारे पाठक टाड्

राठौर अश्वारोही बल वि

ब्रिटिश गवर्नमेण्टने महाराज

युद्धविधामें सवप्रकारसे

जोधपुरके नामसे एक स्वतंत्र

सर्चा महाराजको देना हो

रहस्यके मर्मको कुछ हद

धाराके मतसे मारवाड़के

होगी, यह बात लिखरही

ब्रिटिश गवर्नमेण्ट उस सेना

वदलनेके लिये तैयार हुई

स्टेण्ट पोलिटिकल एजेण्ट

महाराज मानसिंहके समीप

अश्वारोही सेना देनेके लिये

तैयार है, परन्तु जो नई सेना

यद्यपि ब्रिटिश गवर्नमेण्टने इस समय राजवाड़ेके प्रत्येक प्रान्तमें अपने पूर्ण प्रताप और प्रभुत्वका विस्तार करलिया था, यद्यपि भारतके सर्व प्राचीन राजरक्त-धारी राजपूत एकवार ही कंपनीके वशीभूत होचुके थे, यद्यपि अंग्रेजोंके भयंकर गर्जनसे भारतवर्ष कपायमान होगया था, तथापि स्वाभाविक तस्करदल इस समय सुधीता पाकर भी अपनी जातीय वृत्तिको सफल न करसका । १८३२ ईसवीमें एक अधिक बलवान् तस्करदलने नागौरकी सीमामें भयंकर अत्याचार करने प्रारम्भ करदिये। उसके अत्याचारोंसे चारोंओर हाहाकार मच गया । ब्रिटिश गवर्नमेण्टने उन लूटनेवाले तस्करोको दमन करना अपना कर्त्तव्य विचारा । १८२८ ईसवीमें मारवाड़पति मानसिंहके साथ जो ब्रिटिश गवर्नमेण्टकी सधि हुई थी उसकी आठवी धारामें यह बात लिखी गई थी कि गवर्नमेण्टकी आज्ञा पाते ही महाराज पंद्रहसौ अश्वारोही सेना उनकी सहायताके लिये भेजेगे । उस तस्करदलको दमन करनेके लिये ब्रिटिश गवर्नमेण्टने सधिपत्रकी उसी धाराके मतसे महाराज मानसिंहको शीघ्र ही पंद्रहसौ अश्वारोही सेना भेजनेके लिये आज्ञा दी । संधिवधन होजानेके समयसे ही मानसिंह गवर्नमेण्टकी आज्ञा पालनमें नियुक्त थे, इस कारण उन्होंने बिना कुछ कहे सुने शीघ्र ही डेढ़ हजार अश्वारोही सेना उन लूटनेवालोंको दमन करनेके लिये ब्रिटिश गवर्नमेण्टके पास भेज दी । राठौर अश्वारोही दलने अंग्रेजोंकी सेनाके साथ मिलकर शत्रुदलको शीघ्र ही दमन करदिया, परन्तु इस समय गवर्नमेण्टने भारतके प्रत्येक प्रान्तमें अपनी राजनीतिको विस्तारकर जिस भावसे अपनी शासनशक्तिको प्रबल करके, देशकी दुर्बल शासनशक्तिको एकवार ही अवनत करदिया था, उसी राजनीतिके गुप्त उद्देशको साधन करनेके लिये इस समय फिर विचित्र राजनीतिका अभिनय करने लगी । यह तो हमारे पाठक डाडू साहबकी उक्तिसे पहले ही जानगये होंगे कि भारतमें राठौर अश्वारोही बल विक्रम और रणकी चतुरतामें अद्वितीय थे, परन्तु इस समय ब्रिटिश गवर्नमेण्टने महाराज मानसिंहको विदित किया कि तुमने जो सेना भेजी थी, वह युद्धविद्यामें सबप्रकारसे अशिक्षित, किसी कामकी नहीं है। उसके बदलेमें ब्रिटिश गवर्नमेण्टने जोधपुरके नामसे एक स्वतंत्र सेनाके तैयार करनेकी अभिलाषा की है और उस सेनाका सम्पूर्ण खर्चा महाराजको देना होगा । पाठक ! इस प्रस्तावका अर्थ कुछ समझे, इस राजनैतिक रहस्यके मर्मको कुछ हृदयङ्गम किया या नहीं ?—१८१८ ईसवीके सन्धिपत्रकी आठवी धाराके मतसे मारवाड़के महाराजको आवश्यकता होनेपर १५०० अश्वारोही सेना देनी होगी, यह बात लिखरही थी, परन्तु वह सेना महाराजके अधीनमें रहेंगी । इस समय ब्रिटिश गवर्नमेण्ट उस सेनाको अपने अधीनमें चिरकाल तैयार रखनेके लिये उस धाराको बदलनेके लिये तैयार हुई। भारतवर्षके अंग्रेज गवर्नर जनरलके राजपूतानेमें स्थित असिस्टेण्ट पोलिटिकल एजेण्ट मि० एच० डवल्यू० ट्रिवेलियनने ब्रिटिश गवर्नमेण्टकी ओरसे महाराज मानसिंहके समीप उस प्रस्तावको उपस्थित करके कहा कि आप जो पंद्रहसौ अश्वारोही सेना देनेके लिये राजी होगये है, गवर्नमेण्ट उससे आपको मुक्ति देनेके लिये तैयार है, परन्तु जो नई सेना तैयार होगी उसके लिये आपको वार्षिक एक लाख पंद्रह

हजार रुपया देना होगा। इस स्थानपर उसका उल्लेख करना केवल बाहुल्य मात्र है, पोलिटिकल एजेण्टने अवश्य ही महाराज मानसिंहको भलीभांतिसे समझा दिया था कि ब्रिटिश गवर्नमेण्ट केवल महाराज मानसिंहकी मंगलकामनाके लिये, जोधपुरमें शांतिकी रक्षाके लिये एक नई सेनाको जोधपुरके नामसे तैयार करनेकी इच्छा करती है। क्या तो महाराज मानसिंह ब्रिटिश राजनीतिके उस मधुर अर्थसे मोहित हुए होंगे या और कोई गति देखकर मौन हुए हों, उन्होंने तुरन्त ही उस प्रस्तावमें अपनी सम्मति दी। इस प्रकारसे १८३५ ईसवीमें निम्नलिखित उपायोसे १८१८ ईसवीके सन्धिपत्रकी आठवी धाराका बदला होगा।

“जिस कारण जोधपुरके महाराज मानसिंह बहादुरने ब्रिटिश गवर्नमेण्टके साथ १८१८ ईसवीके जनवरी महीनेकी छठवी तारीखको दिल्लीमें जो सन्धि की थी उस सन्धिपत्रके ही मतसे वह आवश्यकता होनेपर पंद्रहसौ अश्वारोही सेना देनेके लिये राजी हुए थे, अब इस समय उस डेढ़ हजार सेनाके बदलेमें संवत् १८९२ में पूस सुदी पूर्णमासीसे वार्षिक एक लाख पंद्रह हजार रुपये देनेके लिये राजी हुए हैं, इस कारण ब्रिटिश गवर्नमेण्टकी ओरसे इस स्वीकार पत्रके द्वारा उपरोक्त संधिपत्रकी आठवी धारामें लिखा हुआ “जोधपुरराज्यको जब आवश्यकता होगी तभी डेढ़ हजार अश्वारोही सेना देना होगी” इस धाराको बदल कर उस स्थान पर यह लिख दिया कि उपरोक्त कारणसे उक्त सेनाके वेतनके हिसाबसे जोधपुर राज्य अजमेरको नगद “वार्षिक एक लाख डेढ़ हजार रुपया” देगा संवत् १८९३ के पूस मासकी पहली तारीखको यह एक लाख डेढ़ हजार रुपया देना होगा, और भविष्यत्में प्रत्येक वर्षमें उक्त तारीखको उतना ही रुपया देना पडा करेगा।

जोधपुर २ पूस वदी संवत् १८९२- } (हस्ताक्षर) एच-डबल्यू० ट्रिवेलियन ।
अंग्रेजी १ दिसम्बर १८२५ ईस्वी । } गवर्नर जनरलकी ओरके असिस्टेण्ट एजेण्ट ।

सकाउन्सेल गवर्नर जनरलका १८३६ ईसवी की ८ फरवरीको स्वीकार किया। इस प्रकारसे ब्रिटिश गवर्नमेण्ट महाराज मानसिंहके पाससे एक लाख पन्द्रह हजार रुपया वार्षिक पानेकी व्यवस्था करके एक स्वतंत्र सेनाको निर्माण कर अजमेरको अपने अधीनमें रखने लगी।

उपरोक्त संधिपत्र तैयार होनेके एक महीने पहिले महाराज मानसिंह गवर्नमेण्टकी एक और आज्ञाके पालन करनेमें सम्मत हुए। महाराजके अधिकारी मेरवाड़ेके मीनो और मेरोको दमन करनेके लिये ब्रिटिश गवर्नमेण्ट १८२४ ईस्वीमें वहाँके २१ ग्रामोको आठ वर्षके लिये अपने अधीनमें ग्रहण करके शांति स्थापन करनेके लिये पन्द्रह हजार रुपये लेते थे, परन्तु १८३५ ईसवीमें वह आठ वर्ष वीत गये। ब्रिटिश गवर्नमेण्टने १८२४ ईसवीमें संधिपत्रके अनुसार उन ग्रामोको नहीं लौटाया। असिस्टेण्ट पोलिटिकल एजेण्ट एच० डबल्यू० ट्रिवेलियनने फिर महाराज मानसिंहके निकट यह प्रस्ताव किया कि ब्रिटिश गवर्नमेण्ट फिर मेरवाड़ेके उन ग्रामोको ९ वर्षके लिये अपने अधीनमें रखनेकी अभिलाषा करती है, मीना और

मेरोको दमन करनेके हिसाबसे गत आठ वर्ष धन भी उनको नौ वर्षों अतिरिक्त उसीके समीप जाँयगे। महाराज मानसिंह, इसी कारणसे उन्होंने प्रत्येक प्रस्तावमें अपनी प्रदेशके सम्बन्धमें पूर्वमतमें व्यास सवाईराम और हस्ताक्षर करदिये।

जिस देशमें राजनीतिके वलसे चलना हो, दिखाकर राज्यशासन उस राजाको भी जानके राजतंत्र शासनप्रणाली कुछ पाशविक वलको सहायतासे चलानेकी अभिलाषा करते उस यथेच्छाचारकी नैतिकरूप महागति वलको दमन करलेती है, है कि पहिले पहिल परन्तु इस समय यह अंतिम शोचनीय दशा में नहीं होता परन्तु वह पा निग्रहको भोग करते २ वलको इस प्रकारके पतन अनिवार्य होजाता है ही भारतसे यन्त्रशासनके महाराष्ट्र जाति कई वर्षों सामन्तोमेंसे बहुतेको ऊपर जलमें मग्न होगये थे, सन्ने पहिला अनुष्ठान रच प्रजाके ऊपर वह पाशविक उद्धार पाया था, परन्तु कुछ धर्मवाजकोके मोह

मेरोको दमन करनेके लिये जो सेना तैयार हुई है, और महाराज जिसको वेतनके हिसाबसे गत आठ वर्षतक वार्षिक पंद्रह हजार रुपया देते आये है उसी प्रकारसे धन भी उनको नौ वर्षतक देना होगा, और जो सुर्वाता मिला तो उन ग्रामोंके अतिरिक्त उसीके समीपवाले और भी सात ग्राम उक्त नियमके अनुसार दिये जायेंगे। महाराज मानसिंहने ब्रिटिश कम्पनीको सर्वदा संतुष्ट रखनेके लिये व्रत किया था, इसी कारणसे उन्होंने बिना कुछ कहे सुने उक्त असिस्टेन्ट पोलिटिकल एजेन्टके प्रत्येक प्रस्तावमें अपनी सम्मति दी। १८३६ ईसवीकी २३ वी अक्टूबरको फिर उक्त प्रदेशके सम्बन्धमें पूर्वमतसे नवीन सधिपत्र तैयार होगया। महाराजकी ओरके वकील व्यास सवाईराम और गवर्नमेण्टकी ओरके मि० एच० डवल्यू० ट्रिवेलियनने परस्पर हस्ताक्षर करदिये।

जिस देशमें राजतंत्रकी शासनरीति प्रचलित है, उस देशमें नरपति यदि अपनी नीतिके बलसे बलवान हो, सर्व साधारण प्रजाकी अभिमतिके प्रति सम्पूर्णतः आदर दिखाकर राज्यशासन करता रहे तो उस देशमें से शांति कभी नहीं जासकती, और उस राजाको भी शासनके विरुद्धमें किसी प्रकारकी विपत्ति नहीं होसकती, परन्तु जिस राजतंत्र शासनप्रणाली युक्त देशमें राजा अपनी इच्छानुसार पूर्ण अभिनय करते है, पाशविक बलकी सहायतासे प्रजाकी साधारणमति पर पदाघात करके शासनदंडको चलानेकी अभिलाषा करते है उस देशकी शांति शीघ्र ही लुप्त होजाती है, तथा उस यथेच्छाचारकी शासनशक्ति, उस पाशविक बलके विरुद्धमें साधारण प्रजाकी नैतिकरूप महाशक्ति अत्यन्त प्रबल होकर समय पर अवश्य ही उस पाशविक बलको दमन करलेती है, संसारके प्रत्येक इतिहासकी ओर देखनेसे जाना जासकता है कि पहिले पहिल पाशविक बल विशेष प्रबलता विस्तार करनेमें समर्थ था, परन्तु इस समय वह एकवार ही विध्वंस होगया। जातिकी पतनदशामें- अंतिम शोचनीय दशामें पाशविक बल तथा प्रभुत्व प्रकाश करनेमें पहले तो विघ्न नहीं होता परन्तु वह पतितजाति उस पाशविक बलसे विदलित जाति अनन्त निग्रहको भोग करते २ अंतमें ज्ञानशून्य होकर प्रतिक्रियाके बलसे उस पाशविक बलको इस प्रकारके भावसे आक्रमण करती है कि उसी समय पाशविक बलका पतन अनिवार्य होजाता है। औरंगजेबके प्रचंड पाशविक बलका प्रयोग करना ही भारतसे यवनशासनके लोपका कारण था। प्रथम ही पाशविक बलके प्रयोगसे महाराष्ट्र जाति कई वर्षोंमें एकवार ही क्षीण प्राण होगई। महाराज मानसिंह सामन्तोंमेंसे बहुतोंके ऊपर पाशविक बलका प्रयोग करके निरन्तर विपत्तिके अगाध जलमें मग्न होगये थे, उनके उस पाशविक बलने ही उनके शासनके लोप होनेका सबसे पहिला अनुष्ठान रच दिया उसके जब पूर्वलक्षण दिखाई दिये तो सर्वसाधारण प्रजाके ऊपर वह पाशविक बल प्रयोग न करके उन्होंने बड़े कष्टसे बहुतसे रक्तपातोसे उद्धार पाया था, परन्तु इस समय उनकी वार्द्धक्यदशा उपस्थित हुई है, कुसंस्कार युक्त धर्मयाजकोंके मोहमंत्रके वश होकर उन सामन्तोंके ऊपर फिर इस प्रकारके

अत्याचार करने प्रारम्भ करदिये, फिर इस प्रकारका पाशविक बल प्रयोग करने लगे। उसी कारणसे शीघ्र ही मारवाड़के प्रत्येक प्रान्तमें फिर असंतोषकी अग्नि प्रज्ज्वलित होगई, विद्रोहके बढ़ते ही शांतिके दूर होनेसे अराजकता उपस्थित होगई। धर्मयाजक वृन्दोष्की आज्ञाने तथा उनकी मंत्रणा और परामर्शके उपदेशने मानसिंहके वक्षस्थल पर पदाघात कर उनकी वृद्धा अवस्थामें राज्यमें फिर इस प्रकारका विषम उपस्थित करदिया कि जिससे राठौर जातिके वंश सहित नाश होनेके पूर्वलक्षण दृष्टि आनेलगे।

इस पुण्यमय भारतक्षेत्रमें क्या राजा, क्या धनी, क्या सामन्त, क्या निर्धन, क्या प्रजा, सभी वृद्धा अवस्थामें पारलौकिक पुण्यको संचय करनेके लिये झुकजाते हैं, वृद्धा अवस्थामें हमारे महाराज मानसिंहने भी वही किया, महाराजकी भक्ति धर्मकी ओर अधिक थी, सो यह कुछ विचित्र बात नहीं है। परन्तु भारतकी पतन दशामें धर्मयाजक गण शास्त्रज्ञानसे हीन होकर केवल धनको संग्रह कर अपना प्रभुत्व प्रकाश करनेमें सावधान रहते थे। प्राचीन आर्य ऋषि मुनियोंके समान उनका ज्ञान, विद्या, विचार, अभिज्ञता और उनके चरित्रोंमें उस प्रकारकी निर्मलता नहीं थी, परन्तु तौ भी वह एकमात्र धन और प्रभुत्वके प्रयासी होकर प्रबल प्रतापशाली राजासे लेकर सामान्य कृपक तक सभीके ऊपर एकभावसे प्रभुत्वका विस्तार करते थे। राज्य और समाजकी ओर उनका किचिन्मात्र भी ध्यान न था, वह केवल अपने ही स्वार्थको पूरण करनेमें प्रमत्त हो जाते थे। महाराज मानसिंह इस वृद्धा अवस्थामें धर्मयाजक श्रेणीके मोहमंत्रसे मोहित होगये। उस राजनीति-शिक्षा हीन धर्मयाजकोके परामर्शसे शासन दंडके चलाते ही मारवाड़में वह विद्रोहानल प्रबल होगई।

बृटिश राजनीतिकी कैसी विचित्र महिमा है ? १८२४ ईसवीमें जयपुरके महाराज धौकलसिंह और अन्यान्य राठौर सामन्तोंको अपने साथ लेकर मारवाड़ पर आक्रमण करनेके लिये तैयार हुए, कम्पनीने भयकर हुकारके साथ भृकुटी चढ़ाकर मानसिंहको कैसा भर्त्सनापूर्ण पत्र लिखा था कि समस्त प्रजा उनके विरुद्ध होगई है इससे गवर्नमेण्ट उनकी सहायता नहीं करेगी, इस समय वह बृटिश गवर्नमेण्ट अपनी उस उद्गोरित उक्तिको फिर उदरस्थकर नवीन राजनैतिक अभिनय करने लगी। यद्यपि महाराज मानसिंहने बृटिश गवर्नमेण्टको कर देनेमें राजी होकर संधि कर ली थी, परन्तु यहां तक एक भी अंग्रेजी सेनाको मारवाड़में जाकर बृटिशसिंहको सहारमूर्ति दिखानेका सुअवसर नहीं मिला। बृटिश कम्पनी इस समय राठौर जातिको वह सहारमूर्ति दिखानेके लिये महाराज मानसिंहको अपना कीड़नक रूपसे परिणत कर बृटिश कर्मचारीके द्वारा मारवाड़को शासन कर अपनी सामर्थ्यको प्रबल करनेके लिये-तथा मानसिंहको यथार्थ वशीभूत बनानेके लिये सुसज्जित हुई।

१८३९ ईसवीमें वर्षाऋतुके शेषमें-तथा शरदऋतुके प्रारम्भमें कर्नल सदरलेण्डने विश्वविजयी बृटिश वाहिनीके साथ दर्पसे मारवाड़में प्रवेश किया। यद्यपि मारवाड़में विद्रोह निवारण करके शांति स्थापन करनेके लिये तथा सुशासनकी व्यवस्था करके असंतुष्ट सामन्तोंको पैतृक अधिकार दिलानेके लिये गवर्नमेण्टने सदरलेण्डको भेजा था

यदि प्रसन्न हृदयसे यह उद्देशकी ऊंची प्रगंसा अन्यान्य देशीय राज्योंके प्रकारसे सामर्थ्यहीन किया देशीराजा ही कह सकते करलिया। चिर वीरप्रताप अपने घोर दुर्दिनोम तथा भी कुछ न गिना था, आज क्षीण प्राण दुर्बल हृदयके होकर उस अंग्रेजी सेनाको विचित्रगति है।-जातिकी अंग्रेजी सेनाने जोधपुरके मुकाकर कर्नल सदरलेण्ड कम्पनीका फिर निश्रालिप्त

वृटिश

माननीय वृटिश गवर्न मित्रता है सन् १८१८ ईसवी हुई है; इस प्रकारसे दोनों हैं और भविष्यमें भी इसी वर्तमान समयमें बृटिश जान सदरलेण्डके द्वारा नीचे प्रथम-इस समय ग्रहण करनेमें स्वीकृत होकर एवं शासन विभागके सुशासनके लिये नियम सहित समय और भविष्यत्में गा के, राज्यके, राजकर्मचारियों और सामर्थ्यको प्राचीन रीतिसे दूसरी धारा-बृटिश एकसाथ मंत्रणा करके मत्से राज शायर्य करे- तीसरी धारा-उक्त शायर्य करे।

यदि प्रसन्न हृदयसे यह महात्मा उस महान् उद्देशको पूर्ण करते तो हम उस उद्देशकी ऊँची प्रशंसा करते, परन्तु हम देखते हैं कि सन् १८३९ ईसवीसे भारतके अन्यान्य देशीय राज्योंके समान यह मारवाड़ भी अंग्रेजी एजेण्ट द्वारा जिस प्रकारसे सामर्थ्यहीन किया गया, उसका वर्णन नहीं होसकता। उसे एकमात्र देशीराजा ही कह सकते हैं। इस एजेण्टने उनको किस प्रकारसे अपने हस्तगत करलिया। चिर वीरव्रतावलम्बी, स्वाधीनताकी प्रिय उपासक जिस राठौर जातिने अपने घोर दुर्दिनोमे तथा महा विपत्तिमे पडकर भी दिल्लोके वादशाहकी सेनाको भी कुछ न गिना था, आज वही राठौर जाति अंग्रेजी सेनाके जोधपुरमे आते ही क्षीण प्राण दुर्बल हृदयके समान रहने लगी। महाराज मानसिहने महा भयभीत होकर उस अंग्रेजी सेनाको बड़े आदरभावसे ग्रहण किया। हा! कालकी कैसी विचित्रगति है!—जातिकी पतनदशमे जातिके चरित्रोका कैसा हृदयभेदी चित्र होता है। अंग्रेजी सेनाने जोधपुरके किलेपर अधिकार करलिया, महाराज मानसिह भी मस्तक झुकाकर कर्नल सदरलैण्डकी आज्ञा पालन करने लगे। महाराज मानसिहके साथ ब्रिटिश कम्पनीका फिर निम्नलिखित नवीन संधिपत्र तैयार हुआ,—

ब्रिटिश गवर्नमेण्टके साथ महाराज

मानसिंहका संधिपत्र।

माननीय ब्रिटिश गवर्नमेण्टके साथ जोधपुर राज्यकी अत्यन्त प्राचीन कालसे मित्रता है सन् १८१८ ईसवीके संधिवंधनके मतसे वह मित्रता दृढ़ता पूर्वक स्थापित हुई है, इस प्रकारसे दोनो राज्योंमे परस्पर मित्रभाव वर्तमान समयतक विराजमान है और भविष्यत्मे भी इसी प्रकारसे दोनोमे मित्रभाव रहेगा।

वर्तमान समयमे ब्रिटिश गवर्नमेण्ट और जोधपुरके महाराज मानसिहमे कर्नल जान सदरलैण्डके द्वारा नीचे लिखीहुई कई धाराओसे युक्त एक संधिपत्र तैयार हुआ।

प्रथम—इस समय राज्यमे सुशासन स्थापन करनेके लिये परस्पर सहयोगिता ग्रहण करनेमे स्वीकृत होकर महाराज कर्नल सदरलैण्ड तथा सरदार और अहलकार एवं शासन विभागके खवास पासवान गण एक साथ सम्मिलित हो और राज्यके सुशासनके लिये नियम सहित रीतिको नियुक्त करै, उसी नियमकी रीतिके मतसे इस समय और भविष्यत्मे शासनकार्य किया जायगा। उन्होने और भी कितने ही सामन्तो के, राज्यके, राजकर्मचारियोंके तथा उनके अधीनमे स्थित मनुष्योंके स्वत्वाधिकार और सामर्थ्यको प्राचीन रीतिके अनुसार निर्धारित, प्रकाशित एवं स्थापित करदिया।

दूसरी धारा—ब्रिटिश पोलिटिकल एजेण्ट तथा जोधपुरराज्यके अहलकार परस्पर पहिले एकसाथ मन्त्रणा करके महाराजके साथ परामर्श कर उस नियत कियेहुए नियमके मतसे राजकार्य करै—

तीसरी धारा—उक्त पचायती लोग चिरप्रचलित प्राचीन रीतिके मतसे राज्यके समस्त कार्योंको करै।

चतुर्थ धारा—कर्नल साहब कहते हैं कि जोधपुरके किलेमें अंग्रेजी सेना रखनी होगी, तथा उसमें महाराज सम्मत होते हैं। राजस्थानके अन्यान्य राज्योंके जिन २ स्थानोंमें पोलिटिकल एजेण्ट रहते हैं, वह नगरके बाहर रहें। यहाँके किलेमें केवल वस्ती और घर हैं, तथा स्थान बहुत संकीर्ण है। इस कारण इस विषयमें कुछ व्याघात हुआ है, ब्रिटिश गवर्नमेण्टको संतुष्ट रखनेके लिये जब अंग्रेजी सेनाको रखनेके लिये सम्मति दी है, और उस सेनाके रखनेके लिये उचित स्थान नियत कर दिया गया है, तब सेना वहाँ रहैगी, जोधपुरके महाराजको तथा गवर्नमेण्टको इस विषयमें किसी प्रकारके भयका कारण नहीं है।

पाँचवी धारा—श्रीजीका मंदिरस्वरूप विग्रह तथा जोगीश्वरके (विग्रह) एवं देशीय अथवा विदेशीय धर्मयाजक गण, अनुचर और उमराव, कका गण, मुसद्दी (कुशल-राज फौजराज इत्यादि) एवं पासवान गण (राजकर्मचारी) अन्यान्य सभी इस समय जिस प्रकार पदमर्यादा स्वत्व अधिकार और क्षमता समोग करते हैं, इसमें कुछ भी घटती बढ़ती न होगी।

छठी धारा—जो नियम लिखे गये हैं, राजकर्मचारी उन्हीं नियमोंके अनुसार अपने २ कर्तव्योंको पालन करते रहेंगे, यदि उनमेंसे कोई किसी समयमें उस कर्तव्यके पालनमें असमर्थ हुए तो महाराजके साथ परामर्श करके उनके पदपर दूसरे मनुष्यको नियत किया जायगा।

सातवी धारा—जिनकी जागीर और स्वत्वाधिकारको राजाने अपने अधिकारमें कर लिया है, न्याय विचारकी मूलनीतिसे उनको फिर वह अधिकार प्राप्त होगा, और उस सत्वाधिकारीको राजाके यहाँ आनुगत्यभावसे कार्य करना होगा।

आठवी धारा—मारवाड़की राजशासनशक्तिको चिरस्थायी करना और मारवाड़का स्वार्थ रक्षण तथा महाराजका सन्मान और उनके यशकी रक्षा करना कम्पनीका मुख्य उद्देश है इस कारण गवर्नमेण्टने महाराजके मान वा उनकी शासनशक्तिको न घटाया, इसी लिये गवर्नमेण्ट साक्षी होकर रहैगी।

नवी धारा—ब्रिटिश गवर्नमेण्ट और मारवाड़के अहलकार आपसमें एकसाथ परामर्श करके महाराजकी आज्ञासे तथा जिन नियमोंकी रीति नियत हुई है उन्हीं नियमोंकी रीतिसे ब्रिटिश गवर्नमेण्टको जो कर मिलता है, उस करको नियमित रूपसे देनेके लिये तथा सेनाका खर्च (जोधपुरके नामसे जो सेना ब्रिटिश गवर्नमेण्टने तैयार की है) जो इस समय मिलता है वह देना होगा, और आगेको नियमित रूपसे देनेकी व्यवस्था की जायगी। जिनको अधिक हानि हुई है, उन्होंने जिनके द्वारा हानिको उठाया है, यदि उसका प्रमाण मिल गया, तो उन हानि पहुँचानेवालोंसे उस हानिको भर लिया जायगा, अन्यथा मारवाड़ राज्यको अन्यान्य राज्योंके निकट जो दायी किया, यदि उस दायीको रीतिके मतसे प्रमाणित कर दिया तो उस राज्यसे आदाय करके देना होगा।

दसवी धारा—जिस

उनको अनुगत बना फिर गवर्नमेण्ट भी स्वरूप एवं यों अहलकारोंके चरित्रोंसे असंतुष्ट

ग्यारहवी धारा—राज्या

प्रति कोई किसी प्रकारका भी उनके किसी विषय पर भी हस्त पवित्र गिने जाते हैं उनका जी।

बारहवी धारा—यदि छ

शासनविभागकी मुख्यवस्था है

सेना जोधपुरके किलेको छो

समयमें ही शेष होगया तो ग

ब्रिटिश गवर्नमेण्टकी प्रतिपत्तिकी

तेरहवी धारा—उपरोक्त १

सितम्बर मासकी २४ वां तारी

सदरलैण्ड द्वारा महामहिमवर भा

होनेके लिये भेजा जायगा—और

गवर्नर जनरलके पाससे महाराज

भारतवर्षके गवर्नर जनरल

द्वारा सामर्थ्य प्राप्त होकर, यह सा

“ ४

उपरोक्त संधिपत्रके नियत

दो मनुष्योंने राजपुत्रोंकी सम्

काण्ड उपस्थित किया था, कर्नल

जी योगेश्वरजी इत्यादिक जो जो

थे कर्नल सदरलैण्डने उन पर भी

प्रकारसे भी उसमें अपनी सम्मति

प्रस्तावके मतसे अपने चिरशत्रु

भी उसके आदर्शमें धर्मयाजकों

किया था कि धर्मयाजक गण

पर हस्तक्षेप न कर सकें,

परन्तु मानसिहने उसमें आपत्ति

राजकर्मचारी नहीं गिना जाता है

नहीं है। जिससे कर्नल सदरलैण्ड

प्रचारित ४ धर्मसम्प्रदायोंके

दसवी धारा-जिस प्रकारसे महाराजने सरदारोंके अधिक अपराधोंको क्षमाकर उनको अनुगत बना फिर उनको जागीरोंकी सनदे दी थी, उसी भाँतिसे बृटिश गवर्नमेण्ट भी स्वरूप एवं योगेश्वरके मंदिरमें जो सब धर्मयाजक गण, उमराव और अहलकारोंके चरित्रोंसे असंतुष्ट हुई थी उनको भी क्षमा करती है ।

ग्यारहवीं धारा-राजधानीमें एक अग्रेजी एजेण्ट नियुक्त रहैगा । किसी मनुष्यके प्रति कोई किसी प्रकारका भी अत्याचार नहीं करसकेगा । जो छः धर्म सम्प्रदाय है, उनके किसी विषय पर भी हस्तक्षेप नहीं किया जायगा, और जो पशु पक्षी मारवाड़में पवित्र गिने जाते हैं उनका जीवन नाश नहीं किया जायगा ।

बारहवी धारा-यदि छः महीने, वा एक वर्ष अथवा अठारह महीनेमें महाराजके शासनविभागकी सुव्यवस्था होजायगी तब पोलिटिकल एजेण्ट और समस्त अग्रेजी सेना जोधपुरके किलेको छोड़कर चली जायगी, यदि उक्तकार्य उसकी अपेक्षा थोड़े समयमें ही शेष होगया तो गवर्नमेण्ट अत्यन्त प्रसन्न होगी, कारण कि उस कार्यसे बृटिश गवर्नमेण्टकी प्रतिपत्तिकी वृद्धि होगी ।

तेरहवी धारा-उपरोक्त वर्णन किया हुआ यह संधिपत्र सन् १८३९ ईसवीके सितम्बर मासकी २४ वीं तारीखको जोधपुरमें तैयार हुआ था, इसको लेफ्टिनेण्ट कर्नल सदरलैण्ड द्वारा महामहिम वर भारतवर्षके गवर्नर जनरलके पास स्वीकृत और संशोधित होनेके लिये भेजा जायगा-और उक्त संधिपत्रके मर्मसे युक्त एक खरीता उक्त महामान्य गवर्नर जनरलके पाससे महाराजको मिलैगा ।

भारतवर्षके गवर्नर जनरल महा महिम वर जार्ज लार्ड आकल्यांड जि सि. वि के द्वारा सामर्थ्य प्राप्त होकर, यह संधिपत्र कर्नल सदरलैण्डका नियत किया हुआ ।

“ ऋद्धमल वकीलके हस्ताक्षर । फौजमलके हस्ताक्षर । ”

उपरोक्त संधिपत्रके नियत होते ही कर्नल सदरलैण्ड राज संस्कारमें प्रवृत्त हुए । जिन दो मनुष्योंने राजपुरुषोंकी सम्मतिसे महाराज मानसिंहके राज्यमें यह असंतोषकारी काण्ड उपस्थित किया था, कर्नल सदरलैण्डने उनको पदसे उतार दिया । श्रीजी स्वरूप जी योगेश्वरजी इत्यादिक जो जो प्रधान २ धर्मयाजक अशान्तिके कारण स्वरूप होगये थे कर्नल सदरलैण्डने उन पर भी हस्ताक्षेप किया, परन्तु महाराज मानसिंहने किसी प्रकारसे भी उसमें अपनी सम्मति न दी । विशेष करके उन्होंने कर्नल सदरलैण्डके प्रस्तावके मतसे अपने चिरगत्रु सामन्तोंको भी क्षमा कराया, कर्नल सदरलैण्डने भी उसके आदर्शमें धर्मयाजकोंको भी क्षमा कर दिया । कर्नल सदरलैण्डने प्रस्ताव किया था कि धर्मयाजक गण जिससे राजदरबारमें किसी राजनैतिक वा शासनविषय पर हस्तक्षेप न करसकें, संधिपत्रमें ऐसी एक धारा नियत करनी अवश्य कर्त्तव्य है, परन्तु मानसिंहने उसमें आपत्ति करके कहा, कि जब धर्मयाजकोंको राजपुरुष वा राजकर्मचारी नहीं गिना जाता है, तब उस धाराके शामिल करनेकी कुछ आवश्यकता नहीं है । जिससे कर्नल सदरलैण्ड मारवाड़की देवोत्तर भूमिके ऊपर अथवा मारवाड़में प्रचलित छः धर्मसम्प्रदायोंके ऊपर किसी प्रकारका हस्तक्षेप न करसके, इस कारण

महाराजने पहले ही उन छः सम्प्रदायोके आग्रहसे संधिपत्र तैयार किया था, इस कारण विषयमें कर्नल सदरलैण्ड कुछ भी न कह सके। मारवाड़की अशान्तिके मूल-स्वरूप सामन्तोके असंतोष निवारण करनेके लिये शीघ्र ही महाराजने उनके अधिकारको दे दिया। इतने दिनोंके पीछे सामन्तोंने भी अपने २ अधिकारको पाकर महाराजकी आनुगत्यता स्वीकार की। इसके पीछे कर्नल सदरलैण्डने संधिपत्रके मतसे राज्यके प्रधान २ कर्मचारी मन्त्री और सामन्तोको शीघ्रही सभामें बुलाकर मारवाड़में सुशासन स्थापन करनेके लिये चिर प्रचलित रीतिके मतसे नियमोंकी रीति नियत कर दी, और एक २ करके अपने सभी अभिलषित मनोरथ पूर्ण कर लिये। मारवाड़के प्रत्येक प्रान्तमें आज फिर शांति देवी विराजमान होगई। पाँच महीने तक अंग्रेजी सेना जोधपुरमें रहकर फिर अपने स्थानको चली गई, महाराज मानसिंह निर्विघ्न हो शांति संभोग करने लगे। परन्तु उनकी स्वेच्छाचारकी शासनशक्ति घट गई तथा पाशविक बलकी सामर्थ्य भी एकवार ही दूर होगई। ब्रिटिश पोलिटिकल एजेण्ट मारवाड़के हर्ताकर्ता विधाता होकर राज्यके सब भागोंमें अपनी सामर्थ्य चलाने लगे। इनके द्वारा यद्यपि विध्वंस मारवाड़में फिर शांतिने आकर दर्शन दिया, परन्तु मानसिंहके समयसे राठौर राज्यकी शक्ति जो एकवार ही दूर होगई थी उसका स्मरण करनेसे ऐसा कौन है कि जिसके हृदयमें वेदना उपस्थित न हुई हो? चिर वीर व्रतावलम्बी राठौर राजवंशका स्वाधीन शासन इन मानसिंहकी के समयमें समाप्त होगया, यद्यपि उक्त सन्धिकी प्रत्येक धारा केवल मानसिंहके शासन समयमें ही पाली जायगी, इसके पीछे नहीं यह मत निश्चय होगया, परन्तु आजतक ब्रिटिश एजेण्टने मारवाड़में जाकर राठौर राजकी शासनशक्तिको किस प्रकारसे सीमाबद्ध कर रक्खा है उसका स्मरण करनेसे किसका हृदय प्रसन्न होगा।

ब्रिटिश एजेण्टने सन् १८३५ ईसवीमें महाराज मानसिंहके अधिकारी मेरवाड़ेमें जो अट्टाईस ग्राम थे उनको दूसरीवार अपने अधीनमें नौ वर्षके लिये रक्खा था। १८४३ ईसवीमें वह अवधि बीत गई। यह हम पहले ही कह आये हैं कि ब्रिटिश गवर्नमेण्टने किस कारणसे इन कई एक ग्रामोंको अपने अधीनमें करके उन ग्रामोंकी आमदनीमेंसे वार्षिक पंद्रह हजार रुपये लिये थे, महाराज मानसिंह इस बातको न जान सके। १८४३ ईसवीमें महाराज ब्रिटिश गवर्नमेण्टके आशयको भलीभाँति जान गये थे। उन्होंने दूसरीवार जो सात ग्राम दिये थे इसवार भी उन सातों ग्रामोंको लेकर वाकी कई एक ग्रामोंको इस आशयसे दिया कि गवर्नमेण्टकी जवतक इच्छा हो तबतक इनको अपने अधीनमें रखें। इसके सम्बन्धमें कोई नवीन संधिपत्र नहीं तैयार हुआ। ब्रिटिश गवर्नमेण्टने तबसे यहांतक उन ग्रामों पर अपना अधिकार किया था कि उक्त कई ग्रामोंके अतिरिक्त महाराजके मालानीनामक देशको भी ले लिया, जो जोधपुरके पोलिटिकल एजेण्टके अधीनमें शासित होता आया था। यद्यपि मालानी देशके अधिनायकने जोधपुरपत्तिकी आनुगत्यता स्वीकार की परन्तु वह पोलिटिकल एजेण्टकी आज्ञा पालनमें नियुक्त थे। एजेण्टने केवल उक्त देशोंसे वार्षिक ६८८२ रुपया संग्रह कर जोधपुरके महाराजको दिया था।

महाराज मानसिंह और

ईसवीमें सितम्बर मासकी ५
लाग दिया। महाराज न
नहीं देखते, कारण कि महामान्य
वर्णन किया है, पाठक उसको
संतव्य गठन कर सकते हैं।

मारवाड़के सिंहासनके आनेवाले

राठौर सामन्तोंके अनुरोध

लसिंहकी प्रार्थना; उनकी प्रार्थनाका

सिंहके अभिषिक्त करनेके लिये रानी

अहमदनगरका सक्षिप्त विवरण, कर्नल

का सम्मति देना, महाराज तत्पश्चात्

अधीन करनेके लिये कामना करना,

अहमदनगरका स्वत्वाधिकार छेड़ना, उ

अहमदनगरका मिलना, महाराज तत्पश्चात्

मेण्टका अमरकोटके किलेपर अधिकार

सुनकर भी महाराजको उस किलेके

हानि पूरण करनेका प्रस्ताव करना, उ

सन् १८५७ के सिपाही विद्रोहके समय

उस सहायताका पुरस्कार स्वरूप अग्र-

करनेकी सनद देना, सनदपत्र, तत्पश्चात्

असंतोष, फिर विद्रोहके लक्षण प्रकाश,

महाराज तत्पश्चात् सिंहका अशिष्टाचारण,

महाराज मानसिंहकी

महाराजके एकमात्र प्राणयार पुत्र

राजने किसीको भी अपने उत्तरा

मनसे पहले तो यह प्रश्न उठा

गवर्नमेण्टने इस प्रश्नकी मीमांसा

राजकर्मचारियोंके निकट यह

निर्णय मारवाड़का राजतिलक

महाराज मानसिंह और अधिक दिनतक इस संसारमें न रह सके । उन्होंने १८४३ ईसवीमें सितम्बर मासकी ५ तारीखको पुत्रहीन अवस्थामें इस मायामय शरीरको त्यागदिया । महाराज मानसिंहके चरित्रकी समालोचना करनेका हम कुछ प्रयोजन नहीं देखते, कारण कि महामान्य टाड् साहबने १८२३ ईसवीतक मानसिंहके शासनको वर्णन किया है, पाठक उसको पढ़कर उनके चरित्रके सम्बन्धमें स्वयं न्यायसंगत मंतव्य गठन कर सकते हैं ।

सत्रहवाँ अध्याय १७.

मारवाड़के सिंहासनके अधिकारीको चुननेके लिये ब्रिटिश गवर्नमेण्टका मानसिंहकी रानी और राठौर सामन्तोंको अनुरोध करना; मारवाड़के सिंहासन पर अभिषिक्त होनेके लिये धौक-लसिंहकी प्रार्थना; उनकी प्रार्थनाका अस्वीकार होना, अत्यन्त कुटुम्बी अहमदनगरके महाराज तख्तसिंहके अभिषिक्त करनेके लिये रानी और सामन्तोंका प्रस्ताव, तख्तसिंहका पारिचय, ईडर और अहमदनगरका संक्षिप्त विवरण; कर्नल टाड् साहबकी पूर्वकामनाका सफल होना; ब्रिटिश गवर्नमेण्ट का सम्मति देना, महाराज तख्तसिंहका अभिषेक; महाराज तख्तसिंहका अहमदनगरको अपने अधीन करनेके लिये कामना करना, उसके सम्बन्धमें ईडरपत्तिकी आपत्ति; महाराज तख्तसिंहका अहमदनगरका स्वत्वाधिकार छोड़ना, कुमार यशवन्तसिंहका मारवाड़से लौटना, ईडरराज्यके साथ अहमदनगरका मिलना; महाराज तख्तसिंहके शासनमें सामन्तोंका असतोष प्रकाश, ब्रिटिश गवर्नमेण्टका अमरकोटके किलेपर अधिकार करना; मारवाड़पत्तिका उस किलेके पानेकी प्रार्थना करना; सुनकर भी महाराजको उस किलेके देनेमें गवर्नमेण्टका असम्मति प्रकाश करना, किलेके बदलेमें हानि पूरण करनेका प्रस्ताव करना; दुर्ग सम्बन्धी शेष मीमांसा, उसके सम्बन्धका स्वीकार पत्र, सन् १८५७ के सिपाही विद्रोहके समय महाराज तख्तसिंहका ब्रिटिश गवर्नमेण्टको सहायता देना; उस सहायताका पुरस्कार स्वरूप अंग्रेज राजप्रतिनिधिका मारवाड़ राजवंशको दत्तक पुत्रके ग्रहण करनेकी सनद देना, सनदपत्र, तख्तसिंहका घाणेरामपर अधिकार करना, सामन्तोंकी आपत्ति, असतोष, फिर विद्रोहके लक्षण प्रकाश, उसके सम्बन्धके उपद्रवोंका निवारण, अजमेरके दरबारमें महाराज तख्तसिंहका अशिष्टाचरण, कलकसंचय, दंड, महाराज तख्तसिंहकी मृत्यु ।

महाराज मानसिंहकी मृत्यु होते ही मारवाड़का राजसिंहासन सूना होगया । महाराजके एकमात्र प्राणप्यारे पुत्र छत्रसिंह पहले ही परलोक सिंधारगये थे, तथा महाराजने किसीको भी अपने उत्तराधिकारी स्वरूपसे दत्तक नहीं लिया था । इस कारण सबसे पहले तो यह प्रश्न उठा कि उनके पीछे कौन सिंहासन पर बैठेगा । ब्रिटिश गवर्नमेण्टने इस प्रश्नकी मीमांसा करनेके लिये, मानसिंहकी रानी, सामन्त, और राजकर्मचारियोंके निकट यह प्रस्ताव किया कि चिरप्रचलित जातीयरीतिके मतसे किसको मारवाड़का राजतिलक देना उचित है, इसका आपही विचार कर लीजिये ।

जिस समय यह प्रश्न मारवाड़के चारोओर उठ रहा था उस समय अभागे धौकल-सिंहने फिर मारवाड़के सिंहासन पर अभिषिक्त होनेके लिये ब्रिटिश गवर्नमेण्टके समीप एक प्रार्थनापत्र भेजा । गवर्नमेण्टने देखा कि सर्व साधारण ही इनसे अप्रसन्न है, इस कारण धौकलसिंहकी प्रार्थना स्वीकार न की गई । इसी समयसे धौकलसिंहकी आशा चिरकालके लिये एकबार ही लुप्त होगई । राजरानी और सामन्तोंने चिरप्रचलित रीतिके अनुसार बम्बई प्रेसिडेन्सीके अन्तर्गत अहमदनगरपति महाराज वख्तसिंहको मारवाड़के सिंहासन पर अभिषिक्त करनेके लिये ब्रिटिश गवर्नमेण्टके निकट प्रस्ताव उपस्थित किया ।

महाराज तख्तसिंह कौन है और क्यों वह निर्धारित हुए है ? पाठकोके कौतूहल निवारण करनेके लिये हम इस स्थानपर उनके सम्बन्धके कई ज्ञातव्य विषयोंके वर्णन करनेकी अभिलाषा करते हैं । मारवाड़पति महाराज अजितसिंहके तीसरे पुत्र आनंदसिंहको ईडरके महाराजने, तथा चौथे पुत्र रायसिंहको मालवेके अन्तर्गत जांवरेके महाराजने दत्तकपुत्ररूपसे ग्रहण किया था । महात्मा टाड् साहबने अजितकी वंशावलीमें अपना यह मत प्रकाशित किया है, तथा टाड् साहब भ्रमसे रायसिंहके नामको इस प्रकारसे लिख गये हैं । परन्तु कर्नल म्यालिसन और अचिसन इत्यादिकी पुस्तकोसे जाना जाता है कि महाराज अजितके दो पुत्र १७२९ ईस्वीमें अपनी सेना साथ ले ईडर और अहमदनगरमें जा उन दोनों देशोंपर अपना अधिकार कर स्वाधीनभावसे राज्य करने लगे थे । तख्तसिंह उक्त अहमदनगरपति रायसिंहके प्रपौत्र थे । अहमदनगरपति पृथ्वीसिंहने तख्तसिंहके पुत्र यशवन्तसिंहको दत्तक पुत्रस्वरूपसे ग्रहण किया था । पृथ्वीसिंहके प्राण त्याग करते ही महाराज तख्तसिंह जसवन्तसिंहके नामसे राज्यशासन करते थे, मारवाड़की राजरानी और सामन्तोंने देखा कि महाराज अजितके वंशमें यह तख्तसिंह ही सिंहासन प्राप्तिके अधिकारी हैं, निकट आत्मीय और योग्य पात्र हैं, इस कारण उनको मारवाड़ राज्यका भार देनेके लिये सभीने एकमत होकर ब्रिटिश गवर्नमेण्टके निकट यह प्रस्ताव किया । महात्मा टाड् साहब मारवाड़के इतिहासके अंतमें कह गये हैं कि पिछहन्ता अभयसिंह और वख्तसिंहके महापापोंके फलस्वरूप उनके उत्तराधिकारी मारवाड़को छार-खार करते हैं, इस कारण मानसिंहको सिंहासनसे रहित कर अजितके अपर पुत्रोंसे उत्पन्न ईडरके राजा किसी एक पुत्रको मारवाड़के सिंहासनपर अभिषिक्त करना उचित है । साधू टाड् साहब १८२३ ईस्वीमें इस प्रकारसे वर्णन कर गये हैं, १८४३ ईस्वीमें वह कार्य पूरा होगया, ब्रिटिश गवर्नमेण्टने महारानी और सामन्तोंके उक्त मतमें शीघ्र ही सम्मति दी, महाराज तख्तसिंह मारवाड़के सिंहासनपर विराजमान हुए । इनके अभिषेकका कार्य बड़ी धूमधामसे होगया ।

(१) यह बात गलत है ।

(२) रायसिंहके प्रपौत्र नहीं थे अनन्तसिंहके प्रपौत्र थे ।

महाराज तख्तसिंह

नगर राज्यको भी अपने

सिंहको शीघ्र ही वहां

इसके सम्बन्धमें एक मंत्र

तख्तसिंह जब कि मारवाड़के

राज्यपर उनका कुछ भी आ

उक्त देश इस समय ईडरके

कि मैं स्वयं अहमदनगरका

अधोश्चर पृथ्वीसिंहने दत्तकपुत्र

अहमदनगरका अधिकारी हैं ।

किया था, इस कारण मेरे

सिंहका अधिकार नष्ट नहीं

सिंह दत्तकपुत्र रूपसे ग्रहण

अधोश्चर नामसे परिचय देकर

सिंहका अधिकार पहिले ही

करनेके साथ चिर प्रचलित

होगया है, कई वर्षतक इस

राजकी उक्तिको न्यायसंगत

महाराज तख्तसिंहने शीघ्र ही

पीछे अहमदनगरको शासन

ईडरराज्यके अधिकारमें होगया

महाराज मानसिंहके

इस कारण नवीन मारवा

आशा करनेलगा कि महाराज

कल्याण करेंगे, परन्तु अत्यन्त

प्रजाकी वह आशा फलवती न

न रसकर केवल मंत्रियोंके

यह सुअवसर पाकर फिर

मनको संतुष्ट रखनेमें नियुक्त

अग्नि प्रज्वलित होगई । पर

जिस प्रकारसे पीड़न अत्याचार

सत्यके सन्मानकी रक्षाके लिये

गासनमें वह दृश्य आकर उपा

नितो आशा अपने कल्प

वना शांति प्रजाको न

महाराज तख्तसिंह मारवाड़के सिंहासन पर विराजमान हुए, परन्तु अहमदनगर राज्यको भी अपने अधीनमें रखनेके लिये इन्होंने अपने पुत्र यशवन्त सिंहको शीघ्र ही वहां भेज दिया। परन्तु इस समय ईडरके महाराजने इसके सम्बन्धमें एक भयंकर काण्ड उपस्थित किया। उन्होंने कहा कि महाराज तख्तसिंह जब कि मारवाड़के सिंहासन पर विराजमान हुए हैं, तब अहमदनगर राज्यपर उनका कुछ भी अधिकार नहीं है, अहमदनगर ईडरमें शामिल है, इस कारण उक्त देश इस समय ईडरके अधिकारमें होजायगा। महाराज तख्तसिंहने कहला भेजा कि मैं स्वयं अहमदनगरका अधीश्वर नहीं हूँ मेरे पुत्र यशवन्तसिंहको अहमदनगरके भूतपूर्व अधीश्वर पृथ्वीसिंहने दत्तकपुत्र और उत्तराधिकारीरूपसे ग्रहण किया था, इस कारण वह अहमदनगरका अधिकारी है। मैंने केवल यशवन्तसिंहके नामसे अहमदनगरको शासित किया था, इस कारण मेरे मारवाड़के सिंहासन पर अभिपिक्त होनेसे भी यशवन्तसिंहका अधिकार नष्ट नहीं हुआ। ईडरपतिने इसका उत्तर भेजा कि यद्यपि यशवन्त सिंह दत्तकपुत्र रूपसे ग्रहण किये गये थे, परन्तु आपने जब गत वर्षतक अहमदनगरके अधीश्वर नामसे पारिचय देकर अधीश्वररूपसे समस्त शासनकार्य किये थे, तब यशवन्त सिंहका अधिकार पहिले ही लुप्त होगया। इस कारण आपके मारवाड़के सिंहासन ग्रहण करनेके साथचिर प्रचलित रीतिके मतसे अहमदनगर पर जो आपका अधिकार था, यह लुप्त होगया है, कई वर्षतक इस प्रकारसे आन्दोलन होता रहा, वृटिश गवर्नमेंटने ईडरके महाराजकी उक्तिको न्यायसंगत तथा चिर प्रचलित रीति सगत कहकर स्वीकार किया, महाराज तख्तसिंहने शीघ्रही अहमदनगरको छोड़ दिया, कुमार यशवन्तसिंह छः वर्षके पीछे अहमदनगरको शासन करके मारवाड़को लौट आये। अहमदनगर १८४८ ईस्वीमें ईडरराज्यके अधिकारमें होगया।

महाराज मानसिंहके दीर्घ शासनसे मारवाड़ एकबार ही क्षार-खार होगया था इस कारण नवीन मारवाड़ेश्वर तख्तसिंहके शासनके आरंभसे सम्पूर्ण राठौर जाति आशा करनेलगी कि महाराज अपने न्यायशासनसे शांतिकी जल वर्षाकर जातिका कल्याण करेंगे, परन्तु अत्यन्त दुःखका विषय है कि महाराज तख्तसिंहने सर्वसाधारण प्रजाकी वह आशा फलवती न की। वह राजकार्यके प्रत्येक भागकी ओर स्वयं दृष्टि, न रखकर केवल मंत्रियोंके ऊपर समस्त भार अर्पण कर निश्चिन्त हो बैठे। मंत्रीगण यह सुअवसर पाकर फिर अपनी इच्छानुसार शासन प्रारंभ कर केवल महाराजके मनको सतुष्ट रखनेमें नियुक्त हुए। इसी कारणसे समस्त मारवाड़में फिर असंतोषकी अग्नि प्रज्वलित होगई। पर जैसे महाराज मानसिंहने विश्रुंखल शासनसे चारोओर जिस प्रकारसे पीड़न अत्याचार, उपद्रव और अतंम विद्रोह तकको दिखा दिया था, सत्यके सन्मानकी रक्षाके लिये इतना तो हम अवश्य कहेंगे कि महाराज तख्तसिंहके शासनमें वह दृश्य आकर उपस्थित नहीं हुआ। इतना अवश्य कहा जायगा, कि प्रजाने जितनी आशा अपने कल्याणकी की थी, महाराज तख्तसिंहके शासनके प्रारंभमें उतनी शांति प्रजाको न मिलसकी।

विख्यात अमरकोटका किला और उसके अधीनके देश सन् १७८० ईस्वीमें मारवाड़के अधीश्वरके अधिकारी तथा मारवाड़के राज्यमें मिल गये थे परन्तु मारवाड़के अत्यन्त दुर्दिनोमें सिन्धदेशके अन्तर्गत तालपुरके अमीरने सन् १८२३ में उक्त किले और देशको जीत लिया। पीछे ब्रिटिश गवर्नमेण्टने सिन्धदेशको जीतनेके समय उस किले पर भी अपना अधिकार कर लिया। प्रचलित संधिपत्रके मतसे गवर्नमेण्टने उस किलेको मारवाड़पतिको देनेका विचार किया। परन्तु ब्रिटिश राजनीतिकी चतुरता को कौन समझ सकता है ? यद्यपि गवर्नमेण्टने प्रतिज्ञा की; और शेष समयके उपस्थित होते ही महाराज तख्तसिंहने उस प्रतिज्ञाको पूर्ण करानेका उद्योग किया, तब गवर्नमेण्टने यह न चाहा, स्वार्थ साधन करनेके लिये निश्चय कर लिया कि अमरकोटका किला और उसके अधीन के देश जो उसके स्थान पर स्थापित है, और दुर्ग जैसे अमेद्य है, इससे उसको महाराजको न देकर अपने अधीनमें रखना कर्त्तव्य है। गवर्नमेण्टने इसकी कुछ भी परवाह न कर महाराज तख्तसिंहसे कहला भेजा कि अमरकोटकी सीमाके दुर्ग हमारे अनेक काममें आवेगें, और दूसरे आपको इस देशसे किसी भाँति भी शांति नहीं मिल सकेगी, इस कारण किला हमारे ही अधिकारमें रहेगा, इसमें जो आपकी हानि होगी उतना रुपया देनेके लिये हम तैयार हैं। यद्यपि महाराज तख्तसिंह कम्पनीको प्रथम प्रतिज्ञा बद्ध और शेषमें उस प्रतिज्ञाको भंग करनेके लिये उद्यत हुआ देखकर अत्यन्त विस्मित हुए, परन्तु उनकी क्या सामर्थ्य थी कि जो वह इसमें विचार करनेके लिये कहते ? वह मस्तक झुकाकर फिर गवर्नमेण्टके उस प्रस्तावको ग्रहण करनेके लिये सम्मत हुए। १८४७ ईस्वीकी ६ मार्चको प्रट्टेड साहबने महाराज तख्तसिंहकी ओरके वकीलसे प्रस्ताव करके भेजा कि महाराज तख्तसिंह पहिले संधिपत्रके मतसे सेनाके वेतनके हिसाबसे जो वार्षिक एक लाख पंद्रह हजार रुपया देते हैं उसमेंसे वार्षिक दश हजार रुपया छोड़ दिया जायगा। अर्थात् सेनाके वेतनके हिसाबसे महाराजको वार्षिक एक लाख पाँच हजार रुपया देना होगा। वकीलने महाराज तख्तसिंहके निकट उस प्रस्तावको उपस्थित किया, कि महाराजको प्रकारान्तरमें उस क्षतिको पूरण करनेसे अमरकोटका सत्त्वाधिकार चिर कालके लिये गवर्नमेण्टको देना होगा। ब्रिटिश गवर्नमेण्टने इसके सम्बन्धमें स्वतंत्र किसी संधिपत्र पर हस्ताक्षर न करके उक्त वकीलके निम्नलिखित पत्रमें सम्मति देकर इसको स्वीकार कर लिया।

१८४७ ईस्वी १५ मईका जोधपुरराज्यके वकीलका पोलिटिकल

एजेण्टके निकट भेजा हुआ पत्र।

आपने विगत मार्च मासकी छठी तारीखको जो पत्र लिखकर उसमें अमरकोटके किलेको गवर्नमेण्टको लौटा देना, और उसकी हानिके पूर्णस्वरूपमें, वार्षिक जो ११५००० रुपया सेनाके खर्चके लिये महाराज देते हैं, उसमेंसे वार्षिक १०००० रुपया छोड़नेका जो प्रस्ताव किया है, मैं महाराजको उस पत्रका मर्म सुनाता हूँ।

महिमवर महाराज

जो हमारे सम्पूर्ण अधिकार गवर्नमेण्ट) को वह भली गवर्नमेण्टके अधिकारमें कर सकेंगे, परन्तु किसी तो वह हमको दे और हमको देना होगा। मानते हैं, इस कारण जिस वड़ी प्रसन्नताका होगा।

“इस समय १०८००० वार्षिक १०००० रुपया छोड़ देना रुपया छोड़ा जाता है, और उस करसे यह रुपया छोड़ देना।

सन् १८४७ ईस्वीकी और धार्य हुआ।”

सन् १८५७ ईस्वीमें

होगाई। जिस समय नाना स. अंग्रेज महिलाओं और सेनाओं प्रतिहिंसायुक्तिको सफल करने देशोंपर सिपाहियोंकी सेना सह वंदीकर उनके सम्मुख उनकी तलवारोंके अभ्याससे भेदकर अंग्रेज अपने २ प्राणोंके भयसे वादशाहने भारतमें यवनराज्यका उठाया, जिस समय भारतमें जिस समय सिपाहियोंकी सेना प्रारम्भ कर दिया, जिस समय समयमें ब्रिटिश गवर्नमेण्टने तख्तसिंहके निकटसे भी सहाय करनेके संधिपत्रके अनुसार

* Archeson's Treatise

महिमवर महाराज कहते हैं, “कि अमरकोटका किला हमारा है, और इसमें जो हमारे सम्पूर्ण अधिकार हैं, वह सब प्रकारसे प्रकाशित है, साहब बहादुर (ब्रिटिश गवर्नमेण्ट) को वह भली भाँतिसे विदित है। यह अमरकोटका किला जितने दिनोंतक गवर्नमेण्टके अधिकारमें रहेगा उतने दिनोंतक वह इसको अपना ही कहकर अनुभव कर सकेगा, परन्तु किसी समयमें गवर्नमेण्ट इसको और किसीको देनेकी इच्छा करे तो वह हमको दे और किसीको न दे, कारण कि अमरकोट हमारा है, इस कारण हमको देना होगा। हम राजस्थानकी भूमिके स्वत्वाधिकारको सबसे श्रेष्ठ मानते हैं, इस कारण जिस दिन अमरकोट हमारे हाथमें आजायगा वह दिन हमारी बड़ी प्रसन्नताका होगा। ”

“इस समय १०८००० रुपये ब्रिटिश गवर्नमेण्टको जो कर दिये जाते हैं उसमेंसे वार्षिक १०००० रुपया छोड़ देना होगा। कारण कि भूमि के बदलेमें यह दश हजार रुपया छोड़ा जाता है, और भूमिके ऊपरका कर ग्रहण करनेके योग्य है, इस कारण उस करसे यह रुपया छोड़ देना उचित है। ”

(यथार्थ अनुवाद)

(हस्ताक्षर) एच. एच. ग्रेट हेड,
पोलिटिकल एजेण्ट।

सन् १८४७ ईसवीकी १७ जूनको सकाडन्सेल गवर्नर जनरलको स्वीकृत और धार्य हुआ*। ”

सन् १८५७ ईसवीमें समस्त भारतवर्षमें प्रबल सिपाही विद्रोहाग्नि प्रज्वलित होगई। जिस समय नाना साहब कानपुर और इलाहाबादमें सौ २ अंग्रेज तथा सैकड़ों अंग्रेज महिलाओं और सैकड़ों छोटे २ बालकोंका प्राण नाशकर अपनी महापापकी प्रतिहिंसावृत्तिको सफल करने लगे, जिस समय मेरठ, दिल्ली, एवं लखनऊ इत्यादि देशोंपर सिपाहियोंकी सेना संहारमूर्ति धारणकर अंग्रेज राजपुरुष और अंग्रेजी सेनाको बंदीकर उनके सम्मुख उनकी स्त्रियोंका सतीत्व नाश करके उनके बालकोंको नंगी तलवारोंके अग्रभागसे भेदनकर अंतमें सबका संहार करने लगी, जिस समय प्रत्येक अंग्रेज अपने २ प्राणोंके भयसे जहाँ तहाँ भागने लगे, जिस समय दिल्लीके नाममात्रके बादशाहने भारतमें यवनराज्यका विस्तार करनेके लिये उस विद्रोहके उपलक्षमें मस्तक उठाया, जिस समय भारतमें प्रत्येक अंग्रेजके मुखसे हाहाकारकी ध्वनि उठने लगी, जिस समय सिपाहियोंकी सेनाने नगर २ और ग्राम २ पर अपना अधिकार करना प्रारंभ करदिया, जिस समय भारतसे ब्रिटिश शासनशक्ति प्रायः लोप होतीचली उसी समयमें ब्रिटिश गवर्नमेण्टने भारतके अन्यान्य राजाओंकी समान मारवाड़के महाराज तख्तसिंहके निकटसे भी सहायता मागी। महाराज तख्तसिंहने तुरन्त ही १८१८ ईस्वीके सविपत्रके अनुसार गवर्नमेण्टकी उस महाविपत्तिमें सहायता करनेके लिये

* Artchison's Treaties

अपनी सेना भेज दी । १८३५ ईस्वीमें ब्रिटिश गवर्नमेंटने जोधपुरमें शान्तिकी रक्षाके लिये महाराजके नामसे जो नवीन सेना तैयार की गई थी वह अजमेरमें रखी गई थी, जोधपुरके महाराजके यहाँसे उस सेनाके वेतनके हिसाबसे एक लाख पंद्रह हजार रुपया लिया जाता था, भारतके इस विद्रोहके समयमें वह सेना भी विद्रोही होगई । महाराज तख्तसिहने उस विद्रोही सेनाको दमन करके अपनी राजधानी में अंग्रेजोंको आश्रय दिया, विद्रोहके शान्त होजानेपर ब्रिटिश गवर्नमेंटने इसके पुरस्कारमें अन्यान्य देशीय राजाओंके समान महाराज तख्तसिहको निम्नलिखित सनद दी।

“ महारानी विक्टोरियाकी अभिलाषा है कि भारतवर्षके जो राजा इस समय अपने २ राज्यको शासन कर रहे हैं उन सबका राज्य उनके वंशधरोके द्वारा शासित हो, और उनके वंशके पदसम्मानको अक्षतभावसे रखना होगा, उस अभिलाषाको पूर्ण करनेके निमित्त मैं आपको इसपत्रके द्वारा प्रगट करती हूँ, कि आप और आपके भावी स्थलाभिपिक्तोंके पुत्र न होनेपर आप अथवा आपके राज्यके भावी उत्तराधिकारी हिन्दूविधान और अपने वंशकी रीतिके अनुसार दत्तकपुत्र ग्रहण करसकेंगे, गवर्नमेंट उसमें अपनी सम्मति देगी ।

जबतक आपका वंश राजभक्तरूपसे स्थित रहैगा, और जो संधिके द्वारा ब्रिटिश गवर्नमेंटके साथ वाध्यता हुई है उस संधि इत्यादि पर जबतक विश्वास रक्खा जायगा तबतक किसी कारणसे भी इस अंगीकारको भंग नहीं किया जायगा ।

(हस्ताक्षर) केनिग* ।

राठौरोकी सामन्त भंडलीमें जो सम्प्रदाय राजाके यहाँ प्रतिपत्ति प्राप्तकर एवं शासनकी सामर्थ्य चलानेमें समर्थ न होकर महाराज तख्तसिहके ऊपर विरक्त हुई थी, १८६७ ईस्वीमें उन्होंने मारवाड़में फिर एक शोचनीय कांड उपस्थित करनेका सुअवसर पाया, इसी संवत्में घाणोरावके सामन्तने पुत्रहीन अवस्थामें प्राण त्याग किये, उनके भ्राताने सामन्त पदको ग्रहण किया । परन्तु महाराज तख्तसिहने उसे चिरप्रचलित रीतिके विरुद्ध जानकर घाणोराव देशपर अधिकार करनेके लिये एक सेना भेज दी । शीघ्रही राजसेनाके दलने घाणोराव पर अधिकार कर लिया, समस्त असंतुष्ट सामन्त दल बांधकर फिर राज्यमें विद्रोह उपस्थित करनेके पूर्वलक्षण प्रकाश करनेलगे । तब महाराज तख्तसिहके जो अनेक पुत्र उत्पन्न हुए थे, उन्होंने उनमेंसे एकको घाणोरावके देनेकी इच्छा प्रकाश की, वस यही काण्ड उपस्थित हुआ, परन्तु सामन्तोंने इसको अत्यन्त अन्याय जानकर ब्रिटिश गवर्नमेंटके निकट प्रवल अनुयोग उपस्थित किया । “उनका प्रधान अनुयोग यह था कि महाराजने जो अन्याय करके घाणोराव पर अधिकार किया है, उन्होंने सामन्तोंको राजसभामें नहीं बुलाया है, तथा अपनी इच्छानुसार सभीको पीड़ित किया है” । इसीसे अप्रसन्न सामन्त राज्यमें विद्रोह फैलानेके लिये सब प्रकारसे उद्योगी हुए थे, परन्तु एकमात्र ब्रिटिश गवर्नमेंटके भयसे उनकी वह कामना मनकी मनमें ही

* Artchison's Treaties

रहाई । और दूसरी ओर १
लिये ब्रिटिश गवर्नमेंटने
अनुरोधके मतसे महाराज
भी प्रयोजन सिद्ध करलिया
सन् १८७० ईस्वीमें
अत्यन्त ही निन्दनीय कार्य
सनमें भारतवर्षके भूतपूर्व
राजपूतानेमें भ्रमण करनेके
सभी देशीय राजाओंको उत्
अन्यान्य राजाओंके समान
अजमेरमें आये । दरबार
प्रस्ताव हुआ कि जिस २
समय उदयपुरके महाराजा जो
ही महाराज तख्तसिहने
आगे मुझे आसन नहीं दिया
इस आपत्ति पर गवर्नमेंटने
आसनके सम्बन्धमें बहुत
विचार अव दूसरी बार १
तख्तसिहने इस बातको कुछ
यत्न किया । पोलिटिकल ए
समझाने लगे कि आप इसमें
दिया है उसी प्रकारसे उदयपुर
रक्षा कीजिये । तथापि महारा
ठीक समयमें
वैठ गये । क्रमानुसार
आनेकी बातमें सभी वैठे
अंग्रेज राजप्रतिनिधि अर्ले में
महाराज तख्तसिहके आनेकी
तख्तसिह तथापि न आये,
तख्तसिहके आसनको सूना
होजानेके पीछे अंग्रेज राज
तख्तसिहने महामान्य १
अपने पदका अपमान २
महाराजा व्यवहार करना ३
तख्तसिहके निकट इस ४

रह गई । और दूसरी ओर राज्यमें शांति स्थापन तथा सामन्तोंके असंतोष निवारण करनेके लिये वृटिज गवर्नमेण्टने महाराज तख्तसिंहको अनुरोध किया । गवर्नमेण्टने उसी अनुरोधके मतसे महाराज तख्तसिंहके समस्त उपद्रवोंके निवारणके साथ ही साथ अपना भी प्रयोजन सिद्ध कर लिया ।

सन् १८७० ईस्वीमें महाराज तख्तसिंहने अभिमानके वज्र हो अपनी दुर्बुद्धिसे एक अत्यन्त ही निन्दनीय कार्य करके अपनेको कलकित और अपमानित किया । इसी सनमें भारतवर्षके भूतपूर्व मृत अंग्रेज राजप्रतिनिधि तथा गवर्नर जनरल अर्ल मेओने राजपूतानेमें भ्रमण करनेके समय अजमेरमें जाकर एक दरबार किया । राजस्थानके सभी देशीय राजाओंको उरा दरबारमें बुलाया गया । उनके आमंत्रणसे राजस्थानके अन्यान्य राजाओंके समान महाराज तख्तसिंह भी अपने पुत्र यशवन्तसिंहके साथ अजमेरमें आये । दरबार अनुष्ठानके पहले ही चिरप्रचलित रीतिके अनुसार यह प्रस्ताव हुआ कि जिस २ राजकीय दरबारके समय सब राजा इकट्ठे होंगे उस समय उदयपुरके महाराणा जोधपुरपति सबसे आगे आसन पावेंगे । यह समाचार सुनते ही महाराज तख्तसिंहने अत्यन्त अप्रसन्न होकर कहा कि जो उदयपुरके महाराणाके आगे मुझे आसन नहीं दिया जायगा तो मैं दरबारमें नहीं जाऊँगा । महाराज तख्तसिंहकी इस आपत्ति पर गवर्नमेण्टकी ओरसे उनको यह समाचार भेजा गया, कि इस आसनके सम्बन्धमें बहुत कालके पहले विचार होकर जो निश्चय होगया है उसका विचार अब दूसरी बार किसी प्रकारसे भी नहीं होसकता, परन्तु महाराज तख्तसिंहने इस बातको कुछ भी न सुना । इन्होंने अपनी प्रतिज्ञाको ही प्रबल रखनेका यत्न किया । पोलिटिकल एजेण्ट और कुमार यशवन्तसिंह तख्तसिंहको बारम्बार समझाने लगे कि आप इसमें कुछ आपत्ति न कीजिये । गवर्नमेण्टने जो निश्चय कर दिया है उसी प्रकारसे उदयपुरके राणाके परिवर्ती आसनको ग्रहण कर उनके मानकी रक्षा कीजिये । तथापि महाराज तख्तसिंह किसी प्रकार भी सम्मत न हुए ।

ठीक समयमें सभास्थलमें एक २ करके सभी राजा आकर अपने २ आसन पर बैठ गये । क्रमानुसार दरबारका समय उपस्थित होगया, महाराज तख्तसिंहके आनेकी वाटमें सभी बैठे रहे परन्तु तौ भी महाराजने दर्शन न दिया । महामान्य अंग्रेज राजप्रतिनिधि अर्ल मेओ वहादुर दरबारके प्रारंभ होनेका समय बीतजाने पर महाराज तख्तसिंहके आनेकी और एक घंटे तक राह देखने लगे, दृढ़ प्रतिज्ञा महाराज तख्तसिंह तथापि न आये, यह देखकर अंतमें राजप्रतिनिधि अर्ल मेओने शीघ्रही महाराज तख्तसिंहके आसनको सूना रखकर दरबारका कार्य प्रारंभ कर दिया । दरबार समाप्त होजानेके पीछे अंग्रेज राजपुरुष गणोंने यह व्यवस्था की कि मारवाड़पति महाराज तख्तसिंहने महामान्य राजप्रतिनिधि अर्ल मेओके निमंत्रणका तिरस्कार कर उनके ऊँचे पदका अपमान किया है । अस्तु महाराज तख्तसिंहके साथ भी उसी प्रकारका व्यवहार करना कर्त्तव्य है, तुरन्त ही राजप्रतिनिधिके डेरोमेसे महाराज तख्तसिंहके निकट इस मर्मका एक आज्ञापत्र भेजागया, “ महाराज ! कल प्रभात

होते ही अपने अनुचरोको साथ ले अजमेरको छोड़कर अपने राज्यको चले जाँय । प्रचलित नियम यही है । इस प्रकारसे दरवारके समयमें देशीय राजा आये थे चलते समय उन सभीने विदा लेकर राजप्रतिनिधिके डेरोमें जा सन्मान ग्रहण किया, और राजप्रतिनिधिने भी राजाओके यहाँ जाकर साक्षात् किया, परन्तु यहाँ यह निश्चय हुआ कि महाराज तख्तसिहके प्रति वह सन्मान नहीं दिखाया जायगा । वह जिस समय अजमेरसे जाने लगे उस समय प्रचलित नियमके साथ विदा होनेके समय तोपोंकी ध्वनि भी नहीं की गई । महाराज तख्तसिहके सन्मानमें जितनी तोपोंकी संख्या नियत की गई थी इस समय उससे दो तोपें धटा दी गई । महाराज तख्तसिह इस प्रकारसे अपमानित, कलंकित, और दंडित होकर दूसरे दिन प्रातः काल ही अपने राज्यको चले गये । परन्तु यहाँपर इतना हम अवश्य कहेंगे कि यद्यपि महाराज तख्तसिहने अत्यन्त अशिष्टाचरण करके कलंकको संचय किया परन्तु उनके पुत्र कुमार यशवन्तसिहने पहिलेसे ही पिताको राजप्रतिनिधिकी आज्ञापालन करनेके लिये विगेष अनुरोध किया था । पिताको मंदबुद्धि देखकर कुमार यशवन्तसिहने दरवार भंग होजानेके पीछे राजप्रतिनिधिके डेरोमें जाकर उनके साथ साक्षात् कर अनेक भाँतिसे विनय कर उनका सन्मान किया, इससे राजप्रतिनिधि इनसे परमसंतुष्ट हुए ।”

इस प्रकारसे महाराज तख्तसिह वहादुर जीवनकी शेष दशामें, वृथा कलंकित होकर थोड़े ही दिनोंमें अर्थात् १८७३ ईस्वीमें इस मायामय शरीरको छोड़कर चलवसे ।

अठारहवाँ अध्याय १८.

महाराज यशवन्तसिहका अभिषेक, शासनविभाग संस्कार, महाराजका कलकत्तेमें आना, भारतके भावी सम्राटके साथ साक्षात्; महाराजको प्रथम श्रेणीके भारतनक्षत्रकी उपाधि प्राप्ति, दिल्लीकी राजसूय समितिमें महाराजका जाना, स्मारक पताका और पदककी प्राप्ति, सम्मान सूचक तोपसंख्यावृद्धि, मारवाड़के इतिहासका उपसंहार ।

महाराज तख्तसिह वहादुरका स्वर्गवास होनेपर उनके ज्येष्ठ कुमार जसवन्तसिह १८७३ ईस्वीमें पिताके सिंहासनपर विराजमान हुए, और इस समय बड़ी सावधानीसे

(१) महाराज तख्तसिहको दरवारमें महाराणा उदयपुरके नीचे बैठना मजूर नहीं था, इस लिये दरवारमें नहीं गये । इसमें कोई बात कलंककी नहीं थी । दो तोपें जो उस समय सलामी की घटा दी थी तो उनकी उन्होंने कुछ परवाह नहीं की थी । बल्कि उन्होंने लाट साहबकी इस तजवीजकी शिकायत पार्लियामेंट तक की थी और यह दलील की थी कि जब हम उनके बुलानेसे अजमेरमें चले गये थे तो फिर हमारी बैठक क्यों ऐसी तजवीज की कि जिससे हमारा अपमान हुआ । हमारा और राणाजीका दर्जा आपसके वर्तमान बराबर है। इसका कुछ खयाल नहीं किया गया।

निर्विघ्न हो मारवाड़का शासन संचारिता, नीतिज्ञता, शासनसमयमें ही मली पहिलेसे ही संतुष्ट होगई निधि वहादुरने विगेष अभिनन्दन करनेमें भी पीछे महाराज जसवन्तसिह लगाकर सभीके मनोरथ प्रान्तमें शांति स्थापन वृद्धिके लिये श्रेष्ठ उपाय सफलता प्राप्त की ।

भारतके भावी सम्राट आनेके समय भारतवर्षकी प्रधान २ राजाओंको राज जसवन्तसिह अनुचरोको को प्रिन्स आफ वेल्स वहादुर साथ भारतके भावी सम्राटके के गवर्नमेण्टके यहाँ जाकर भावी सम्राटने भी महाराजको कलकत्तेके किलेमें भावी महाराज जसवन्तसिह वहादुर भारतके प्रथम श्रेणीके कितने महा सम्मानसूचक उपाधियां विजयी सियाजीने केवल कीर्तिको प्राप्त किया था, अरुवरसे “राजा” की उपाध पतिको “महाराजाधिराज” जसवन्तसिह इस दरवारमें राजा, अथवा राजकर्मचारी विक्टोरियाने, “भारतनक्षत्र” वह तीन श्रेणीमें विभक्त हुई उपाधि मिली । भारतके भाव पदक पहिनादिया । सर जसवन्तसिह वहादुर, इस प्रकारसे महासन्मानित हो

निर्विघ्न हो मारवाड़का शासन करने लगे। वर्तमान महाराज जसवन्तसिंह बहादुरने सचरित्रता, नीतिज्ञता, विज्ञता तथा शासन विषयमें विशेष अभिज्ञता अपने पिताके शासनसमयमें ही भलीभाँतिसे प्रकाशकी। भारतवर्षकी गवर्नमेण्ट इनके आचरणोंसे पहलेसे ही संतुष्ट होगई थी; इसकारण इनके राजपदपर अभिषिक्त होते ही राजप्रतिनिधि बहादुरने विशेष आनन्दप्रकाशक पत्र द्वारा भारतेश्वरीके नामसे महाराजको अभिनन्दन करनेमें भी त्रुटि न की। बड़ी धूमधामके साथ अभिषेक कार्य होजानेके पीछे महाराज जसवन्तसिंह बहादुरने अपने राज्यके उत्कर्ष साधनमें भलीभाँतिसे मन लगाकर सभीके मनोरथ पूर्ण किये। सामन्तोंका विद्वेष निवारण और राज्यके प्रत्येक प्रान्तमें शांति स्थापन करनेके लिये यथायोग्य पहरेवालोंको नियत करना, राजस्वकी वृद्धिके लिये श्रेष्ठ उपाय करना इत्यादि विषयोंसे महाराजने थोड़े दिनोंमें ही सफलता प्राप्त की।

भारतके भावी सम्राट् प्रिन्स आफ वेल्स बहादुरके १८७५ ईस्वीमें भारतमें आनेके समय भारतवर्षकी गवर्नमेण्टने उनके सम्मानको बढ़ानेके लिये भारतवर्षके प्रधान २ राजाओंको कलकत्तेमें बुलाया। राजप्रतिनिधि लार्ड नार्थब्रुकके बुलानेसे महाराज जसवन्तसिंह अनुचरोको साथ ले कलकत्तेमें आये। १८७५ ईस्वीकी २३ वी दिसम्बर को प्रिन्स आफ वेल्स बहादुरके कलकत्तेमें आते ही, मारवाड़पतिने अन्यान्य राजाओंके साथ भारतके भावी सम्राट्को बड़े आदरभावके साथ ग्रहण किया। इसके पीछे कलकत्ते के गवर्नमेण्टके यहाँ जाकर भावीसम्राट्के साथ साक्षात् कर फिर सन्मान दिखाया, भावी सम्राट्ने भी महाराजके यहाँ जाकर साक्षात् किया। १८७६ ईस्वीकी १ जनवरी को कलकत्तेके किलेमें भावी सम्राट्ने एक बड़ाभारी दरबार किया। उस दरबारमें महाराज जसवन्तसिंह बहादुरको बड़े आदरभावके साथ ग्रहण किया। इस दरबारमें भारतके प्रथम श्रेणीके कितने ही देशी राजाओंको भारतके भावी सम्राट्ने अपने हाथसे महा सन्मानसूचक उपाधियाँ दी थी। इन्हींमें महाराज जसवन्तसिंह भी थे। मरुक्षेत्र विजयी सियाजीने केवल अत्यन्त सामान्य “राव” की उपाधि धारण कर संसारमें अक्षय कीर्तिको प्राप्त किया था, इसके पीछे उन्हीं सियाजीके वंशधर उदयसिंहको बादशाह अकबरसे “राजा” की उपाधि मिली; इससे पीछे दिल्लीके यवनसम्राट्ने इन मारवाड़ पतिको “महाराजाधिराज राजराजेश्वर” कहकर संभाषण किया, परन्तु महाराज जसवन्तसिंह इस दरबारमें सबसे पहले विजातीय उपाधिके भूषणसे भूषित हुए। देशीय राजा, अथवा राजकर्मचारी और सम्भ्रान्त प्रजाका सन्मान बढ़ानेके लिये भारतेश्वरी विक्टोरियाने, “भारतनक्षत्र” नामकी एक श्रेणीकी नूतन उपाधिकी सृष्टि की थी। वह तीन श्रेणीमें विभक्त हुई। महाराज जसवन्तसिंह बहादुरको वह प्रथम श्रेणीकी उपाधि मिली। भारतके भावी सम्राट्ने अपने हाथसे महाराजके गलेमें वह उपाधिका पदक पहिनादिया। विदेशी सेक्रेटरीने सभास्थानमें ऊँचे स्वरसे कहा—“महाराज सर जसवन्तसिंह बहादुर, नाइट ग्रांड कमाण्डर स्टार आफ इण्डिया।” मारवाड़पति इस प्रकारसे महासन्मानित हो अत्यन्त प्रसन्न हो अपने राज्यको चले आये।

ब्रिटिशराज्ञी महारानी विक्टोरियाके सन् १८७७ ईस्वीमे भारतेश्वरी उपाधि धारणके उपलक्ष्यमे दिल्लीमे जो राजसूय समिति हुई थी, महाराज सर जसवन्तसिंह बहादुर भी उस राजसूयमे अपने पारिपद आत्मीय जन और सेनाके साथ आमंत्रित होकर गये थे । १८७६ ईस्वीमे २८ दिसम्बरको महाराज सर जसवन्तसिंह बहादुर महिमवर राजप्रतिनिधि लार्ड लिटन बहादुरसे साक्षात् करनेके लिये उनके स्थानपर गये, इनके सम्मानके लिये सत्रह तोपें छूटी, स्थानके सम्मुख खड़े होकर अंग्रेजी सेनाने युद्धकी रीतिके अनुसार महाराजकी सलामी ली, भारतवर्षकी गवर्नमेण्टके वैदेशिक सेक्रेटरीने आगे बढ़कर महाराजको सम्मानके साथ ग्रहण किया, और बड़े आदरभावके साथ वह उन्हें अपने यहां ले गये । राजप्रतिनिधि लार्ड लिटन बहादुरने सिंहासनसे कुछ दूर आगे बढ़कर महाराजको बड़े आदरके साथ उनका हाथ पकड़कर अपनी दहिनी ओर सिंहासनपर बैठाया, इसके पीछे कुशल प्रश्न पूछनेलगे । मारवाड़ राजवंशने भारतमे ब्रिटिश शासनमे जो सहायता की थी उसका वृत्तान्त सुनकर अत्यन्त संतोष प्रकाश किया, दो अंग्रेजी सैनिकोंने एक सुवर्णके दंडेपर लगी हुई अत्यन्त रमणीय पताकाको लाकर सम्मुख खड़ा किया । राजप्रतिनिधि शीघ्र ही सिंहासन छोड़कर उस पताकाकी ओर गये, और बड़े संतोषके साथ निम्नलिखित उक्तिसे उन्होंने महाराजके हाथमे वह पताका दी ।

“ महाराज ! आपके वंशके राजचिह्नसे अंकित यह पताका महामान्या राज्ञीकी स्वकीय उपहारस्वरूप है—वह भारतेश्वरीकी उपाधि धारणके चिह्नस्वरूप महिमवरको उपहारमे देती है ”।

“ इंग्लैण्डके सिंहासन और आपके राजवंशके साथ जो दृढ़ सम्बन्ध विराजमान है तथा प्रधान शासनकी सामर्थ्य (अंग्रेज गवर्नमेण्ट) आपके वंशकी प्रबलता सुख स्वच्छंदता और अविनाशिताके दर्शनकी अभिलाषी है । आप जवतक इस पताकाको उड़ावेगे, तवतक वह आपके स्मृतिमार्गमे उदित होगी महामान्याका ऐसा विश्वास है । ”

महाराज सर जसवन्तसिंह बहादुरने बड़े आदरमानके साथ उस पताकाको ग्रहण किया, फिर लार्ड लिटन बहादुरने भारतेश्वरीकी मूर्तिसे अंकित एक सुवर्णका पदक महाराजके गलेमे डालकर कहा,—

“ महाराज ! राज्ञी एव भारतेश्वरीकी आज्ञानुसार मैने इसके द्वारा आपको विभूषित किया, मै ऐसी आशा करता हूँ कि आप इसको दीर्घकाल तक धारण करेंगे,

(१) देहली दरबार ।

(२) सुवर्णके डंडेके गिरोभाग पर सुवर्णका राजमुकुट, उसके नीचे सुवर्ण रंजित दो मुखका बरसा समान्तरालभावसे स्थित था, उसके नीचेके भागमें ताम्बूलके आकारकी झालर युक्त पताका लटक रही थी । पताकाके एक ओर जोधपुरराजका चिह्न अंकित था, और दूसरी ओर कैसरहिन्द लिखा हुआ था । सन् १८७७ ई० के देहली दरबारमे इसी प्रकारके निसान सब स्वतंत्र राजाओंको दिए गये थे ।

और जो तारीख इसमे अंकित इसको दीर्घकाल तक पदक

मारवाड़के महाराजके लिया, राजप्रतिनिधिने फिर बढ़ा दी गई; अर्थात् जित गई । महाराज इस दिनसे लिये सत्रह तोपें छूटा करत जवतक जीवित रहेंगे तवतक महाराज जसवन्तसिंह ।

दूसरे दिन २७ ई० सर जसवन्तसिंह बहादुरके साथ इनको ग्रहण किया । कर्त्तव्य पालनके पीछे दीवान, अर्थात् मारवाड़के और शासनकार्यकी दृष्टिसे सम्मानसूचक “ रायबहादुर महाराजके गुणमंगला कार्य

मारवाड़के प्रत्येक सुशासनके गुणसे राजा और तिमि विद्वेष नहीं, सामन्तोंमे चारोंओरसे यही गर्व उठ चला रहा है, किसान लोग अनुसार होता है । राजकीय लय स्थापित होरहे हैं, उन भिन्न २ प्रान्तोंमे शिक्षालय नहीं है, राज्यकी श्रृष्टिदे वातोंको देखकर और सुग राठौर जातिने शूरवीरता नीतिज्ञता एवं साहस और राज्यके प्रतिष्ठाता भारतक्षेत्रमे चिरस्मरणीय न राठौरोंके वर्तमान वंश के छायाके सहारे राठौर

और जो तारीख इसमें अंकित हुई है उसके स्मरण करनेके लिये आपके वंशधर उत्तराधिकारी इसको दीर्घकाल तक पदक रूपसे रखनेमें समर्थ होंगे ” ।

मारवाड़के महाराजने इस स्मारक-पदकको बड़े आदरके साथ अपने गलेमें पहिन लिया, राजप्रतिनिधिने फिर हँसते २ कहा, कि आज आपकी तोपोंकी सलामीकी संख्या बढ़ा दी गई; अर्थात् जितनी तोपोंकी सलामी हुआ करती थी उनसे भी अधिक बढ़ाई गई । महाराज इस दिनसे पहिले वृटिश अधिकारी किसी देशमें जाते तो इनके सन्मानके लिये सत्रह तोपें छूटा करती थीं, परन्तु इस समय यह नियत होगया कि महाराज जवतक जीवित रहेंगे तवतक इनके सन्मानके लिये उन्नीस तोपें छूटा करैगी। इस प्रकारसे महाराज जसवन्तसिंह सन्मान पाकर अपने स्थानको चलेगये ।

दूसरे दिन २७ दिसम्बरको अंग्रेज राजप्रतिनिधि बहादुरने मारवाड़पति महाराज सर जसवन्तसिंह बहादुरके यहाँ जाकर साक्षात् किया, महाराजने बड़े आदरभावके साथ इनको ग्रहण किया । इसके पीछे दो जनवरीको महाराज राजसूय समितिमें जा अपने कर्त्तव्य पालनके पीछे स्वयं अपनी राजधानीको लौटआये, महाराजके वर्तमान दीवान, अर्थात् मारवाड़के प्रधान मंत्री मेहता विजयसिंहने अपनी दक्षता, विज्ञता और शासनकार्य की कुशलतासे उस १८७७ ईसवीकी पहली जनवरीको राजसूय समितिमें सन्मानसूचक “ रायबहादुर ” की उपाधि प्राप्त की । पंडित शिवनारायण इस समय महाराजके गुप्तमंत्रीका कार्य करते थे ।

मारवाड़के प्रत्येक प्रान्तमें इस समय शांतिमती देवी विराजमान हो रही थी, सुशासनके गुणसे राजा और प्रजामें कुछ भी झगड़ा नहीं था । आत्मविग्रह नहीं, स्वजातिमें विद्वेष नहीं, सामन्तोमें पड्यंत्र नहीं, पहाड़ियोंके अत्याचार भी नहीं हैं । इस समय चारोओरसे यही शब्द उठ रहा है शांति । शांति । शांति । वाणिज्यकार्य अटलभावसे चल रहा है, किसान लोग निर्विघ्नतासे धान्य उत्पादन कर रहे हैं, प्रत्येक कार्य न्यायके अनुसार होता है । राजकीय करके संग्रहमें कोई बाधा नहीं होती । राजधानीमें विद्यालय स्थापित हो रहे हैं, उन विद्यालयोंमें अंग्रेजी भाषातककी शिक्षा दीजाती है, राज्यके भिन्न २ प्रान्तोंमें शिक्षालय स्थापित हुए हैं, राजधानीमें अंग्रेजी चिकित्सालयोंका अभाव नहीं है, राज्यकी श्रीवृद्धिके लिये पूर्त्तकार्य विभाग भी स्थापित हुआ है । इन सब बातोंको देखकर और सुनकर जैसा महान् सुख होता है वैसेही स्मरण होता है कि जिस राठौर जातिने शूरवीरता और बलविक्रम प्रताप प्रभुत्व एकता उद्दीपना, प्रतिभा, नीतिज्ञता एवं साहस और दृढ़प्रतिज्ञताके बलसे चिर-वीर-व्रतका अवलम्बन कर राठौर-राज्यके प्रतिष्ठाता सियाजीके समयसे स्वाधीन अवस्था तथा यवनोकी पराधीनतामें भी भारतक्षेत्रमें चिरस्मरणीय अभिनय करके अनन्त यश और कीर्तिको संचित किया था, उन राठौरोंके वर्तमान वंशधरोंके वह समस्त सद्गुण इस समय कहाँ हैं ? गवर्नमेण्टकी छत्र छायाके सहारे राठौर जातिको वह अपने सम्पूर्ण गुण संग्रह करने चाहिये ।

उन्नीसवाँ अध्याय १९.

मारवाड़का विस्तार और जनसंख्या, भिन्नजातीय अधिवासी; जाट राजपूत, ब्राह्मण वैश्य और दासजाति, मृत्तिकारके गुणागुण, फलमूल, खानिज पदार्थ, लवणहृद, मर्मर पत्थर और चूड़ेकी खान, टीन सीसा और लोहेकी खानें, फटकड़ी, शिल्पकौशल, वाणिज्यस्थली, वाणिज्य के द्रव्योंकी आमदरफ्त, पश्चिम भारतके वाणिज्य प्रधान स्थान, पाली, वणिकजाति, खैरतरा और ओसवाल, कूता, वाणिज्य द्रव्यवाही वणिकदल, आमदरफ्तकी परिमाण, वाणिज्य द्रव्यरक्षक चारण गण, वाणिज्यकी अवनति, उसका कारण, अफीमके वाणिज्यकी एक चोटिया, मूँडवा और वालोतरा, भिलोतका मेला, विचार विभाग, दंडदेनेकी रीति; साधारण न्यय, प्रतिपालित कैदियोंके ऊपर महाराजकी दया प्रकाश, सूर्य और चंद्र ग्रहण, राजकुमारका जन्म और राजाके अभिषेकके समय कैदियोंका छोड़ा जाना, सोगन अर्थात् अग्नि जल और तत्ते तेलसे अपराधियोंकी परीक्षा, पंचायत, राजस्व और उसकी रीति, बटाई वा धान्यका कर, सेहना और कनवारिया, साधारण कर, अंग कर, घासका कर, किवारी अर्थात् द्वार कर, द्वार करकी सृष्टिका मूल, भिन्न प्रकारका कर, उसका परिमाण, धनी वा करसंग्राहक, लवणहृदका राजस्व, मारवाड़का मोट, राजस्व, सेनाकी सरया वेतनभोगी सेनाका दल, सामन्तोंके अधीनकी सेना, सामन्तोंकी तालिका, आधुनिक विवरण।

महात्मा टाड् साहबने मारवाड़के इतिहासको वर्णन करके अन्यान्य ज्ञातव्य विषयोंसे पूर्ण एक और अध्याय लिखा है। यद्यपि वह अध्याय उस समयकी अवस्था का पूर्ण चित्र है, यद्यपि वर्तमान समयमें प्रायः उन सबकी गति बदल गई है, तथापि इस स्थानपर उसका वर्णन करना हमारा कर्तव्य है। हमारे पाठकोंको इसके पढ़नेसे उस समयके सभी विषय भलीभाँतिसे ज्ञात होजायेंगे। हमारे पाठक आजकलकी अवस्थाके साथ उसका मिलान करके तृप्त होजायेंगे,—इस दीर्घ समयमें मारवाड़की आभ्यन्तरिक अवस्था श्रेष्ठ हुई है या नहीं, राजाका राजस्व, साधारण वाणिज्य और विचार विभागकी किस प्रकार उन्नति हुई है, यह भी उन्हें सरलतासे ज्ञात होजायगा। इस समय हमने इसके सम्बन्धमें किसी प्रकारसे भी मतामतको प्रकाश न करके केवल टाड् साहबकी उक्तिका अविकल अनुवाद करदिया है।

कर्नल टाड् साहबने मारवाड़ राज्यका इसप्रकार विस्तार लिखा है, “मारवाड़की राजधानी जोधपुर समान्तरालभावसे पश्चिममें गिराप और पूर्वकी ओर आरवलीके शिखरपर स्थित श्यामगढतकके देशके बीचमें स्थित है। इस समान्तराल रेखाका परिमाण अंग्रेजी २७० मील है। मारवाड़का और कोई अंश इतना विस्तारवाला नहीं है। सिरोहीकी सीमासे मारवाड़की उत्तर सीमातकके देश सभी दीर्घ विस्तारवाले हैं। इनका परिमाण दोसौ बीस मील है। डीडवाना और जालौरके उत्तर पूर्वकोनसे साँचोरकी सीमाके अन्तमें दक्षिण पश्चिम कोनतक पृथ्वीका परिमाण

१ टाड् साहबके ग्रथमें यह १६ वां अध्याय है दो अध्याय बीचमें अनुवादकके संगृहीत हैं।

साढ़े तीनसौ मील है। मारवाड़ का क्षेत्र भावसे भिन्न २१ ज्योतिष मारवाड़के विस्तारका ठीक करना असंभव है, इस सम्बन्धमें “केवल लूनी नदीने परिणत कर दिये हैं। यह पश्चिमकी ओरको जाकर सीमारूपसे गई है। यद्यपि विस्तारित भूखंड मारवाड़में भूखंड क्या अनुसर है। यह देशको बीचमें छोड़ जोधपुर भलीभाँतिसे समझ जायेंगे रेखाके दक्षिणमें डीडवाना, जालौर, भीनमाल और साधनी है, हमें यह निश्चय है, करते हैं। उस कीस्ततः विभागमें विभक्त करनेका अंश फलोदी और पोरण है, परन्तु दक्षिण पश्चिमकी कोटड़ा, और यह दंग जनसंख्याका अनुमान बीस कर्नल टाड् साहब और कोन २ वर्षके निम्न अंग्रेजोंसे पाँच अंश है, वाणिज्य व्यवसायी दास खी पुरुष और बालकोंकी धारणकी सामर्थ्य रखते हैं। राठौर जातिके चार “हमने राठौर जातिके धारण कर जिस घटनाका प्रतिरिक्त और कुछ कहना केवल इस राठौर जातिने जातिने अफीमका सेवन

(१) साँचोर देशमें केवल

साठे तीनसौ मील है। मारवाड़की चार सीमाएं इस प्रकारसे असरल है एवं एक २ अंश इस भावसे भिन्न २ राज्यके भीतर गया है कि त्रिकोण मितिकी सहायताके अतिरिक्त मारवाड़के विस्तारका ठीक निश्चय और पृथ्वीके परिमाण और उसकी सीमाका निर्णय करना असंभव है, इस समय उसका प्रयोजन नहीं है।”

“केवल लूनी नदीने ही प्रधानतः मरुक्षेत्रकी आकृतिके स्थान २ में विभिन्न देश परिणत कर दिये हैं। यह लूनी नदी मारवाड़की पूर्वसीमाके अंत पुष्करसे निकलकर पश्चिमकी ओरको जाकर राज्यको दो भागोंमें विभक्त कर उर्वर और अनुर्वर देशकी सीमारूपसे गई है। यद्यपि इस तरंगिनीसे दक्षिण किनारेसे अर्वलीके शिखरतकके विस्तारित भूखंड मारवाड़में अधिक समृद्धिशाली है, परन्तु वाहिनीके उत्तर प्रान्तके भूखंड क्या अनुर्वर है? यह नहीं कहा जा सकता। पाठक और पाठिका गण! नागौर देशको बीचमें छोड़ जोधपुर होकर वालोतरा देशतक एक कल्पित रेखा खैचे तो यह भलीभाँतिसे समझ जायेंगे कि कौन देश उर्वर है, और कौन देश अनुर्वर है। उस रेखाके दक्षिणमें डीडवाणा, नागौर, मेरता, जोधपुर, पाली, सोजत, गोडवाड़, सिवाना, जालौर, भीनमाल और साञ्चोर पड़ते हैं। इन देशोंमेंसे बहुतसे उर्वर हैं उनमें बस्ती घनी है, हमें यह निश्चय है, कि इन सब देशोंके प्रति वर्ग-माईलमें ८० मनुष्य वास करते हैं। उस कल्पित रेखाके उत्तर प्रान्तवर्ती देश इससे भिन्न है, उसको भी उप-विभागमें विभक्त करनेका प्रयोजन है, कारण कि उत्तर पूर्व अंशमें नागौरके कितने ही अंश फलोदी और पोकरण इत्यादि प्रधान २ नगर हैं इनकी संख्या ३० दरजे है, परन्तु दक्षिण पश्चिमकी सीमाके अन्तमें गोगादेवका थल या गोगाश्ये० बाड़मेर, कोटड़ा, और यह दश दरजेसे कम है और चोहटन मारवाड़की सब मिलाकर जनसंख्याका अनुमान बीस लाख है।”

कर्नल टाड् साहब इसके सम्बन्धमें लिख गये हैं कि मारवाड़में कौन २ जाति और कौन २ वर्णके निवासियोंकी संख्या कितनी है, “जाट जातिकी संख्या आठ अंशोंमेंसे पाँच अंश है, राजपूतोंकी संख्या दो अंश है और बाकी सब ब्राह्मण है, वाणिज्य व्यवसायी दास हैं। यदि यह अनुमानिक प्रमाण सत्य है तो राजपूत स्त्री पुरुष और बालकोंकी संख्या पाँच लाख होगी, इनमें पचास हजार राजपूत अस्त्र धारणकी सामर्थ्य रखते हैं।”

राठौर जातिके चरित्रोंके सम्बन्धमें इतिहासवेत्ता टाड् साहबने लिखा है, कि “हमने राठौर जातिके द्वारा अनुष्ठित प्रदर्शित और संसाधित जिन जातियोंके चरित्र जानकर जिस घटनाका वर्णन किया है, राठौर जातिके चरित्रोंके सम्बन्धमें उसके अतिरिक्त और कुछ कहना केवल बाहुल्यमात्र है। भारतवर्षकी छत्तीस जातियोंमें केवल इस राठौर जातिने ऊँचा आसन पाया है। यद्यपि इस समय इस राठौर जातिने अफीमका सेवन करके अपनी जातीयशक्तिकी अवनति की है तथापि प्रचल-

(१) साचोर देशमें केवल ब्राह्मण ही निवास करते हैं, उनका साचोरा ब्राह्मण नाम विख्यात है।

प्रतापशाली यवन शासनके समयमें यह राठौर जाति अपने उसी ऊँचे सन्मानकी अवस्थामें थी, उस यवनशासन शक्तिने जिसप्रकार पग २ पर इसका आग्रह किया था इस समय उसीप्रकार किसी एक उद्दीपक घटनाके उपस्थित होते ही उसी भावसे यह राठौर जाति फिर उद्दीपानलसे उद्दीप्त होकर अपने उसी भावसे जातीयताका तीक्ष्ण तेज दिखा सकती है। सम्राट् औरंगजेबने घोर अत्याचार करके राठौर जातिकी अवनति कर उनकी जातीय शक्तिको घटा दिया था। वर्तमान महाराज मानसिंहके द्वारा वह जातीय शक्ति उससे भी अधिक विध्वंस होगई थी। जब मारवाड़के प्रत्येक प्रान्तमें शान्ति सती अचलभावसे दीर्घकाल तक नृत्य करेगी, तब क्षयको प्राप्त हुई राठौरोंकी जनसंख्या फिर भी बढ़जायगी, परन्तु अश्रुतपूर्व प्रतारणा, शठता, पड्यंत्र, स्वेच्छाचार, और प्रत्येक राठौरके परिवारके ऊपर अविश्वास प्रकाश करनेसे राठौरोंके जातीय चरित्र एकवार ही दूर होगये तथा जातिका नैतिक बल एकसाथ लोप होगया, राठौरोंका वही नैतिक बल, वही जातीय महत्व और वही जातीय पवित्रता बहुत थोड़े दिनों पूर्वतक रजवाड़ेके अन्यान्य जातिकी अपेक्षा भलीभाँतिसे विदित थी। कई वर्ष पहिले इस मरुक्षेत्रके प्रजारंजन सर्व प्रिय राजा अत्यन्त सरलतासे प्रबल वीरतेजा वाहिनीके संगठन—“एक बापका बेटा पचास हजार तरवार राठौरान” अर्थात् एक पिताका वंश सम्भूत पचास हजार राठौरोंकी सेनाके संग्रह करनेमें समर्थ है। इनमेंसे पाँच हजार अश्वारोही है। इस समय मानो वह वाक्य चरितार्थ होगया है। उस इकट्ठी हुई आधे लाख राठौर सेनाके अतिरिक्त मारवाड़ेश्वर अपनी सेना और खास भूमिकी वृत्तिभोगी सेना, तथा वेतनभोगी विदेशी सेनाको भी एकत्र कर सकते थे। भारतवर्षमें एकमात्र राठौर अश्वारोही सेना सबसे श्रेष्ठ साहसी और वीर विदित थी। मरुक्षेत्रके कई स्थानोंपर विशेष करके वालोतरा और पुष्करमें जो घोड़ोंका मेला होता है, उसमें कच्छ, काठियावाड़, जंगल, और मुलतानसे बहुतसे उत्तम २ घोड़े आते हैं। मारवाड़के पश्चिम सीमाके अन्तमें लूनी नदीके किनारेके कई देशोंमें मूल्यवान् अत्यन्त श्रेष्ठ घोड़े उत्पन्न होते हैं, इनमें राडधड़ाके अश्व प्रथम श्रेणीके गिने जाते हैं परन्तु गत बीस वर्षसे राजनैतिक शोचनीय घटनाओंके कारण उन घोड़ोंके संग्रह करनेके प्रत्येक मार्ग बंद होगए है। राडधड़ा, कच्छ और जंगलके अश्व संग्रह करके जो अश्व उत्पन्न कराये जाते थे वह एक साथ ही बंद होगये। सिन्ध नदीके पश्चिमसे जो घोड़े लायेजाते थे, सिक्खोंके द्वारा उनमें भी व्याघात हुआ है—पहिले मरुक्षेत्रमें जिस समय लूटनेकी वृत्ति भयंकर रूपसे प्रचलित थी उस समय अधिकतासे घोड़ोंका प्रयोजन होता था। इस कारण बहुतसे मनुष्य उन घोड़ोंके लानेकी अनेक चेष्टाएं करते थे, और अब वह लूटनेकी रीति एकवार ही दूर होगई है, इस कारण घोड़ोंका भी प्रयोजन नहीं होता, अंग्रेजोंके द्वारा जो शांति हुई है यह उसीका फल है।”

जिस समय राज्यमें आत्मविग्रह उपस्थित होनेसे अथवा शत्रुओंके कराल प्रारम्भसे मारवाड़की रक्षा करनी कठिन होगई थी, हमने सुना है, कि उस समयमें केवल राठौरोंकी सम्प्रदायने ही युद्धभूमिमें चार हजार अश्वारोही सेनाको इकट्ठा किया

था। चांपाके बंगधर यत्र
जन्मभूमिकी विशेष विपत्ति
नहीं होसकते थे। चांपावत्
साथ जाकर राजभक्ति नहीं
उपभोग करते थे, उसकी
सेना और दो पैदल सेना यु
तालिका यथास्थान दीर्घ
मृत्तिके गुणगुण
लिख गये हैं, “ कि मा
चिकनी, पीली, और सफेद,
इसमें मिट्टीका असर बहुत
वाजरा, मूंग, मटर, तिल,
चिकनी मिट्टीका वर्ण माला
शासित देशोंमें पाई जाती है
पीलीमिट्टी हल्की रंगकी
जोधपुर, जालोर, बालोतरा
इसमें जौ नये गेहूँ (भोकरा)
सफेद रंगकी मिट्टीमें लेती
तिजारतके लयक वहाँ वा
“ लूनी नदीके किनारे
पर्वतके गिरासे निकली हुई
वाजरेके सिवाय और सब
के देशमें कुएँ जलसे लेती
पश्चिमांचलमें पाँचसौ दूज
खालसा जहाँ मरुक्षेत्रके
मिट्टी अत्यन्त श्रेष्ठ है, वि
भूमिके ऊपर होकर जाती है
अधिकतासे बढ़ा दिया है,
राजा मानसिंहके अराजक
थी। और सोहराई तथा
किसानोंके यहाँसे अधिक
गेहूँ, जौ, धान्य, ज्वार,
जमीनमें केवल वाजरा, मू
जो भयंकर मुरझ फैलाकर
सनपर कोई योग्य राजा

था । चांपाके वंशधर यद्यपि उस प्रकारसे बहुत सी सेना इकट्ठी करसकते थे, परन्तु जन्मभूमिकी विशेष विपत्तिके समयके अतिरिक्त अन्य समयमें उस भावसे इकट्ठे नहीं होसकते थे । चांपावत् नेताने युद्धभूमिमें इस प्रकारसे बहुत सी अश्वारोही सेनाके साथ जाकर राजभक्ति नहीं दिखाई । राठौर सामन्त जितनी आमदनीवाली पृथ्वीको उपभोग करते थे, उसकी आमदनी प्रतिवर्ष पाँचसौ रुपया थी उन्होंने एक अश्वोकी सेना और दो पैदल सेना युद्धके समय भेज दी थी । उच्चश्रेणीके सामन्तोंकी एक तालिका यथास्थान दी गई है ” ।

मृत्तिकाके गुणागुण—कृषिकार्य और कृषिजात द्रव्योंके सम्बन्धमें कर्नल टाड् साहब लिख गये हैं, “ कि मारवाड़में निम्नलिखित चार श्रेणीकी मृत्तिका है,—वेकलू चिकनी, पीली, और सफेद, प्रथमोक्त मृत्तिका देशके अधिकांश स्थानोंमें पाईजाती है । इसमें मिट्टीका असर बहुत थोड़ा है, देखनेमें छोटे २ अणु और रेतीली है, इसमें केवल वाजरा, मूंग, मटर, तिल, और ज्वार आदि धान्य उत्पन्न होते हैं । खरबूजा भी होता है । चिकनी मट्टीका वर्ण काला है, यह मट्टी डीडवाना, भैरता, पाली और गोडवाड़के सामन्त शासित देशोंमें पाई जाती है । इसमें गेहूँ और दूसरे प्रकारके भी धान्य उत्पन्न होते हैं, पीलीमट्टी हलदीके रंगकी समान है । इसमें वालू मिलाहुआ है, यह विशेषकर वनसर, जोधपुर, जालौर, वालोतरा और दूसरे देशोंके किसी किसी स्थानमें पाईजाती है । इसमें जौ नये गेहूँ (कोकनागेहूँ) तम्माखू प्याज और दूसरे शाकभी उत्पन्न होते हैं सफेद रंगकी मट्टीमें खेती नहीं होती हां घोर वर्षाके पीछे उस भूमिमें कुछ अन्न होता है, तितारतके लायक यहां वाजरा कम होता है ” ।

“ लूनी नदीके दक्षिण किनारे पाली सोजत और गोडवाड़ इत्यादि स्थानोंकी मट्टी पर्वतके शिखरसे निकली हुई छोटी छोटी नदियोंके प्रवाहसे उर्वर होजाती है । उस मट्टीमें वाजरेके सिवाय और सब प्रकारके नाज अधिकतासे उत्पन्न होते हैं । नागौर और भैरता के देशमें कुएके जलसे खेती होती है और उसमें बहुतसे कीमती धान्य उत्पन्न होते हैं । पश्चिमांचलमें पाँचसौ दश ग्राम हैं । जालौर, सांचोर, और भीनमालके विस्तारित देश, खालसा अर्थात् मरुक्षेत्रके अधीश्वरोंकी स्वयं अधिकारकी खास भूमि है । उस भूमिकी मट्टी अत्यन्त श्रेष्ठ है, विशेष करके आवू शिखरसे निकलीहुई छोटी २ स्रोतस्वती उस भूमिके ऊपर होकर जाती है । और दक्षिणकी विस्तारित नदियोंने इसकी उर्वरताको अधिकतासे बढ़ादिया है, परन्तु यह भूमि जितना धान्य उत्पन्न करनेमें पहिले समर्थ थी, राजा मानसिंहके अराजकतामय शासनमें उससे एक तिहाई अन्नभी उत्पन्न नहीं होती थी । और सोहराई तथा सिन्धु देशके दस्युओंका दल इस खालिसाकी भूमिमें आकर किसानोंके यहांसे अधिक धन और धान्य लूटकर लेजाते थे । इस देशकी श्रेष्ठ भूमिमें गेहूँ, जौ, धान्य, ज्वार, मूंग और तिल यह आवेकतासे उत्पन्न होते हैं । और रेतीली जमीनमें केवल वाजरा, मूंग और तिल ही उत्पन्न होते हैं । इसी उत्तरदेशके पिशाचोंने जो भयंकर मुख फैलाकर हजारों जीवों का प्राणनाश किया था, यदि मारवाड़के सिंहासनपर कोई योग्य राजा विराजमान होते, यदि चारोंओर सुशासनका प्रचार होता

तो मारवाड़के इसप्रकार धान्य संग्रहकरनेके बहुतसे उपाय थे । जिससे बड़ी सरलतासे दुर्भिक्ष निवारण होसकताथा । यद्यपि दक्षिणाचलके कुओमे अधिकतासे जल भराहुआ है, परन्तु मेवाड़मे जितने कुए है, यहां उस भाँति नहीं है । पाँचसौ छः नगर और ग्राम नागौरप्रदेशमे है, जो मारवाड़के बड़े राजकुमारके अधिकृत सम्पत्तिरूपसे निर्धारित है । उस देशकी यथार्थ अवस्था सुविधाजनक थी परन्तु अत्यन्त प्राचीनकालसे वहां खेतीके सुभीतेके लिये कुए अधिकतासे खुदवाये गये तथा मारवाड़के अन्यान्य देशोकी अपेक्षा वहांके किसानभी अधिकतासे जलकी सहायता पातेथे । ”

“ खनिजपदार्थ—यद्यपि मारवाड़की भूमि उर्वरता रहित है, परन्तु यहां एक बहु-मूल्यवान् खानि विराजमान है । उसके लिये भारतके अन्यान्य प्रान्तवर्ती तथा उर्वर-देशके निवासी भी उस खनिज पदार्थको विशेष प्रयोजनीय कहकर उसे ग्रहण करते है । पचभट्टा, डोडवाणा और साँभरका लवणहट्ट धनके आगमनका प्रधान द्वार है, उसी मे से लवण भारतवर्षके सम्पूर्ण स्थानोमे जाताहै । अन्य पक्षमे मारवाड़की पूर्व सीमामे स्थित मकरा नामक स्थानमे मर्मर पत्थर खानसे निकलता है । इस पत्थरके द्वारा ही यवन-शासनके समयमे भारतके प्रधान २ नगरोमे बड़े २ ऊँचे महल बनाये गये थे । दिल्ली और आगराके सारे मकान, मसजिद, शिवालय, और समाधिमंदिर इत्यादि जो कुछभी बनायाजाता उस सबके लिये मारवाड़से पत्थर लायाजाताथा । मारवाड़के महाराजने बहुत थोड़ेही समयमे इस समस्त पत्थरकी खानसे यथेष्ट राजस्व संग्रह करलिया । परन्तु समयके हेर फेरसे यवन शासनकी समान इससमय लाखो रुपये खर्चकरके बड़े २ मकान और महल बनवानेका समय जातारहा, इसी कारणसे पहलेकी समान राजस्वके प्राप्त होनेकी इस समय संभावना नहीं है । जोधपुर और नागौरके निकट श्वेत पत्थरके टुकड़े और कितनी ही खाने है, महल बनानेके कार्यमे विशेष प्रयोजनीय कंकर मारवाड़ के अनेक देशोमे अधिकतासे पायाजाता है । सोजत नामक स्थानमे टीन और सीसा उत्पन्न होते है । पाली नामक स्थानमे फिटकरी, और भीनमाल तथा गुजरातके पासके देशोमे लोहा पायाजाता है । ”

“ शिल्पकौशल—वाणिज्यदृष्टिसे देखनेसे मालूम होता है कि मारवाड़मे शिल्प कौशल (दस्तकारी) श्रेष्ठ नहीं है । सूतका मोटा वस्त्र और कम्बल बनायेजाते है, यद्यपि इसी देशके सूत और रेशमसे बहुतसा कपड़ा तैयार होता है, परन्तु वह पर-देशको नहीं भेजाजाता । अपने देशमे ही खर्च होजाता है । बंदूक, तलवार तथा और भी युद्धके अनेक शस्त्र राजधानीमे और पालीमे बनते है और पालीसे ही एक प्रकारके लोहेके संदूक और यूरोपके टीनके बक्सोकी समान बक्स बनते है । रंघनकार्यके लिये लोहेका बनाहुआ कडाह और कडाई इत्यादि यहांतक उत्तम बनते है कि इनके बनानेवाले किसी समय भी निश्चिन्त नहीं रहते ” ।

वाणिज्यका प्रधान स्थान—“ समस्त राजपूत राज्य ही एक एक वाणिज्यके प्रधान स्थान है । मेवाड़मे भीलवाड़ा, बीकानेरमे चुरू और जयपुरमे मालपुरा जिस भाँति वाणिज्यके प्रधान स्थान है उसी भाँति मारवाड़मे पाली भी वाणिज्यका प्रधान स्थान है ।

यह केवल रजवाड़ेके उप-रजवाड़ेमे प्रधान वाणिज्यका सत्य मानते है, कारण अंशोमेसे नौ अंश इस मन्त्रे सम्प्रदायके हजारो मनुष्य ओसिया नामक स्थानमे जो वणिक् और महाजनोके परि-रक्तधारी है, परन्तु जिन खोज की है उनको यह बात रित देशोमेसे यह मारवाड़के आता है । जैन समाजमे यह बड़े पुत्रको ही नहीं मिलता, सब पुत्रोको बॉट दियाजाता की जूट जातिकी समान जीवित रहते ही धन नाश-पिता सब धनका भाग करके निर्वाहके लिये एक जंग जंग भी छोटे ही पुत्रको मिलेगा । समस्त चराचरमे हया नहीं । प्रचलित थी उसका प्रत्यक्ष प्रम-व्यवसाय करती है, उनके होजायगा एक जेनियोंके पुत्रो-काको बना रहेये, उन्होंने पीछे बड़े दूरके देशोसे और तालिकाको समाप्त करनेमे संत-इस स्थानपर कर्नल व-मे वर्णन करगयेहैं, “ कि पा-था, यहां भारतवर्ष, कश्मीर-पलटमे यूरोप, अफ्रीका, फा-और गुजरातसे हाथीदांत, प-पगमीनेके वस्त्र, चंदनकाष्ठ, पदार्थ लकड़ोमें भरकर यहां सफेफल, जीरा, मुलतानी व-वस्त्र, श्रेष्ठ वस्त्र, क्षार, साल, देशोको जाता था ” ।

यह केवल रजवाड़ेके उक्त वाणिज्यप्रधान स्थानोका प्रतिद्वन्दी नहीं है, यह समस्त रजवाड़ेमे प्रधान वाणिज्यका स्थान विख्यात है। वास्तवमे हम इस बातको अधिकतासे सत्य मानते है, कारण कि भारतवर्षके महाजन तथा वणिक व्यवसाइयोमेसे दश अंशोमेसे नौ अंश इस मरुक्षेत्रमे जैनधर्मका अवलम्बन करते थे। खेतरा नामक वणिक सम्प्रदायके हजारो मनुष्य वाणिज्यके लिये भारतके अनेक प्रान्तोमे जाते है, और ओसिया नामक स्थानमे जो सम्प्रदाय ओसवाल नामसे विख्यात है उन ओसवाल वणिक और महाजनोके परिवारकी संख्या प्रायः एक लाख होगी। यह सभी राजपूत रक्तधारी है, परन्तु जिन अंग्रेजोने हिन्दुओके चरित्र और हिन्दूजातिके सम्बन्धमे खोज की है उनको यह बात विदित नहीं है। शतश्रुसे भारतके महासागरतक विस्तारित देशोमेसे यह मारवाड़के वणिक जो धन लाया करते है वह सभी उनके देशसे आता है। जैन समाजमे यह रीति प्रचलित है कि पिताका पैदा किया हुआ धन केवल बड़े पुत्रको ही नहीं मिलता, अर्थात् पिताके पास जितना धन हो उसमेसे बराबर २ सव पुत्रोंको बाँट दियाजायगा। तब केवल मध्य एशियामे जिस जाति और केल्टर की जूट जातिकी समान सबसे छोटे पुत्रको दूना हिस्सा दियाजाता है। यदि पिताके जीवित रहते ही धन बाँटदियाजाय तो सबसे छोटे पुत्रको इस प्रकार मिलेगा, अर्थात् पिता सव धनका भाग करके सव पुत्रोको सभभावसे बाँट दे और अपने जीवन निर्वाहके लिये एक अंश अपने पास रखले, पिताकी मृत्युके पीछे पिताका वह हिस्सा भी छोटे ही पुत्रको मिलेगा। यह नहीं कहाजासकता कि इसभाँतिसे धनका विभाग समस्त चराचरमे है या नहीं। परन्तु एकसमय जो इस प्रकारकी रीति बाहुल्यतासे प्रचलित थी उसका प्रत्यक्ष प्रमाण विराजमान है। मारवाड़मे कितनी जाति यां वाणिज्य व्यवसाय करती है, उनके नामकी एक बड़ी तालिका दीजाय तो एक बड़ा अध्याय होजायगा एक जैनियोके पुरोहित जो कई वर्षोंसे विशेष परिश्रम करके असियाँ तालिकाको बना रहेथे, उन्होने अठारहसौ वाणिज्य व्यवसायी वर्णोंके नामोको संग्रहकर पीछे बड़े दूरके देशोसे और भी डेढ़सौ वाणिज्य व्यवसायी वर्णोंके नामप्राप्तकर शेषमे तालिकाको समाप्त करनेमे संतोष न प्राप्तकर इस कार्यको अधूरा ही छोड़दिया”।

इस स्थानपर कर्नल टाड साहब मारवाड़के वाणिज्यप्रधान पाली नगरके सम्बन्ध मे वर्णन करगयेहै, “ कि पाली पूर्व और पश्चिमके देशोमे सर्वप्रधान वाणिज्यका स्थान था, यहां भारतवर्ष, कश्मीर और चीनसे वाणिज्यके द्रव्य आतेथे, और उन सबके पलटेमे यूरुप, अफ्रीका, फारिस और अन्यान्य देशोको वाणिज्यद्रव्य लेजाते थे। कच्छ और गुजरातसे हाथीदाँत, नौवा, खज्जूर, गोद सुहागा, नारियल, वनात, रेशमी और पशमीनेके वस्त्र, चंदनकाष्ठ, कपूर, रंग, औषध, काफी, मसाला, गंधक इत्यादि बहुतसे पदार्थ छकड़ोमें भरकर यहां लाये जाते थे, और उन सबके बदलेमे यहांसे छीटके वस्त्र, सूखेफल, जीरा, मुलतानी हींग, चीनी, सोडा, और मासवेकी अफीम, पसमीनेके वस्त्र, श्रेष्ठ वस्त्र, क्षार, साल, रंगहुए कम्बल, वस्त्र और इस देशका नमक दूसरे देशोको जाता था” ।

“सुईवाह सांचौर भीनमाल और जालौर होताहुआ वाणिज्यद्रव्य छकड़ोमे भरकर पालीमे आता था, राजपूत जातिमे जिन कवियोको परमपूजनीय माना है, वही सैकड़ो वाणिज्यके छकड़ोके साथ रक्षक होकर जाते थे। इन कवियोके ऊपर सर्वसाधारणकी जैसी भक्ति थी, जैसा इनका मान और इनसे भय माना जाता था इतना और किसीका नहीं था, इनके छकड़ोके साथमे हानेसे दस्युदल भी वाणिज्य द्रव्योके लूटनेका साहस न करसकते थे। यद्यपि यह चारणगण तलवार तथा ढाल लेकर अपने बाहुबलसे वाणिज्यके द्रव्योकी रक्षा करनेसे असमर्थ थे, परन्तु यह अपने शरीरके आघातसे तस्करोको इस भांति नरकका भय और परलोकका भय दिखाते कि जिससे कुसंस्कारके भयसे लुटेरे आक्रमण नहीं करसकते थे। यदि कोई तस्कर वाणिज्यके छकड़ोपर आक्रमण करता तो यह कवि ब्राह्मण भाटोकी समान उसी तस्करके सम्मुख सबसे पहले अपनी देहके एक स्थानपर लुरी मारलेते यदि तस्कर इससे भी ज्ञान्त न होते तब अतमे अपनी हत्या करते। पीछे स्त्री पुत्र परिवार सभी अपने प्राण त्यागनेका तस्करोको महा भय दिखाते थे—और कहदेते कि इस नर हत्याके पापका भयंकर फल तस्करोको अवश्य भोगना होगा। हमारा यह शाप किसी समय मिथ्या नहीं होगा। इसी कारणसे वाणिज्यके शकटोके साथ कवि जाया करते थे, इसीसे तस्कर उन छकड़ोपर आक्रमण वा लूट नहीं करसकते थे।” इतिहास लेखक टाड् साहब पीछे लिखगये है “कि गत बीस वर्षसे यह विस्तारित वाणिज्यकार्य एकवार ही लोप होगया था। यद्यपि इस समय भारतवर्षके चारोओर शांति विराजमान है परन्तु उस समय समस्त भारतमे लूटनेकी रीति भयंकरतासे प्रचलित थी पर उस समय वर्तमान समयकी अपेक्षा यह वाणिज्यका स्रोत दशगुणा अधिक बह रहा था। बहुतसे मनुष्य यद्यपि इस बातको असत्य मानेगे परन्तु यह बात सर्वथा सत्य है। वर्तमान समयमे एक चेठिया वाणिज्यसे मारवाडमे जैसी हानि पहुँची है पर्वती सराई और दुर्दान्त वर्वटियो के तथा दस्युओके आक्रमणसे भी वैसी हानि नहीं पहुँची थी, यह ठीक है कि दस्युओके भाले और तलवारोसे चारणगण द्रव्यवाही शकटोकी रक्षा करके अपना रक्तपात करते थे, परन्तु वर्तमान समयमे इस प्रकारका रक्तपात न करके उस रक्तको सुखादिया है, ईस्टइण्डियाकम्पनीने उस समय अफीम और लवणके वाणिज्यका एक चेठिया करके भारतका लवण और अफीम जिससे भारतसे अन्यत्र पूर्णरूपसे न जासके और विदेशको चालान न हो इस कारण उसपर विशेष महसूल लगा दिया था इसी कारणसे मारवाड की अफीम और लवणके व्यापारमे बहुत विघ्न उत्पन्न हुआ, और यह दोनो वाणिज्य धीरे धीरे बहुत न्यून होगये। ईस्टइण्डियाकम्पनीने अपने प्रयोजन सिद्ध करनेको राजाआके राजस्वका यह अनिष्ट किया, उदारनीति टाड्साहबने इस कार्यका भलीभाँतिसे खंडन किया है।

मेलेके सम्बन्धमे साधू टाड् साहब लिखते है, इस देशमे प्रत्येक वर्षमे दो मेलेहुआ करते है, एक तो मूँडवा नामक स्थानमे और दूसरा वालोतरामे। पहले मेलेमे तो साधारण हाथी, घोड़े, गौ आदि पशु बेचे जाते थे। इसके अतिरिक्त भारतके और भी

अनेक देशोसे वाणिज्य और और पासके राज्योंमे वह महीनेसे प्रारंभ होकर छः पशु लायेजाते है और भी वाणिज्यकार्य बड़ी श्रेष्ठतामे आते है परन्तु इस समय मारवाडके उस समय है, “कि इस राठार मनुष्य राजगोह तथा और राजनैतिक अपराधके था। इस सामन्त शासन मनुष्य अपराधी रूपसे गिना-दंड देते थे। परन्तु उस प्रकारका अपराध करता करते थे। अधिक क्या कहें-वदलेमे शारीरिक दंड दिया महाराज अपने हस्तगत अपराधोको अर्थ दंड और वसतका सर्व इसी चोरकी करनेसे असमर्थ होता तो के राजानेकी अवस्था “राजा विजयसिंहको मृत्युके सिंह अपराधियोपर विशेष मुक्तकंठसे प्रशंसा कर रही है देनेकी आज्ञा वा उसमे थे कि आजतक यह बात रावड़ी भी सानेको नहीं समान इस जोधपुरके थे। यह बात सभीको ज्ञात अवलम्बन करनेवाले यदि मरजाय, धनवान व्यापारी उनके भोजनके लिये अपराध लिये राजाके यहाँसे धन गरम भेजकर फिर उसकी न रहती थी। परन्तु इस

अनेक देशोंसे वणिक् और व्यवसायी वहाँके योग्य बहुत प्रकारके पदार्थ लाते हैं। और पासके राज्योंमें वह वणिक् उन सबको बेच जाते हैं। यह मेला प्रथम माघके महीनेसे प्रारंभ होकर छः सप्ताह तक रहता है। दूसरे मेलेमें उक्त विधिसे सब प्रकारके पशु लाये जाते हैं और भी अनेक प्रकारके वाणिज्य द्रव्योंके आनेसे पाली नगरका वाणिज्यकार्य बड़ी श्रेष्ठतासे होता है। इस मेलेमें भारतके अनेक स्थानोंसे बहुतसे मनुष्य आते हैं परन्तु इस समय उस श्रेष्ठताका चिह्न एकवार ही लुप्त होगया है।

मारवाड़के उस समयके विचार विभागके सम्बन्धमें महात्मा टाड साहब लिखते हैं, “कि इस राठौर समाजमें विचारकार्य बड़ा ही शिथिल देखा जाता है। यदि कोई मनुष्य राजद्रोह तथा राजनैतिक अपराध करता तो उसीको दंड दिया जाता था। और राजनैतिक अपराधके अतिरिक्त अन्य किसी अपराधमें प्राणदंड नहीं किया जाता था। इस सामन्त शासन प्रणाली प्रचलित समाजमें वह राजनैतिक अपराध करनेवाला मनुष्य अपराधी रूपसे गिना जाता था, और महाराज अपने राजशक्तिसे उस अपराधीको दंड देते थे। परन्तु कोई मनुष्य यदि किसी सामन्तके विरुद्ध अथवा किसी मनुष्यके विरुद्ध उस प्रकारका अपराध करता तो उसको सहसा क्षमा न करते बरन् धीरेधीरे दयाप्रकाश करते थे। अधिक क्या कहें, यदि कोई मनुष्य किसी मनुष्यको जानसे मार देता तो उसके बदलेमें शारीरिक दंड दिया जाता, कारागार दंड अथवा उसकी समस्त धनसम्पत्तिको महाराज अपने हस्तगत कर लेते, या उसको देशसे निकाल देते। चोर इत्यादि सामान्य अपराधीको अर्थ दंड और कारागारमें जानेका दंड दिया जाता और उसके भोजन वसनका खर्च उसी चोरकी संपत्तिसे वसूल किया जाता था। यदि चोर उस हानिके पूर्ण करनेमें असमर्थ होता तो उसको शारीरिक दंड दिया जाता, तथा उस समयमें मारवाड़ के खजानेकी अवस्था अत्यन्त शोचनीय थी और उसी कारणवश ऐसा होता था। राजा विजयसिंहकी मृत्युके पीछे विचारासन शून्य होगया था, यद्यपि महाराज विजयसिंह अपराधियोंपर विशेष दया करते थे, परन्तु प्रजा उनके सुविचारकी आज तक मुक्तकंठसे प्रशंसा कर रही है। उन्होंने किसी समय भी किसी मनुष्यको प्राणदण्ड देनेकी आज्ञा वा उसमें अपनी संमति नहीं दी। वह कैदियोंके ऊपर इतने दयालु थे कि आज तक यह बात प्रसिद्ध है और बहुतसे मनुष्य कहते हैं कि “हम घरमें राखड़ी भी खानेको नहीं मिलती, परन्तु कारागारमें लड्डू खानेको मिलते हैं” जयपुरके समान इस जोधपुरके कारागारवासी अपराधी नगरवासी दानियोंकी सहायतासे पाले जाते थे। यह बात सभीको विदित है, शेषोक्त स्थानमें वणिक् श्रेणी विशेष करके जैनधर्मका अवलम्बन करनेवाले यदि दयाकरके कैदियोंको भोजन न देते तो वे वंधुए अनाहारसे मर जायें, धनवान व्यापारी साधारण कैदियोंको भोजन देते हैं इस कारण स्वयं महाराज उनके भोजनके लिये अपना धन खर्च नहीं करते, यदि दे तो काराध्यक्ष कैदियोंके लिये राजाके यहांसे धन लेकर अपने पास रख लेंगे। एकवार किसीको कारागारमें भेजकर फिर उसकी कोई खबर नहीं लेता। इसी कारण कैदियोंके कष्टकी सीमा नहीं रहती थी। परन्तु इस महाकष्टको पाकर कैदियोंकी मुक्तिकी दूसरी प्रकारसे

आशा है । प्रत्येक सूर्यग्रहण, चंद्रग्रहण, नवीन राजकुमारोंका जन्म और राजाओंके अभिषेकके समयमें चिरप्रचलित रीतिके अनुसार कैदियोंको छोड़ा जाता है । कैदीलोग इसी आशासे इस शुभ समयके आनेकी वाट देखते रहते हैं ।”

माहात्मा टाड् साहब इस स्थानपर “सोगन” नामक एक प्रकारकी विचाररीतिका उल्लेख करगये हैं, “इस सोगन विचारका यथार्थ अर्थ निरपराधियोंके प्रमाणके लिये परीक्षादेना है । यह रीति राजपूतानेके अन्यान्य राजाओंकी समान आज तक मारवाड़में भी प्रचलित है, यद्यपि यह रीति इस समय अधिकतासे अचल होगई है, परन्तु यहांके निवासियोंका भगवान्के प्रति इस समय भी विश्वास नहीं हो ऐसा नहीं पर समाजकी अवस्था और नगरवासियोंके मनका भाव बदलजानेसे सभी इस भाँति परीक्षा देनेमें अग्रसर नहीं होते । एकमात्र कोटाके जालिमसिंह ही इस समयकी रीतिके अनुसार अपराधियोंकी परीक्षा लेते हैं, परन्तु वह भी हाड़ोतीकी डायनोंके प्रति इस समय उदासीन होगये हैं । डायनोंकी परीक्षा केवल जलसे ही लीजाती है । इसप्रकार परीक्षाकी रीति-इसप्रकारसे अपराधियोंके अपराधको निर्णय करनेकी प्रथा चिरकालसे भारतवर्षमें प्रचलित थी । रावण सीताजीको हरकर लेगया था, इस कारण महारानी सीताजी अपने सतीत्व की रक्षा करसकी है अथवा नहीं इसका निर्णय करनेको भगवान् रामचंद्रजीने उनकी अग्निसे परीक्षा ली थी । जल और अग्निके द्वारा परीक्षाकी समान और भी एक प्रकार का उपाय है अर्थात् अपराधी मनुष्यके हाथपर गरम तेल डालकर परीक्षा लीजाती थी परन्तु यहां इस बातका उल्लेख करना सब प्रकारसे कर्त्तव्य है-कि यह नहीं था, किसी भी मुकदमेमें वादी और प्रतिवादी इसी भाँतिकी परीक्षा देनेकी इच्छा प्रगट करतेहो वरन जब पंचायतसे विचार नहीं होसका तथा अन्य किसी प्रकारसे भी विचार करनेका सुवीता नहीं मिलता तब सबके अंतमें यह उपाय कियाजाता था । यदि अपराधीको न्याय विचार न प्राप्त होता अथवा उसे घूस देकर गुरुदंडसे छुटकारा पानेमें समर्थ न होता तो सबके पीछे इस सोगन परीक्षाके देनेकी इच्छा करता था ।”

पंचायतकी रीतिके सम्बन्धमें कर्नल टाड् साहब लिखते हैं कि “दीवानोंके सभी मुकदमोंका विचार पंचायतके द्वारा होता है । यदि कोई उस पंचायतके विचारसे संतुष्ट न होकर राजाके समीप फिर उसका विचार होनेकी प्रार्थना करसकता है, परन्तु इस प्रकारके विचारकी प्रार्थना करनेसे समस्त पंचायतकी सम्मति लेनी होती है और राजाके समीप विचार होनेके पहले उसके निमित्त नियमित रुपया देनेकी व्यवस्था है, राज्यमें ऐसे मुकदमोंकी संख्या सरलतासे नहीं बढ़सक्ती । इस पंचायतके नियोग की रीति अत्यन्त सरल है । वादीको सबसे पहले जिलेके हाकिम अर्थात् वह जिस ग्राममें निवास करता है उस ग्रामके पटेलके समीप अभियोग उपस्थित करना होगा । इसके पीछे वादी और प्रतिवादी अपनी २ इच्छानुसार एक २ दो २ ग्रामोंका नाम उल्लेख करदे, तब उसी ग्राममें पंचायत की जायगी । जिस ग्रामका उल्लेख कियागया है, उसी ग्रामके पटेलके समीप समाचार भेजा जायगा, पटेल अपने २ पटवारियोंको लेकर अथाई अर्थात् ग्राम विचारागारमें इकट्ठे होते हैं । पीछे साक्षियोंको बुलाकर उनसे शपथ

कराकर साक्षी लेते हैं । १ करते हैं । हिरोडाटस इस शपथ करते थे । परन्तु है अन्यान्य जातिके पक्षमें कार्य होजानेके पीछे पंचा और उसी सम्मतिके राजाके यहां फिर विचार यह प्रमाणित होगया कि इसी प्रकारकी सरल रीति बोल सकता था ।”

राजस्वकी रीतिके राजस्व अनेक उपायोंसे

१-सालसा वा १-

२-लवण हट ।

३-आमदरफती बाधि

४-हासिल नामक ५-

यद्यपि अर्द्ध नवा-२

राजस्वका सोलहलाख रुपया

प्राप्त होजाता था, परन्तु

रुपयेसे अधिक नहीं है । सा

लाख रुपयेका अनुमान होता

आधा रुपया संग्रह होता है

अधारीही सेनाकी संख्या

है उनमेंसे प्रत्येक वर्षमें ९१

रखनी पड़ती है” सामन्त ५॥

प्रत्येक वर्षमें दश हजार

सेना उस आमदनीसे रख

आज्ञानुसार उनको उस सेना

“मारवाड़प्रतिकी

है जो राजानेमें रक्खी जा

जिस २ अंशको दृष्टि

दिया जासकता ।” वह ५

१ मारवाड़में यह दस्तूर

की बगौरपर एक पैदल और

कराकर साक्षी लेते हैं। साक्षीगण “गादीकी आन” अर्थात् राजाके नामसे शपथ करते हैं। हिरोडाटस इस बातको लिखगया है कि प्राचीन सीदियन भी इसी प्रकारसे शपथ करते थे। परन्तु केवल राजपूत ही राजाका नाम लेकर शपथ करनेके अधिकारी हैं अन्यान्य जातिके पक्षमें अपराधियोंके शपथकी व्यवस्था उनके धर्मानुसार है। विचार कार्य होजानेके पीछे पंचायतकी राय देनेसे हाकिम उसपर अपनी मुहर लगा देते हैं, और उसी सम्मतिके अनुसार कार्य करते हैं, अथवा वादी या प्रतिवादीके विरुद्धमें राजाके यहां फिर विचार होनेकी प्रार्थना कोजाती है तो उसीके योग्य कार्य करते हैं। यह प्रमाणित होगया है कि राजपूतानेमें प्राचीन सुखशांतिके समयमें प्रत्येक मुकदमा इसी प्रकारकी सरल रीतिसे निवट जाता था, उसके विरुद्धमें फिर कोई भी कुछ न बोल सकता था।”

राजस्वकी रीतिके सम्बन्धमें साधू टाड् साहव वर्णन करते हैं कि “मारवाड़में राजस्व अनेक उपायोंसे संग्रह होता है, उनमेंसे यह चार प्रधान हैं।

१-खालसा वा राजाकी स्वयं अधिकारी भूमिका कर।

२-लवण हद।

३-आमदरपती वाणिज्य शुल्क।

४-हासिल नामक नानाविधिका कर।

यद्यपि अर्द्ध शताब्दीके पहले राजा विजयसिंहके शासन समयमें मारवाड़के राजस्वका सोलहलाख रुपया संग्रह होता था और उसका अर्द्धांश एकमात्र लवणहदसे प्राप्त होजाता था, परन्तु वर्तमान समयमें मारवाड़पतिका समस्त राजस्व दशलाख रुपयेसे अधिक नहीं है। सामन्तोंके अधिकारी देशोंको मिलाकर वार्षिक राजस्व पचास लाख रुपयेका अनुमान होता है। परन्तु इतना संदेह है कि वर्तमान समयमें उससे आधा रुपया संग्रह होता है या नहीं। सामन्तोंकी जो सेना है उसमें पैदलके अतिरिक्त अश्वारोही सेनाकी संख्या पांच हजार है। जिन सामन्तोंकी जितने रुपयेकी आमदनी है उनमेंसे प्रत्येक वर्षमें हजार रुपयेपर एकजन अश्वारोही और दो पैदलोंकी सेना रखनी पड़ती है” सामन्त शासनकी रीतिका नियम ही इस प्रकार है, यदि किसी सामन्तकी प्रत्येक वर्षमें दश हजार रुपयेकी आमदनी है तो दश अश्वारोही और बीस पैदलोंकी सेना उस आमदनीसे रख सकता है। युद्धके समयमें वा अन्य किसी समयमें राजाकी आज्ञानुसार उनको उस सेना दलके साथ राजाकी आज्ञा पालन करनी होती है।

“मारवाड़पतिका जो ठीक आमदनी दश लाख रुपया निश्चय हुई है, यह वह है जो खजानेमें रक्खी जाती है। राजदरबारके कर्मचारीगण राजाकी खास भूमिके जिस २ अंशको वृत्तिस्वरूपसे भोग करते हैं, उस भूमिका राजस्व इसके साथ नहीं लिया जासकता।” वह दशलाख रुपयेमें सम्मिलित नहीं है।

१ मारवाड़में यह दस्तूर है कि जागीरदार लोग एक हजारकी जागीरपर एक घोड़ा पाँचसौ की जागीरपर एक पैदल और सात सौकी जागीरपर एक अंट राजसेवामें देते हैं।

“ प्रजाके पाससे भिन्न प्रकारका राजस्व लिया जाता है। सस्यका कर जो भारतवर्षमें चिरकालसे प्रचलित है उसका नाम बटाई अर्थात् विभागकर है। समान अंशका आधा धान्य महाराजको दिया जाता है और शेष आधा भाग किसानोंको मिलजाता है। प्राचीन कालसे राजा चार अंशोंमेंसे एक अंश वा छः अंशोंमें का एक अंश धान्य लेते थे, इस समय उसके बदलेमें समान अंश ग्रहण किया जाता है। जितना धान्य किसानोंके क्षेत्रमें उत्पन्न होता है इस प्रकारसे उसका अर्द्धांश राजाको विनादिये राजाकी ओरके सब पहरेवाले उस खेतकी रखवाली करते हैं। और जो धान्यका विभाग करते हैं उनका खर्चभी यही देते हैं। दश मन धान्यपर दो रुपया लिया जाता है। उस रुपयेमेंसे पहरीका वेतन और कोतवारी अर्थात् सस्य विभागकारीका वेतन देकर बाकी जो कुछ बचता है, ग्रामके पटेल और पटवारी उसका भाग करलेते हैं। महाराजके घोड़े और गौ आदि पशुओंके भोजनके निमित्त प्रत्येक किसान से एक २ गाड़ी चरी वा ज्वार ग्रहण करते हैं। परन्तु इस समय उसके बदलेमें इस हिसाबसे प्रत्येक किसानसे एक २ रुपया लिया जाता है। जिस समय काल पडनेकी संभावना होती है, उस समय रुपया नहीं लिया जाता, कड़वी (चरी) लीजाती है। पटवारी और पटेल इत्यादिको अन्यान्य कर्मचारियोंके समान व्यय निर्वाहके लिये किसान और राजा दोनोंके अंशोंमेंसे धान्य दिया जाता है। प्रति मनभर धान्यमें से एक पावसेर अथवा जितना धान्य उत्पन्न हो उसके अस्सी अंशोंमेंका एक अंश मिलता है। पटवारी अथवा सामन्तोंके अधीनके किसान खालसा अर्थात् राजाकी निज अधिकारभूमिके किसानोंकी अपेक्षा बहुत सुभीतेसे है, कारण कि उनके यहां जितना धान्य उत्पन्न होता है उसके पाँचवे अंशमेंसे केवल दो अंश ग्रहण करते हैं और इसके अतिरिक्त किसान जितनी पृथ्वीमें खेती करते हैं, उसमें प्रति एक सौ बीघा भूमिके ऊपर वह सामन्तगण वार्षिक बारह रुपया करस्वरूपसे ग्रहण करते हैं। किसान लोग बड़ी सरलतासे इस सामान्य करको आनंदित होकर देते हैं। ”

किसानोंसे जो धान्यका कर लिया जाता है उसके अतिरिक्त मारवाड़के प्रचलित अन्यान्य कर आदिके सम्बन्धमें कर्नल टाड् साहब लिखते हैं, “ कि सम्पूर्ण मारवाड़में जितनी अवस्थाके स्त्री पुरुष निवास करते हैं उनमेंसे सभीसे एक २ रुपया कर लिया जाता है ” यह “ अंगकर ” नामसे विदित है।

“ घासमारी नामक पशुके प्रति भी प्रचलित एक प्रकारका कर है। प्रत्येक बकरो और भैसके ऊपर —) आना, प्रत्येक भैसके ऊपर ॥) आना और प्रत्येक अंटके ऊपर तीन रुपया कर लिया जाता है। ”

“ किवाड़ो नामक कर सबकी अपेक्षा उत्पीड़क है। किवाड़ शब्दका अर्थ द्वार है। महाराज विजयसिंहने सबसे पहले इस करको चलाया था। उनके शासनकी शेष अवस्थामें मारवाड़के सभी सामन्त विद्रोही होकर पालीमें इकट्ठे हुए, और उन्होंने महाराजको सिंहासनसे रहित करनेके लिये पड्यंत्रका विस्तार किया, इस समय महाराज विजयसिंह उनको धीरज देकर हस्तगत करनेके लिये वहां गये। परन्तु सामन्तों

ने किसी प्रकारसे भी उनकी पुरेके नगर द्वारपर आकर सिंहासनपर अभिषिक्त होने में पड़कर सेना सग्रह करके वरसे तीन ३ रुपया देनेका दिया। परन्तु जिस प्रजाने राजस्वको बढ़ानेकी इच्छासे भीतिसे सहायता लेकर फिर उसी दिनसे बराबर कर देती पड्यंत्र फैला, और पठानोंने महाराज मानसिंहने उस ताने यह कर समझानेसे समझा जितने घर होते हैं, उनको जैसी अवस्था है उसीके अनुसार दे तो धनीको बीस रुपये देने के अधिकारके भी किसी देना

वाणिज्य गुल्फके सार करके वर्णन कराये हैं, “ उसकी अनुमान की हुई सूत्र लेगे कि इतना धन पूर्वकाल होसकता इससे परिणाम यह गुल्फ घटता बढ़ता रहता का आक्रमण और दुर्भिक्ष हो विचार बड़ी सरलतासे हो उद्धृत की गई है। मारवाड़की इसके सम्बन्धमें सदेह करने

निम्न लिखित स्थानों

जोधपुर

नागौर

डोंडवाणा

परवतसर

मेरता

कोलिया

जालोर

ने किसी प्रकारसे भी उनकी अनुगत्यता स्वीकार न की। उन्होंने वहांसे लौटकर जोधपुरके नगर द्वारपर आकर देखा कि नगरमें जानेका कोई उपाय नहीं है, भीमसिंहने सिंहासनपर अभिषिक्त होकर नगरका द्वार बंद करदिया है। तब उन्होंने घोर विपत्ति में पड़कर सेना संग्रह करनेके निमित्त प्रजासे धनकी सहायता माँगी। प्रजाने प्रत्येक घरसे तीन ३ रुपया देनेका प्रस्ताव किया और शीघ्रही वह सब रुपया इकट्ठा भी करदिया। परन्तु जिस प्रजाने भीमसिंहका पक्ष लिया था उसको दंडित करनेके लिये अथवा राजस्वको बढ़ानेकी इच्छासे ऐसा किया हो, महाराजने उस समय एकवार तो इस भाँतिसे सहायता लेकर फिर उसको चिरस्थायी करस्वरूपसे प्रचलित करदिया। प्रजा उसी दिनसे बराबर कर देती आती थी। परन्तु जिस समय महाराज मानसिंहके विरुद्ध पड़्यंत्र फैला, और पठानोंने महाराजकी खास भूमिपर अधिकार करलिया, उस समय महाराज मानसिंहने उस तीन रुपयेके स्थानमें दस रुपया कर नियत करलिया। परन्तु यह कर समभावसे सबसे नहीं लिया जाता। सबसे पहले प्रत्येक नगर और ग्राममें जितने घर होते हैं, उनकी गिनती की जाती है इसके पीछे घरके अध्यक्षकी जिसकी जैसी अवस्था है उसीके अनुसार उससे कर ग्रहण कियाजाता है, दरिद्री दो रुपया कर दे तो धनीको बीस रुपये देने होंगे। महाराज कृपा करके मुक्तिदान न करेंगे तो सामन्तों के अधिकारके भी किसी देशको कर देनेसे छुटकारा नहीं मिलेगा”।

वाणिज्य शुल्कके सम्बन्धमें महात्मा टाड साहब अतीत वर्षोंकी सूचीको उद्धृत करके वर्णन करगये हैं, “मारवाड़में वाणिज्य करका कितना रुपया दिया जाता है, उसकी अनुमान की हुई सूचीको नीचे लिखते हैं, इससे हमारे पाठक अवश्यही समझ लेंगे कि इतना धन पूर्वकालमें शुल्कस्वरूपसे संग्रह होताथा और इस समय नहीं होसकता इससे परिणाम निकलसकता है कि सभी देशोंमें वाणिज्यकी व्यवस्थाके अनुसार यह शुल्क घटता बढ़ता रहता है, परन्तु जिन देशोंमें लूट अत्याचार, पीड़न, विजातियोंका आक्रमण और दुर्भिक्ष हो उस समयमें उसकी कैसी अवस्था होसकती है, इसका विचार बड़ी सरलतासे होसकता है। प्राचीन राजकीय पुस्तकके हिसाबसे यह तालिका उद्धृत की गई है। मारवाड़की उन्नतिकी अवस्थामें इतना वाणिज्य शुल्क संग्रह होताथा, इसके सम्बन्धमें संदेह करनेका कुछ भी प्रयोजन नहीं है।

निम्न लिखित स्थानोंसे नीचे लिखाहुआ वाणिज्य शुल्क अदा कियाजाताथा:-

जोधपुर	.	...	..	७६००० रुपया।
नागौर	.	..	.	७५००० ”
डीडवाणा	.	...	.	१०००० ”
परवतसर	...	..	..	४४००० ”
मेरता	...	...	..	११००० ”
कोलिया	...	..	...	५००० ”
जालौर	..	...	....	२५००० ”

पाली	...	....	....	....	७५००० रुपया ।
जेसोल और बालोतराकामेला			....	....	४१००० "
भीनमाल	...	...	....	....	२१००० "
सांचोर	...	...	...	....	६००० "
फलोदी	...	..	....	...	४१००० "

जोड़ ४३०००० रुपया ।

ठाणी अथवा जिलाकलेक्टर प्रधान २ नगरोंमें जाकर अपनी नियत की हुई वेतनको पाते हैं। और उनके अधीनके नीची श्रेणीके कर्मचारी जितना महसूल मिलाकर देते हैं उनमेंसे सौ रुपये पर कुछ पाते हैं। यह वाणिज्य महसूल धान्यके ऊपर भी प्रचलित है, परदेशसे जितनी आमदनी होती है उसके ऊपर भी कर है। मारवाड़के एक जिलेसे दूसरे जिलेमें जो धान्यकी आमदरफ्त होती है उसके ऊपर भी महसूल लिया जाता है। ”

लवणके करके सम्बन्धमें इतिहासवेत्ता टाड् साहब लिखते हैं “ वाणिज्य गुल्क और भूमिका राजस्व जिस प्रकार घटगया है। लवण हृदकी आमदनी भी उसी प्रकार पहिलेसे बहुत कम होगई है तथापि इसकी एक बंधी हुई आमदनी है। इससे पहले कितना धन आता था उसकी सूची नीचे प्रकाश करते हैं,—

पचभद्रा	...	...	...	...	२००००० रुपया ।
फलोदी	..	...	...	...	१००००० "
डीडवाणा	..	...	....	...	११५००० "
सांभर	....	...	..	...	२००००० "
नांवा	...	...	..	.	१००००० "

जोड़—७१५००० रुपया ।

“ इस आमदनीके विभागमें आजतक हजारों श्रमजीवी तथा लाखों गौ आदि पशुओंका पालन होता है। बंजारा नामकी एक श्रेणीके ऊपर इस लवणके कार्यका भार सौपा गया है। इनमेंसे एक २ जनके अधीनमें इस लवणको लेजानेके लिये ४०००० बैल नियुक्त रहते हैं। सिन्धके किनारेसे लगाकर गंगाजीके किनारे तक भारत-वर्षके सभी स्थानोंमें यह लवण जाता है और यह सर्वसाधारणमें “सांभर-लवण” नामसे विदित है। यद्यपि भिन्न हृदका लवण भिन्न प्रकार है परन्तु लूनी नदीके बाहर देशके पचभद्राका लवण सबसे श्रेष्ठ है। हृदके भीतरी भागसे यह लवण स्वाभाविक भीतर से उठता है।

उस भूमिमें क्यारिये बनाते हैं, उसपर नकुलकी घास डाल देते हैं जिसके कारणसे लवण और भी शीघ्रतासे ऊपरको उठता है और फिर इसके द्वारा हृदकी स्वाभाविक तरंगमालाके उठनेसे यह घास सरलतासे दूर होजाती है। हृदके बीचसे इसभाँति लवणके उठते ही समस्त लवणको तौलकर एक स्थानपर ढेर लगादिया जाता है। और क्षार विशिष्ट, पत्ते तिनके और सज्जी इत्यादि उसके ऊपर रखकर उसमें

अग्नि लगा दीजाती है।
और वायुके द्वारा उसका
इतिहासवेत्ता टाड्

राजस्वके सम्बन्धमें एक

मारवाड़की आमदनीका

हम उसके सम्बन्धमें इस

किस २ अंशका कितना

करना कुछ सहज बात नहीं

१-सालसा अर्थात्

१४८४ ग्राम

२-वाणिज्यगुल्क

३-लग्नहृद ...

४-हासिल अर्थात्

सब समय ठीक

सामन्त और मंत्री

इस प्रकारसे देखा

अधीनके सामन्तोंका सब

हमें इस विषयमें संदेह है कि

नहीं कि मारवाड़के प्राची

वह लोग अत्यन्त धनवान्

हुआ है, इस देशके मनुष्य

लेनदेनका व्यवहार भी नहीं

महाराज विजयसिंहने ना

उनमेंसे बहुत धन मिला था।

मारवाड़के उस समय

गये हैं, “ कि इस समय

शेष रहा है। उनकी आम

बढ़ती होती रहती है। ”

सम्प्रदाय वेतन भोगी सेना

अधिक थे; वह सभी वृद्ध

पारसी थे। इस समय वे

दुर्गोंमें बसे थे। कई वर्षके

द्वारा फूल पंद्रहसौ अश्व

अग्नि लगा दी जाती है। इस प्रकारसे उस खारके तापसे लवण ऐसा जम जाता है कि जल और वायुके द्वारा उसका कोई अनिष्ट नहीं हो सकता ।”

इतिहासवेत्ता टाड् साहबने इससे पीछे मारवाड़के अत्यन्त प्राचीन कालके राजस्वके सम्बन्धमें एक सूचीको उद्धृत करके लिखा है “कि बहुत पुरानी हिसाबकी पुस्तकमें मारवाड़की आमदनीका सब मिलाकर प्रायः तीसलाख रुपयेका उल्लेख पाया जाता है, हम उसके सम्बन्धमें इस स्थानपर फिर व्याख्या करनेकी अभिलाषा करते हैं। किस २ अंशका कितना अतिरिक्त परिमाण धरा गया है इस समय उसका वर्णन करना कुछ सहज बात नहीं है। कारण कि उसमें अंतर आ गया है।

१-खालसा अर्थात् नरपतिके निज अधिकारी १४८४ ग्राम और नगरोकी आमदनी ।	}	....	१५००००० रुपया ।
२-वाणिज्यशुल्क	... ..	....	४३०००० ”
३-लवणहट्ट	.... ..	....	७१५००० ”
४-हासिल अर्थात् अन्यान्य कर जो सब समय ठीक स्थिर नहीं होसक्ता ।	}	....	३००००० ”

जोड़ २९४५००० रुपया ।

सामन्त और मंत्री समाजकी आमदनी ... ५०००००० रुपया ।

कुलजोड़ ७९४५००० रुपया ।

इस प्रकारसे देखा जाता है कि “चिरकालसे मारवाड़पतिको निजका तथा अधीनके सामन्तोंका सब मिलाकर राजकीय कर प्रायः अस्सीलाख रुपया है। यद्यपि हमें इस विषयमें संदेह है कि आजकल इसका अर्द्धांश भी नहीं आता पर इसमें संदेह नहीं कि मारवाड़के प्राचीन मंत्री वंशोंमें तथा संधी परिवारमें बहुतसा धन है वह लोग अत्यन्त धनवान् गिने जाते हैं, उनका समस्त धन विदेशीय नगरोंसे प्राप्त हुआ है, इस देशके मनुष्य स्वभावसे ही उस समस्त धनको गुप्तभावसे रखते हैं, रुपयेसे लेनदेनका व्यवहार भी नहीं करते, इसी लिये धनकी वृद्धि भी नहीं होती। जिस समय महाराज विजयासिंहने नागौरके कितने ही महलोंको तुड़वा दिया था उस समय उनको उनमेंसे बहुत धन मिला था ।”

मारवाड़के उस समयकी सेना बलके सम्बन्धमें अंतमें कर्नल टाड् साहब लिख गये हैं, “कि इस समय केवल राठौर जातिके युद्धके बलके सम्बन्धमें वर्णन करना शेष रहा है। उनकी आमदनीकी घटती बढ़तीके साथ ही साथ सेनाकी भी घटती बढ़ती होती रहती है। उपद्रवी सामन्तोंको दमन करनेके लिये मारवाड़के महाराजने एक सम्प्रदाय वेतन भोगी सेना रक्खी थी। इस सेनामें प्रायः रुहेले और अफगानी पैदल अधिक थे, वह सभी बंदूकधारी थे। उनके साथमें तोपें भी थी, वे युद्ध विद्यामें विशेष पारदर्शी थे। इस समय वे लोग असीम साहसी राठौर अश्वारोहियोंके सम्मुख प्रति द्वन्दी होगये थे। कई वर्षके बीत जानेपर महाराज मानसिंहने इस प्रकार साढ़े तीन हजार पैदल पंद्रहसौ अश्वारोही और २५ तोपें इस सेनामें नियत की थी। पानीपतके

एक निवासी हिन्दालखांको उस सेनाका नायक किया था। विजयसिंहके शासन समयसे वह मनुष्य मारवाड़ महाराज वंशके साथ मिलगया था, राजाके यहाँ उसकी बात अधिक चलती थी, उसके साथ राजाकी मित्रता होगई थी महाराज मानसिंह उसको बड़े सम्मानके साथ “काका” कहकर पुकारा करते थे। इस वेतनभोगी सेनाके अतिरिक्त मारवाड़में एक और भी योधाओका दल था, उसका नाम विष्णुस्वामी था और कायमदास नामके एक मनुष्यको उनके सेनापति पदपर वरण किया था। इस सेनामें सातसौ पैदल थे, तीनसौ अश्वारोही और एकदल धनुर्धारियोंका था। यह धनुर्धारी धनुष बाण लेकर युद्ध किया करते थे। विलायतमें वारूदके निर्माण होनेके आधी शताब्दी पहले भारतवर्षमें इस प्राचीन धनुष बाणका व्यवहार होता था। एक समयमें राजाका एक दल विदेशीय सेनामें नियुक्त था, अथवा वह लोग उनके अधीनमें नियुक्त थे, उनकी संख्या ग्यारह हजार थी। इसमेंसे आधी सेना अर्थात् दो हजार अश्वारोही थी, पचास तोपें और एकदल धनुषधारियोंका था। मासिक वेतनके अतिरिक्त भिन्न २ सेनादलके प्रधान २ नेताओको भूवृत्ति दीजातीथी, जिसकारणसे मारवाड़के सामन्त अत्यन्त उद्धत होगये थे, और राजाके साथ उनका घोर झगड़ा हुआ था, इससे पहले उसका वर्णन करचुके हैं। उन असंतुष्ट हुए सामन्तोंको दमन करनेके लिये यह अतिरिक्त सेना नियुक्त की थी, इसीसे राज्यका नैतिक बल हीन होगया था, और देशके विध्वंस होनेकी भी वारी आगई थी। सामन्तोंके साथ घोर झगड़ा होनेके कारण इसी अतिरिक्त सेनाका नियोग कियाथा। इसीसे परस्परका विश्वास नष्ट होगया।”

साधू टाड सावकी इस कथाको हम पूर्ण सत्यरूपसे स्वीकार करते हैं। राजपूत जातिके पतनके समयमें केवल मारवाड़ ही नहीं वरन रजवाड़ेके सभी राजपूत राजाओ के साथ अधीनके सामन्तोंकी विवादकी अग्नि भयंकर रूपसे प्रज्वलित होगई थी। हम देखते हैं कि राजपूत जातिके पतनके बहुत पहले सभी सामन्त अत्यन्त उद्धत हो राजाके विरुद्धमें जख्म धारण करनेमेंकुछ भी भयभीत नहीं हुए थे, परन्तु इस प्रकारका झगड़ा सभी सामन्तोंने नहीं कियाथा, वरन उनमेंसे ऐसे भी बहुत थे कि जिन्होंने उन विद्रोही सामन्तोंको दमन करनेके लिये राजाकी सहायताभी की थी। सारांश यह है कि यह सामन्त शासनकी रीति जिस देशमें प्रचलित थी, उस देशके राजा यदि स्वयं बलशाली और नीतिज्ञ होते तो उनके अधीनके सामन्त इस प्रकारसे विद्रोहकी आगको कभी प्रज्वलित न करसकते। राजाके ही बलहीन होनेसे सामर्थ्यवान् सामन्त सभी देशोंमें सरलतासे अपनी शक्तिको प्रबल करनेके लिये अग्रसर होते हैं। रजवाड़ेके सामन्तोंने हमारी इस उक्तिको समर्थन किया है। गवर्नमेण्टके शासनमें आजतक एक भी सामन्त राजाके विरुद्ध खड़े होने के लिये समर्थ न होसका।

उपसंहारमें साधू टाड साहब उस समयकी सामन्त श्रेणीके सम्बन्धमें लिखते हैं, “मेवाड़के सामन्तोंकी संख्या सोलह थी और जयपुरके सामन्तोंकी संख्या बारह थी। मारवाड़की प्रथम श्रेणीकी संख्यामें आठजने थे। नीचे सूचीमें उनके नाम लिखते हैं।

उनके नाम, उनकी संख्या
दनी थी उसका वर्णन भी
दी थी, उससे वह उनकी
रूपयेकी आमदनीपर एक

नाम । संख्याके नाम ।

१ केसरीसिंह चापावत

२ बल्लभसिंह कृपावत

३ सालिमसिंह चापावत

४ सुरतानसिंह उदावत

५ * मेरतिग

६ अजातसिंह मेरतिग

* करमसोत

* भाटी

उनके नाम, उनकी सम्प्रदायके नाम, निवास स्थानके नाम और उनकी कितनी आमदनी थी उसका वर्णन भी नीचे करते हैं। उन्होंने राजाकी सहायताके लिये कितनी सेना दी थी, उससे वह उनकी आमदनीका निश्चय कर सकते हैं, वह लोग प्रति पाँचसौ रुपयेकी आमदनीपर एक २ अश्वारोही सेनाके देनेमें समर्थ हुए थे। ”

प्रथम श्रेणी.

नाम ।	सम्प्रदायके नाम ।	वासस्थान ।	आमदनी ।	मन्तव्य ।
१ केशरीसिंह	चापावत	अहोवा	रुपया १०००००	मारवाड़के यही सबसे श्रेष्ठ सामन्त हैं। उनकी आमदनी अर्द्धांगि इनके पिताकी पृथ्वीसे सग्रह की जाती है, इन्होंनेही सम्प्रदायके नीची श्रेणीके सरदारोंकी भूवृत्तिकां वलपूर्वक अपने अधिकारमें कर लिया था, इसी कारणसे आधी आमदनी होती है।
२ बख्तावरसिंह	कूपावत	आसोप	५००००	
३ सालिमसिंह	चापावत	पोकरण	१०००००	पोकरणके सामन्त मारवाड़के सभी सामन्तोंमें अधिक सामर्थ्यवाले हैं।
४ सुरतानसिंह	उदावत	नीमाज	५००००	
५ *	मेरतिया	रिया	२५०००	समस्त राठौरजातिमें मेरतिया सबसे अधिक साहसी वीर है।
६ अजीतसिंह	मेरतिया	घाणेरवा	५००००	पहले यह देश मेवाड़के सोलह सामन्तोंमेंसे एकके अधिकारमें था अति बड़ा नगर भग्न होगया और कितनेही ग्राम राजपरिवारके अधिकारमें होगये।
७ *	करमसोत	खीमसर वा किमसर	४००००	यह शहर बहुत बड़ा था, पर अब वैसा नहीं है।
८ *	भाटी	खेजडला	२५०००	मारवाड़के प्रथम श्रेणीके सामन्तोंमें यही एक मात्र विदेशी थे।

दूसरी श्रेणी ।

			रुपया.	
१ शिवनाथसिंह	ऊदावत	कुचामन	५००००	यह अत्यन्त सामर्थ्यवान् थे ।
२ सुरतानसिंह	जोध्या	खारीकादेव	२५०००	
३ पृथ्वीसिंह	ऊदावत	चंडावल	२५०००	
४ तेजसिंह	ऐ०	खादा	२५०००	
५ ओनाड़सिंह	भांटी	आहोर	२१०००	निकाले गये थे ।
६ जीतसिंह	कूपावत	वगडी	४००००	
७ पद्मसिंह	कूपावत	गजसिंहपुरा	२५०००	
८ *	मेरतिया	मीटरी	४००००	
९ कर्णसिंह	ऊदावत	मारोत	१५०००	
१० जालिमसिंह	चापावत	मारोट	१५०००	
११ सवाईसिंह	जोधा	चापुर	१५०००	
१२ *	...	वूडसू	२००००	
१३ शिवदानसिंह	चापावत	कावटा (बडा)	४००००	
१४ जालिमसिंह	ऐ०	हरसोलाव	१००००	
१५ सावलसिंह	ऐ०	दीगोद	१००००	
१६ हुक्मसिंह	ऐ०	कावटा (छोटा)	१२०००	

महात्मा टाड साहब सबसे पीछे लिखते हैं, “यही मारवाड़के प्रधान सामन्त है तथा राजाकी अनुगत्यता स्वीकार कर राजकार्यमें नियुक्त होकर भूवृत्तिको भोग करते हैं। मारवाड़के अधीनके सरदारोंकी श्रेणी इनमें नहीं है। विशेष २ घटनाओंके उपलक्ष्यमें यह राजाकी आज्ञा पालन करते हैं उन अनधीन सामन्तोंकी श्रेणीमें

(१) मेड़तिया । (२) चम्पावत । (३) जेतावत “सही हैं” ।

वाढमेर, कोटडा, जसोल, प्रधान हैं। यदि राजा अपनी प्रबल सेनाके सामन्तोंके अधिकृत जिन

उपरोक्त सूची एक करना सर्वथा संभव है। वर्णन करते आये हैं -

शीघ्रतासे बदल गया है त्यागकर नवीन सूची

लिखित था कि जिन २ सा की आमदनीपर जो राजा

दो पैदल सेना रखी जा गई है और उनके समस्त

के स्थानमें एक हजार एक एक अधिकारी और दो

१८८६ ईस्वीमें भूमिका परिमाण ३५६७२

आमदनी साढ़े सत्तर लाख का आता है। महाराजने

नहीं है। स्थानीय नोलिटे करते हैं। मारवाड़के साथ

सीमासे लगाकर यदि कोई इस वकील समितिसे ही

जयपुर, और सोकरके व और आवृ शिसर में इस

मिस्टर जे. को भूमिका परिमाण ३६६

थी और वार्षिक आमदनी

(1) Adchison's

(2) Wheeler's

(3) At Delhi.

वाढमेर, कोटड़ा, जसोल, फलसूंद, बड़गांव, वांकड़ा, कालिन्दरी और वारूदाके सामन्त प्रधान है। यदि राजा उनको संतुष्ट करके अपनी आज्ञा पालन करासकते तो वे अपनी प्रबल सेनाके साथ राज्यकी सहायता करनेके लिये इकट्ठे होकर आते। सामन्तोंके अधिकृत जिन देशोंकी सूची लिखीगई है वह ठीक सत्य नहीं होसकती। उपरोक्त सूची एक अत्यन्त प्राचीन पुस्तकसे संग्रह कीगई है। इसका विश्वास करना सर्वथा संभव है। अराजकता विद्रोहिता इत्यादि, हम जिन शोचनीय घटनाओंका वर्णन करते आये हैं उन घटनाओंसे इस राज्यका प्रत्येक विषय जिस प्रकारकी शीघ्रतासे बदल गया है, राजस्व विभागके कर्मचारियोंने सरलतासे इस सूचीको त्यागकर नवीन सूची बनानेकी आवश्यकता स्वीकारकी है। पहले यह नियम प्रचलित था कि जिन २ सामन्तोंकी जितनी २ आमदनी थी उसमें से प्रति पाँचसौ रुपये की आमदनीपर जो राजाकी सहायताके लिये देते थे उस धनसे एक अश्वारोही और दो पैदल सेना रक्खी जाती थी, परन्तु इस समय उनकी भूवृत्तिकी सीमा घटा दी गई है और उनके समस्त देशोंका मूल्य भी घट गया है, इस समय उन पाँचसौ रुपये के स्थानमें एक हजार रुपया नियत किया गया है। अर्थात् हजार रुपयेकी आमदनीपर एक अश्वारोही और दो पैदल सेना सामन्त रखते हैं।”

१८८६ ईस्वीमें आचिसन साहबने अपनी पुस्तकमें लिखा है, “जोधपुर राज्यकी भूमिका परिमाण ३५६७२ वर्गमील है और प्रजाकी संख्या १७७३६०० है। राज्यकी आमदनी साढ़े सत्रहलाख रुपयेकी है। उसमें लवणदहसे प्रायः पाँचलाख रुपया राजस्व का आता है। महाराजने जो सेना रक्खी है उस सेनाकी संख्या ६००० से अधिक नहीं है। स्थानीय पोलिटिकल एजेन्ट मारवाड़के वकील समितिमें सभापतिका कार्य करते हैं। मारवाड़के साथ बीकानेर, जैसलमेर, कृष्णगढ़, सिरोही और पालनपुरकी सीमासे लगाकर यदि कोई विवाद अथवा किसी प्रकारका उपद्रव उपस्थित हो तो, इस वकील समितिसे ही उसका विचार होता है, उस समितिमें उक्त राज्य, उदयपुर जयपुर, और सीकरके वकील इकट्ठे होते हैं। प्रतिवर्षमें एक एक बार अजमेर, नागार और आवू शिखर में इस समितिका अधिवेशन हुआ करता है।”

मिस्टर जे. थॉम्सहीलर अपनी पुस्तकमें १८१८ ईस्वीमें लिखा है कि “मारवाड़ की भूमिका परिमाण ३६६७० वर्गमील था, प्रजाकी संख्या प्रायः २०००००० जन थी और वार्षिक आमदनी २५००००० रुपया था”।

(1) Adchison's Treaties.

(2) Wheeler's History of the Imperial Assemblage.

(3) At Delhi.

जोधपुर राज्यके प्रधान सामन्तोंके भूमिकी सूची
जोधपुर राज्यके प्रधान सामन्तोंके भूमिकी सूची
जोधपुर राज्यके प्रधान सामन्तोंके भूमिकी सूची
जोधपुर राज्यके प्रधान सामन्तोंके भूमिकी सूची

वीसवाँ अध्याय २०:

आधुनिक विवरण, जोधपुरमें अंग्रेज रेसिडेन्सी स्थापन, ऋतुफल, शस्य, स्वास्थ्य, शासन-विभाग, फौजदारी विचारालय, जागीरदार विचारालय; अपील विचारालय, वकील विचारालय, वाणिज्य शुल्क, अफीमके वाणिज्यकी आय व्यय, ऋण सीमाका निश्चय, पूर्वकार्य, रेलवे, डकैतोंका दमन, मारवाड़की वर्तमान सेनाकी संख्या, उपसंहार।

इतिहासेवत्ता कर्नल टाड् साहव मारवाड़की जनसंख्या, आमदनी, राजस्व, कृषि, और विचार-विभाग इत्यादिके सम्बन्धमें अपने ग्रंथमें जो कुछ भी वर्णन करगये हैं पहिले अध्यायमें हमने उसे अविकल प्रकाशित किया है। यह हम पहले ही कह आये हैं कि समयकी विपरीतितासे उनके सम्बन्धमें इस समय बहुत कुछ अदल बदल होगया है। हम इस विस्तारित इतिहासको समाप्त करनेकी इच्छासे उस परिवर्तन विवरणको प्रकाश करनेकी अभिलाषा करते हैं। सन् १८२४ ईस्वीसे गतवर्षतकके प्रत्येक वर्षका परिवर्तन प्रकाश कियागया है, ग्रंथके अधिक बढ़जानेकी संभावना जानकर हम उसके बदलेमें केवल गतवर्षके प्रयोजनीय समस्त विवरणको लिपिवद्ध करनेके लिये आगे बढ़े हैं। पाठकगण इस विवरणके साथ कर्नल टाड् साहवके वर्णित विवरणकी तुलना करके सरलतासे जानजायेंगे कि किस २ विषयमें किस २ प्रकारका परिवर्तन हुआ है, और कौन २ से विषयोंमें मारवाड़की उन्नति हुई है। पश्चिम राजपूतानेके अंग्रेज रेसिडेण्ट लेफ्टिनेण्ट कर्नल पी. डबल्यू. पावलेटने सन् १८८३ ईस्वीकी १७ वी अप्रैलको भारतवर्षकी गवर्नमेण्टके पास मारवाड़के शासनसंबन्धमें जो विस्तारित विज्ञापन भेजा था हम उसीके ऊपर विश्वास करके आगे बढ़े हैं, इस कारण यह जैसी विश्वासतासे संग्रह हुआ वैसे ही इसकी सभी कथा सत्यतासे पूर्ण है इसमें कुछ सन्देह करनेकी आवश्यकता नहीं है।

अंग्रेज रेसिडेण्ट.

समालोच्य वर्षमें अर्थात्-सन् १८८२-८३ ईस्वीमें लेफ्टिनेण्ट कर्नल पी. डबल्यू. पावलेट, मारवाड़के अंग्रेज गवर्नमेण्टके प्रतिनिधि अर्थात् रेसिडेण्ट पदपर नियुक्त थे। अंग्रेज रेसिडेण्ट इतने दिनोतक एरिनपुरा नामक स्थानमें अपना प्रधान कार्यालय स्थापन कर वहां रहे, परन्तु भारतवर्षकी गवर्नमेण्टने राजनैतिक उद्देश्यको भलीभाँतिसे साधन करनेके लिये उस कार्यालयको १८८२ ईस्वीके जौलाई मासमें एरिनपुरासे जोधपुरमें स्थापित किया था।

ऋतुफल ।

इस वर्षमें जोधपुरमें कुल सब मिलाकर १२ इंच वृष्टि हुई थी, इस कारण वृष्टिके अभावसे राजधानीकी सभी प्रधान २ नदियां जनवरीके महीनेमें ही सूख गई, राज्यके अन्यान्य स्थानोंमें उचित वृष्टि न होनेसे जलका कष्ट हुआ था।

जलके अभावके

अपेक्षा कम धान्य उत्पन्न

इस वर्षमें किसी

मतसे चिकित्साके

नियुक्त हुए। मारवा

सहायता करते हैं।

वृष्टि रेसिडेण्ट

उल्लेख कराये हैं कि

आरंभ किये थे। उन

मनुष्योंकी मृत्यु हुई।

स्थानमें बाँध रखनेकी

समस्त विधि और

और दलकेदल बाँध

भय दिखाने लगे। पशु

करते आये हैं, अधिक

भोजन कराकर पीठे आ

सकते हैं कि यह भी

गये हैं, कि तीन दिनके

राजकर्मचारी उनको प

जंतमें सप्त मीनयोंने

मिगत अक्टूबरमें

की उपाधि पाकर राज्यमें

होनेके पहले कई महीने

अत्याचारियोंको बंदी

अपव्यय सरलतासे दूर

मन्त्रीपदपर वर्ण किया

असीम साहसी महावीर

सुरक्षांतिकी विशेष आ

मेहता जनजाति

प्रशासक साथ कार्य

समय राज्यके पुलिस

मार्गमें

सस्य ।

जलके अभावके कारण राज्यमें जितना धान्य उत्पन्न होता था इस वर्षमें उसकी अपेक्षा कम धान्य उत्पन्न हुआ ।

स्वास्थ्य ।

इस वर्षमें किसी प्रकारकी भयानक महामारी नहीं हुई । राज्यमें देशीय प्रणालीके मतसे चिकित्साके अतिरिक्त अंग्रेजी रीतिके मतसे चिकित्सालय और चिकित्सक नियुक्त हुए । मारवाड़के महाराज राजभंडारसे चिकित्सा विभागकी सवप्रकारसे सहायता करते हैं ।

ब्रिटिश रेसिडेण्ट लेफ्टिनेण्टकर्नल पावलेट गत वर्षके स्वास्थ्य सम्बन्धी विवरणमें उल्लेख करगये हैं कि गतवर्षमें जोधपुर नगरमें कईएक पागल कुत्तोंने विशेष उपद्रव आरंभ किये थे । उन पागल कुत्तोंके काटनेसे चौवालीस मनुष्योंसे भी अधिक मनुष्योंकी मृत्यु हुई । महाराजने यह समाचार पाते ही कुत्तोंको पकड़कर एक स्थानमें बाँध रखनेकी आज्ञा दी । परन्तु इस समाचारको पाते ही राजधानीके समस्त वणिक् और दूकानदार महा अप्रसन्न हुए और सभीने दूकाने बंद करदी और दलकेदल बाँधकर नगरके प्रधान २ स्थानोंमें जाकर राजकर्मचारियोंको भय दिखाने लगे । पशु पक्षियोंके ऊपर मारवाड़के निवासी चिरकालसे दया प्रकाश करते आये हैं; अधिक क्या कहै कालके पड़नेपर स्त्री पुरुष सभी पहिले पशु पक्षियोंको भोजन कराकर पीछे आप भोजन करते हैं, इस कारण पाठक सरलतासे अनुमान कर सकते हैं कि यह वणिक्लोग राजाकी आज्ञासे क्यों इतने रुष्ट हुए थे । रेसिडेण्ट लिख गये हैं, कि तीन दिनके पीछे जिन वनियोने नेता स्वरूपसे विद्रोहभाव प्रकाशित किया था राजकर्मचारी उनको पकड़कर राजाके सम्मुख लेगये, वहाँ जातेही राजाके दंडके भयसे अंतमें सब वनियोने राजाकी आज्ञा माननी स्वीकार की ।

शासन विभाग ।

विगत अक्टूबरके महीनेमें महाराज प्रतापसिंह सी. एस. आई “ मुसाहिवआला ” की उपाधि पाकर राज्यके प्रधान मंत्रीपदपर नियुक्त हुए । महाराजने इस पदपर नियुक्त होनेके पहले कई महीनेतक विशेष परिश्रम करके राज्यमें डकैतीको रोककर बहुतसे अत्याचारियोंको बंदी करके शांति स्थापन की । इसी कारण इनके द्वारा राज्यके अन्याय, अपव्यय सरलतासे दूर होजायगे यह विचारकर मारवाड़के महाराजने इनको प्रधान मंत्रीपदपर वरण किया । महाराज प्रतापसिंह एक प्राचीन कालके राठौरोके समान असीम साहसी महावीर और नीतिविशारद हैं । इनके शासनके समयमें मारवाड़में सुखशांतिकी विशेष आशा है ।

मेहता विजयसिंह और पंडित शिवनारायण पूर्वपदपर स्थित होकर बड़ी प्रशंसाके साथ कार्य करते हैं । मारवाड़के दूसरे मंत्री खॉवहादुर फैज़उल्लाखाँ इस समय राज्यके पुलिस विभागमें हैं । पुरातत्वकी खोज करनेका भारभी उन्हींके ऊपर है ।

विचार विभाग ।

मारवाड़के महाराज यशवन्तसिंह बहादुरने राज्यमें सुविचार प्रचलित करनेके लिये विचार विभागकी ओर अधिक ध्यान दिया था । गतवर्षमें विचार विभागमें बहुत कुछ अदलबदल हुई । बड़े आनंदका विषय है कि ब्रिटिश रेसिडेण्टने इस विचार-विभागका संस्कार करनेसे विशेष संतोष प्रकाश किया ।

फौजदारी विचारालय ।

अलवरके मुन्शी मखदूमवल्लभ जोधपुरके फौजदार अर्थात् मजिस्ट्रेट है । रेसिडेण्ट साहब लिखते हैं, “ मैं विचार करता हूँ कि इनके द्वारा यथार्थ रूपसे सफलता प्राप्त होगी ” । मुन्शी मखदूमवल्लभने कार्यभारको ग्रहण करके देखा कि ३७४६ फौजदारीके मुकदमोंका विचार करना वांकी है । गतवर्षमें उन्होंने उन सब मुकदमोंका विचार किया, उनमेंसे केवल ७२ वांकी रहे थे, और इसके अतिरिक्त ८५० नवीन फौजदारीके मुकदमोंका विचार किया था । देशीय राजा जिस प्रकारकी रीतिसे शीघ्रतासे विचार कार्य करते हैं, रेसिडेण्ट साहब लिखते हैं कि मुन्शी मखदूमवल्लभने उस प्रकारकी शीघ्रतासे विचार कार्य नहीं किया, वह सभी विषयोंको सुनकर न्याय-पूर्वक विचार करते हैं ।

दीवानी विचारालय ।

मेहता अमृतलालको दीवानीके विचारालयका भार प्राप्त हुआ है । पहले वर्षमें विचारके मुकदमे ५३४० थे और गतवर्षके सब मिलाकर ११४२ मुकदमे उपस्थित हुए । इनमेंसे गतवर्षके ४१०० मुकदमोंका विचार होगया ।

जागीरदार विचारालय ।

मारवाड़के जागीरदारोंके मुकदमोंका विचार करनेके लिये गतवर्षमें “ जागीरदार विचारालय ” नामका एक नवीन विचारालय स्थापित हुआ है । जोधपुरके जो सामन्त कार्योंके लिये आते हैं उनमेंसे उच्च सामन्तोंको लेकर राजदरवारके एक कुटुम्बी मनुष्यने इस विचारालयके विचारकार्यको किया था । रेसिडेण्ट साहब लिखते हैं कि इस विचारालयका फल इस समय तक भी प्रीतिदायक नहीं हुआ । ब्रिटिश शासित भारत-वर्षसे एक विद्वान् विचारपतिको इस विचारालयके प्रधान विचारपति पदपर नियत करनेका विचार हुआ है । इस कार्यके पूर्ण होनेसे सफलता प्राप्तिकी सम्भावना है ।

अपील विचारालय ।

पहले भी राजदरवारके द्वारा अपीलका विचार होता था, परन्तु दरवारके अनेक कार्योंमें लगे रहनेके कारण अपीलका विचार बड़ी कठिनातासे होता था । इसी कारण गतवर्षसे एक स्वतंत्र अपीलका विचारालय स्थापित हुआ है । कविराज मुरारिदान इस अपीलके विचारपदपर नियत हुए हैं । रेसिडेण्ट साहब लिखते हैं कि विचार कार्य स्पष्टतासे किया जाता है । कविराज मुरारिदानने पद ग्रहण करते ही

देता कि १३८ मुकदमोंके महीनेके शेषतक के १६१ नये मुकदमोंका विचार किया । मारवाड़ इन्हीं विचारपति कविराजके ऊपर

मारवाड़में जो बर्काल में चुके हैं । पश्चिम राजपूतानेके व सीमाके सम्बन्धके उपद्रवोंका १८८२ ईस्वीकी पहिली अप्रैल कुल सब १२८ मुकदम विचार विचार होगया है और सब ७५५ २३ मुकदमोंकी अपील हुई उनमें कियागया । विचार करनेके लिये उपरोक्त विचारालयके विचार होगया है—दंडाती १५, १०, राजमार्गमें तत्कर एवं आ चोरी और हत्या १, हत्याके ३, चोरी २, अनेकभौतिक अपराध

विचार एवं शांति रक्षा विम मारवाड़पतिने सम्पूर्ण रूपसे संरक्षित तथा देगमें एकदेशसे अन्यदेशकी वाणिज्य शुल्क मारवाड़में प्रचलित समभावसे ग्रहण नहीं किया जाताथा दौलतपुरामें अपीलका उत्तर्णही अफीमके ऊपर १७ सन्म्रदाय महसूल देती थी और ऊपर भी महसूल लिया जाता था वगीचेके मालीकी खाँ एक दोष देना पड़ता था, परन्तु इस समय राजनगी तथा एक देशकी वस्तु महसूल लेनेकी रीतिको एकवार दिया जाता था वह भी रहित क न देशोंपर जो “ मापा ”

देखा कि १३८ मुकदमोंके अपीलका विचार करना बाकी है; फिर तिसपर गत मार्च महीनेके शेपतक के १६१ नये मुकदमोंमें उपस्थित है, इनमेंसे विचारपतिने २७३ अपीलके मुकदमोंका विचार किया। मारवाड़के नावालिग सामन्तोंकी भूसम्पत्तिकी रक्षाका भार भी इन्हीं विचारपति कविराजके ऊपर था।

वकील विचारालय।

मारवाड़में जो वकील विचारालय है उसको हमारे पाठक पहले अध्यायमें पढ़ चुके हैं। पंश्चिम राजपूतानेके वकील अर्थात् राजाकी ओरके प्रतिनिधि एकसाथ मिलकर सीमाके सम्बन्धके उपद्रवोंका तथा और भी अनेक प्रकारके उपद्रवोंका विचार करते थे। १८८२ ईस्वीकी पहिली अप्रैलसे १८८३ ईस्वीकी ३१ मार्चतक इस विचारालयमें कुल संव १२८ मुकदमोंमें विचार करनेके लिये उपस्थित हुए थे, इनमें ९२ मुकदमोंका विचार होगया है और सब ७५५८ रुपया, दशआना, ८ पाई डिग्री हुई है। इसमें २३ मुकदमोंकी अपील हुई उनमेंसे ८ मुकदमोंकी राय बहाल रही और एक खारिज कियागया। विचार करनेके लिये ४ मुकदमोंमें बाकी है।

उपरोक्त विचारालयके उक्त ९२ मुकदमोंमें निम्नलिखित अपराधोंके मुकदमोंका विचार होगया है:- डकैती १५, आघातके २, डकैती एवं हत्या ५, राजमार्गमें चोरीके १०; राजमार्गमें, तस्कर एवं आघात २, राजमार्गमें दस्यु एवं हत्या ३, चोरी १९, चोरी और हत्या १, हत्याके ३, बलपूर्वक धन लेनेके २, चराईके पशु ग्रहण ६, सेता चोरी २, अनेकभौतिके अपराध १५, क्षतिसाधन १, एवं पशुचोरी ६, कुल ९२.

वाणिज्य शुल्क।

विचार एवं शांति रक्षा विभागके समान वाणिज्य शुल्कके विभागका भी गतवर्षमें मारवाड़पतिने सम्पूर्ण रूपसे संस्कार किया। मारवाड़से भिन्न देशको खानगी, आमदनी, तथा देशमें एकदेशसे अन्यदेशकी खानगी शुल्कके सिवाय और भी बारह प्रकारका वाणिज्य शुल्क मारवाड़में प्रचलित था। परन्तु वह बारह प्रकारका शुल्क सर्वत्र समभावसे ग्रहण नहीं कियाजाता था। अफीमका महसूल भिन्न स्थानोंमें लिया जाताथा दौलतपुरामें अफीमका महसूल २॥) रुपयेके हिसाबसे लेते थे और नागौरमें उतनीही अफीमके ऊपर १७ रुपया महसूलका लिया जाता था। कोई २ वणिक् सम्प्रदाय महसूल देती थी और किसी किसीने एकवार ही छुटकारा पाया था। धान्यके ऊपर भी महसूल लिया जाता था, यदि नगरमें कोई काष्ठका बोझा लाता, अथवा बगीचेके मालीकी खी एक टोकरी फल लाती तो नगरके द्वारपर ही उसको महसूल देना पड़ता था, परन्तु इस समय गवर्नमेंण्टके प्रस्तावके मतसे मारवाड़राजने आमदनी, खानगी तथा एक देशकी वस्तुको दूसरे देशमें भेजनेके अतिरिक्त और सभी वस्तुओंसे महसूल लेनेकी रीतिको एकवार ही रहित करदिया है। धान्यके ऊपर जो महसूल दिया जाता था वह भी रहित करदिया गया, तथा जागीरदारोंके जो देश अधिकारमें थे उन देशोंपर जो “मापा” नामका शुल्क प्रचलित था इस समय वह भी छोड़

दियागया । यद्यपि इससे जागीरदारोंको हानि हुई परन्तु उस हानिके पूर्ण करनेकी भी व्यवस्था हुई है शुल्कके लेनेमें जो समस्त कर्मचारी नियुक्त थे, उनको तत्त्वविधान कार्यमें नियुक्त कियागया । अफीमके ऊपर अधिक महसूलको बढ़ाकर नित्यके प्रयोजनीय द्रव्योंके ऊपरका महसूल घटादियागया । गत २० वीं सितम्बरसे यह नवीन रीति प्रचलित हुई । ब्रिटिश रेसिडेण्टने अपने विज्ञापनमें लिखा कि कई वर्ष व्यतीत होगये, कर्नल वेलडरने इस प्रकारके संस्कारका प्रस्ताव किया था परन्तु वह राजदरवारकी आमदनी और रफ्तानोंके ऊपर महसूल बढ़ाकर और सभी वस्तुओंके ऊपरके महसूलको एकवारही छोड़ देनेको कहते थे सो ऐसा नहीं कियागया । इस समय गवर्नरजनरल एसिस्टेण्ट एजेण्ट मि. हिडसनने इस वाणिज्य शुल्कके संस्कारपर नियुक्त होकर इस अभिलपित फलके संग्रहका प्रारंभ किया । पहले वाणिज्य शुल्कसे मारवाड़पतिको समस्त खर्चा वाद देकर ५ लाख रुपयेकी आमदनी होती थी । इसके पीछे सातलाख रुपये की आय होती थी । किन्तु इस समय जिस प्रकारका संस्कार होकर नवीन व्यवस्था हुई है, इससे मारवाड़के महाराजको पचासहजार रुपयेकी हानि हुई है । वर्तमान वर्षमें वाणिज्य शुल्कद्वारा ९१४००० की आमदनीका अनुमान कियागया है । रेसिडेण्ट साहब कहते हैं कि इन रूपयोंमेंसे महसूलके संग्रह भागका सभी रुपया खर्च होगया है, राजभंडारमें साढेछ लाख रुपया दियाजायगा । जागीरदारोंकी हानि पूर्ण की जायगी और वर्तमान समयमें जो कितने ही प्रयोजनीय द्रव्योंके ऊपर अधिकतासे महसूल लिया जाता है वह कम कियाजायगा यह अनुमान सत्य और अवश्यही प्रीतिदायक होगा । यद्यपि इससे महाराजको आधेलाख रुपयेकी हानि हुई है, परन्तु इस समय महसूलके पटजानेसे वाणिज्यके बढ़नेके साथही अधिक आमदनीके बढ़जानेकी भी संभावना है । महाराजने इस वाणिज्य शुल्कके संग्रह विभागमें मि. हिडसनके द्वारा विशेष उपकार पाकर उनको इस विभागमें कुछ समयतक और रखनेके लिये गवर्नरमेण्टसे प्रार्थना की थी ।

अफीमका वाणिज्य ।

महात्मा टाडसाहब वारम्बार लिखगये हैं कि राजपूतोंके श्रेष्ठ गुणोंके नाश करनेका कारण एक मात्र अफीमही थी । महावली दृढप्रतिज्ञा राजपूत अधिकतासे अफीम का सेवन कर एकवार ही कर्महीन होगये थे । इसी कारणसे उनकी जातीयशक्ति भी धीरे २ घटती जा रही थी, राजपूत लोग जिससे अफीमका खाना छोड़ दें इसके लिये साधू टाडसाहबने विशेष चेष्टा की थी । दुर्भाग्यके वशसे उनकी वह अभिलाषा सफल न हुई कारण कि वह इसके पहले ही राजस्थानको छोड़कर अपने देशको चलेगये । राजपूत बाबू टाडसाहब रजवाड़ोंसे अफीमके लोप होजानेकी अभिलाषा करते थे, उन्हीं रजवाड़ोंमें उस समय अफीमका प्रचार प्रत्येक वर्षमें अधिकतासे बढ़ता जाता है । राजपूतानेके सभी राजपूत राज्योंमें पहले जितनी अफीमका सेवन होता था इस समय उनकी अपेक्षा बहुतगुण बढ़ गया है । राजपूतानेमें जाकर गवर्नर जनरलके एजेण्ट

लेफ्टिनेण्ट कर्नल ई. आर.सी. २७ वीं अगस्तको राजपूतानेका था, उन्होंने उसमें लिखा था व्यापारको छोड़कर अधिक धन वडे २ प्रधान महाजनोंने ग्रामके महाजन उस रुपयेको लेकर रुपयेके बदलेमें अफीम तैयार उस अफीमको लेकर नगरके अफीमकी विक्री किस प्रकारसे के वाणिज्यके साथ समाजका अफीमकी विक्री बड़ी गोप्यतासे साथ पोस्तको ढण्टीको विक्री भी ढण्टीके सेतीके लिये ठीक मा. इतन दिनोतक उसमें और व. प्रतिष्ठासे उस समस्त भूमिमें इस कर्नल ब्राडफोर्डने समस्त राज. है । मारवाड़में अफीमकी सेती अ राज्योंकी समान क्रमशः बढ़गया अफीमके वाणिज्यकी वृद्धिको व लिये सर्वत्र कुछ रुका दिये सेतीको बड़ा सुभोता होगा । हम कहसकते हैं कि इस अफीम जनोंको धन प्राप्त होता है । राज. साथ राजपूत जातिमें अफीमके परिणाम बुरा है । बहुत थोड़े संख्या अधिक बढ़जाती है, भौतिकसे राजपूत भी प्रत्येक होगये । चीन इत्यादि देशोंमें थी, राजपूत गण उस अफीमका अफीम तैयार होता था उसका ५० रुपये कम होगया था । नरती थी । कर्नल टाड १८२३ वाणिज्यका एक चोटियांक कारण न होना वाणिज्योंको उसी गण राजाओंको लवण और

लेफ्टिनेण्ट कर्नल ई. आर.सी. ब्राडफोर्ड सी. एस. आई. ने विगत १८८३ ईस्वीकी २७ वी अगस्तको राजपूतानेका शासन वृत्तान्त भारतवर्षकी गवर्नमेण्टके पास भेजा था, उन्होंने उसमें लिखा था कि “ राजपूतानेके प्रधान २ धनी महाजन मुण्डीके व्यापारको छोड़कर अधिक धन प्राप्ति की आशासे अफीमके वाणिज्यकी ओर झुके हैं। वड़े २ प्रधान महाजनोने ग्रामके महाजनोको अग्रिम रुपया दे दिया है। वह ग्रामके महाजन उस रुपयेको लेकर किसानोको ऋणस्वरूपसे देते हैं। किसान लोग उस रुपयेके बदलेमें अफीम तैयार करके ग्रामके महाजनोको देते हैं और ग्राम्य महाजन उस अफीमको लेकर नगरके प्रधान २ महाजनोको वांट देते हैं। ” धीरे २ रजवाड़ेमें अफीमकी विक्री किस प्रकारसे बढ़ गई है, उसके संबन्धमें वह लिखते हैं कि “ अफीमके वाणिज्यके साथ समाजका न्यूनाधिक वनिष्ट संबन्ध उपस्थित है। वर्तमान समयमें अफीमकी विक्री बड़ी गतिविधितासे बढ़ गई है, खाल एवं कुएके खोदनेकी वृद्धिके साथ ही साथ पोस्तकी ढण्डीकी विक्री भी अफीमके बराबर ही बढ़ गई है। जो पृथ्वी पोस्तकी ढण्डीके खेतीके लिये ठीक मानी गई है, तथा बम्बईके जानेके मार्गसे बहुत दूर है, इतने दिनोंतक उसमें और वस्तुओकी खेती होती थी, राजपूताना मालवा रेलवेकी प्रतिष्ठासे उस समस्त भूमिमें इस समय अफीमकी खेती आरम्भ हुई है। ” लेफ्टिनेण्ट कर्नल ब्राडफोर्डने समस्त राजपूतानेके संबन्धमें इस प्रकारका मन्तव्य प्रकाश किया है। मारवाड़में अफीमकी खेती और इसका वाणिज्य जो अन्यान्य रजवाड़ोंके अन्य राज्योंकी समान क्रमशः बढ़ गया है इसका अनुमान बड़ी सरलतासे हो सकता है। इस अफीमके वाणिज्यकी वृद्धिका केवल शुभ फल यही प्रत्यक्ष हुआ है कि इसकी खेतीके लिये सर्वत्र कुए खुदा दिये गये हैं। समयपर कुए और तालाबोंसे ईख आदिकी खेतीको बड़ा सुभीता होगा। लेफ्टिनेण्ट कर्नल ब्राडफोर्डकी यह आशा थी, परन्तु हम कह सकते हैं कि इस अफीमकी खेती और वाणिज्य वृद्धिसे किसान और महाजनोको धन प्राप्त होता है तथा राजाको भी राजस्वकी वृद्धि होती है। यह ठीक है परन्तु इसके साथ राजपूत जातिमें अफीमके सेवनका प्रचार प्रबलतासे होता जाता है और इसका परिणाम बुरा है। बहुत थोड़े मूल्यकी सुराको पाकर जिस भौतिसे मदिरा पीनेवालोंकी संख्या अधिक बढ़ जाती है, इसका अनुमान पाठक सरलतासे कर सकते हैं। उसी भौतिसे राजपूत भी प्रत्येक ग्राममें अल्प मूल्यमें अफीमको पाकर अधिक अफीमसेवी होगये। चीन इत्यादि देशोंमें रफ्तनीके लिये जो श्रेष्ठ श्रेणीकी अफीम तैयार होती थी, राजपूत गण उस अफीमका सेवन नहीं करते थे। यहां वट्टी नामको एक प्रकारकी अफीम तैयार होती थी उसका मूल्य पहली अफीमकी अपेक्षा प्रति मनपर ४० वा ५० रुपये कम होगया था। राजपूत जाति इस कम मूल्यवाली अफीमका ही सेवन करती थी। कर्नल टाड १८२३ ईस्वीमें जो ईस्टइण्डिया कम्पनीकी अफीम और लवणके वाणिज्यका एक चेटीयांक कारण दृढ़ प्रतिवाद कर गये थे, इस समय अंग्रेज गवर्नमेण्टने उन दोनों वाणिज्योंको उसी प्रकारसे एक चेटीया रक्खा है, इस कारण पहलेकी समान देशीय राजाओको लवण और अफीमके वाणिज्यमें विशेष लाभकी संभावना नहीं रही।

आय व्यय ।

महात्मा टाड साहबने मारवाड़की आमदनी और खर्चकी जो सूची प्रकाश की है उसकी हमने यथास्थानमें वर्णन किया है । वर्तमान अग्रेज रेसिडेण्ट लेफ्टिनेण्ट कर्नल पावलेट लिखते हैं * कि १८८२ ईस्वीकी १ ली जौलाईको जो वर्ष समाप्त होता है उस वर्षमें मारवाड़के महाराजकी निम्नलिखित आमदनी हुई थी ।

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जोधपुरशाखा रेलवेके निमित्त जो ४५४७७८ रुपया कर्जमें लिया था, वह खर्चकी सूचीमें नहीं लिखा है, ऐसा विदित होता है कि उस ऋणके रुपयेको छोड़कर ग्रेप दो लाख रुपया उद्धृत हुआ है । कर्नल टाड साहबने मारवाड़की जो अवस्था देखी थी इस समय उसकी अपेक्षा राजस्वकी अवस्थाने कैसी उत्कर्षता पाई है, इसको अवश्य मानना होगा । परन्तु ऐसे दीर्घ सुशासनमें राजस्वकी जैसी प्रीतिदायक अवस्था होनी चाहिये सो नहीं हुई । पहिलेकी अपेक्षा शासन-विभागमें जो अधिक खर्चा होगया था इसका अनुमान होसकता है, इसी कारणसे समस्त खर्चको छोड़कर उद्धृत पारिमाणसे विशेष वृद्धि नहीं जानी जाती ।

ऋण ।

मारवाड़के महाराज पर आजतक कुछ रुपया कर्ज है । अग्रेज रेसिडेण्टने लिखा है, "कि यह तो निश्चय नहीं जाना जाता कि राज्यके ऋणका कितना रुपया है, परन्तु गत सन् १८८२ ईस्वीकी १ ली जौलाई तक १३७८००० रुपया कर्जका था, इसको मैं जानता हूं । वर्तमान वर्षकी समाप्तिमें यह ऋण कमती था अर्थात् १२ लाख रुपया था ।" गत वर्षमें मारवाड़के महाराजकी भगिनीके साथ वृन्दीके एक राजकुमारका विवाह हुआ था उसमें जो तीन लाख रुपया खर्च हुआ है, वह इसी ऋणके अन्तर्गत है । रेसिडेण्टने आशा की थी कि वर्तमान समयके प्रधान मंत्री महाराज प्रतापसिंहके द्वारा सरलतासे यह ऋण चुक जायगा ।

सीमान्त निद्धारण ।

मारवाड़के आभ्यन्तरिक शासनके अन्यान्य अनुष्ठानोंके समान सामन्तोंके साथ महाराजका जो सीमापर झगडा चलता था, उसके संवन्धकी सीमांसा करनेकी सुव्यवस्था की गई है । सीमाका निश्चय करनेके लिये सन् १८८२ ईस्वीके जनवरी मासमें कमान लेकर नियुक्त हुए थे । गत वर्षमें उन्होंने १३ परगनोंकी सीमाका निश्चय करदिया था, कृष्णगढ़की सीमासे मारवाड़की ग्रेप दक्षिण सीमातक अर्बली पर्वतोंके शिखरके पाददेशमें वीकानेर राज्यकी सीमातक सब ढाईसौ मील स्थानकी सीमाका निश्चय

• Report of the political Administration of the Rajpootana States for 1882-1885. P. 115

कियागया है । इस प्रकार जो ३०००० रुपया खर्च हुआ हिस्सेकी अभियुक्तोंके पाससे विवाद लेकर गोचनीय कांड उन्हीका विचार किया है, सता सीमांसा सरलतासे हो गई है । पूर्ण लक्षण दिखाई दिये थे मगान विचार करदिया है ।

राज्यकी श्रीमृद्धि और विषयोंमें राजाके यहाँसे अधिक महाराजने जेक स्थानपर इस बातको मानलिया है राजधानी जोधपुरम आवश्यकता है ।

वृत्तिशासनके स्मरणोय श्वेतद्वीपवासी अग्रेजोंने भारतके इस रेलवेके विस्तारसे जैसे एक प्रजाके एक देशसे भिन्न देशमें सुभीता होगया है, जिस प्रकार मारवाड़ आलाप, परिचय, तथा धनिष्ठ और वृत्तिशासनगतिकी दृष्टि पर प्रजापूर्ण भारतवर्षमें सत्रह हजार जेसेना वृत्तिशासनगतिकी महा विद्रोह उपस्थित होते हैं गन्तमण्ड वैठालकर सेनाको भेज विद्रोहके समय भारतकी अग्रेज मात्र इस रेलवेके अभावे गन्तमण्ड महायता न भेजसकी थी । परन्तु अग्रेज गवर्नमेंण्टका वह अभाव भारतवर्षके प्रत्येक प्रान्तमें गन्तमण्ड जो उपकार प्राप्त हुआ राज्यसे अन्य राजपूत

किया गया है । इस प्रकार उनके द्वारा १३५ सीमाका निश्चय हुआ है । इसमें जो ३०००० रुपया खर्च हुआ है, रेसिडेण्ट साहब लिखते हैं कि उसके बहुतसे हिस्सेकी अभियुक्तोंके पाससे संग्रह होनेकी संभावना है । जिन सीमाके अन्तमें विवाद लेकर शोचनीय कांड उपस्थित होनेकी संभावना थी, कप्तान लेकने पहिले उन्हींका विचार किया है, संतोषका विषय है कि पंचायतियोंके मध्यमें होनेसे उनकी सीमांसा सरलतासे होगई है । रासके सामन्तोंकी सीमामें जो महाकांड उपस्थित करनेके पूर्ण लक्षण दिखाई दिये थे कप्तान लेकने सबसे पहिले उन्हींपर हाथ डालकर प्रीतिदायक विचार कर दिया है ।

पूर्तकार्य ।

राज्यकी श्रीवृद्धि और सर्वसाधारण प्रजाका कल्याण साधन तथा अन्यान्य विषयोंमें राजाके यहाँसे अधिक धन खर्च होता था। कृषिकार्यकी सुविधाके लिये गतवर्षमें महाराजने अनेक स्थानोंपर बाँध-वधनकार्यमें बहुत धन खर्च किया । रेसिडेण्टने इस बातको मान लिया है कि इससे विशेष उपकार हो सकते हैं, क्योंकि राजधानी जोधपुरमें अधिकतासे जलके संग्रह करनेके लिये सुन्यवस्था होनेकी आवश्यकता है ।

रेलवे ।

ब्रिटिशशासनके स्मरणीय प्रधान अनुष्ठान लौहवर्म हैं । सात समुद्रेके पारवर्ती श्वेतद्वीपवासी अंग्रेजोंने भारतके वक्षस्थल पर रेलरूप लोहेका हार अर्पण किया है । इस रेलवेके विस्तारसे जैसे एक ओर वाणिज्य व्यवसायका विशेष सुभीता हुआ है, प्रजाके एक देशसे भिन्न देशमें अत्यन्त अल्पव्ययसे बहुत थोड़े समयमें आनेजानेका यथेष्ट सुभीता होगया है, जिस प्रकार भारतके इस प्रान्तके निवासियोंके साथ अन्य प्रान्तके साथ आलाप, परिचय, तथा घनिष्ट सम्बन्धमें विशेष सुभीता होगया है, उसी प्रकारसे दूसरी ओर ब्रिटिशशासनशक्तिको दृढ़ करनेके लिये भी यह यथेष्ट सहायकारी है । पचीस करोड़ प्रजापूर्ण भारतवर्षमें सत्रह हजार अंग्रेज और अंग्रेजोंके अधीनमें एक लाख पचीस हजार देशी यसेना ब्रिटिश शासनशक्तिकी सहायता करती है । भारतके एक प्रान्तमें युद्धविग्रह अथवा विद्रोह उपस्थित होते ही गवर्नमेण्ट बड़ी सरलतासे एक प्रान्तसे दूसरे प्रान्तको रेलमें बैठालकर सेनाको भेज विशेष उपकार कर सकती है । जैसे १८५७ ईसवीमें सिपाही विद्रोहके समय भारतकी अंग्रेज राजलक्ष्मीके ऊपर विपत्ति आई थी उस समय एक मात्र इस रेलके अभावसे गवर्नमेण्टके एक स्थानसे दूसरे स्थानको अल्पसमयमें सेनाकी सहायता न भेजसकी थी । परन्तु वर्तमान समयमें भारतके रेलविस्तारके साथही साथ अंग्रेज गवर्नमेण्टका वह अशाव भी दूर होगया है ।

भारतवर्षके प्रत्येक प्रान्तमें रेलकी गति पहुँच गई है । इस रेलके विस्तारसे देशीय राजाको जो उपकार प्राप्त हुआ है उसे अवश्य ही मानना होगा, राजस्थानके एक राजपूत राज्यसे अन्य राजपूत राज्यमें जानेके लिये कितना कष्ट पड़ता था, उसे हमारे

गोलन्दाज.

गोलन्दाज	उत्प्रेषण की तोप	कार्य की उपयोगी तोप	अन्य तोप	कार्य की उपयोगी	जंगी तोप	जंगी नौविकी उपयोगी	गोलन्दाज राणा
५५	४०	१२५	३५	१८०	३५	३२०	

कर्नल टाड् साहबने मारवा
यथास्थान प्रकाशित किया है—
भलीभाँति समझ लो कि इस
समय मारवादेकरके अधीनमें १।
अनेक युद्धोंमें महावीरता प्रकाश
अत्यल्पसेना सत्याको देखकर ८
५०००० सेनाके होते हुए भी जहाँ
होते हुए भी पूर्ण शान्ति विरा—
जिस अज्ञान अमेय जितने
महायता की थी, जिस शक्तिने
किया था, जिस शक्तिने राठौर
दिया था, आज उसी शक्तिने
विधिवद् करा दिया है, यह राणा
* इनमें पाच तोपें इंग्लैण्ड की
१८११-८२ ई० के शीतकालमें
करवाये घोषा भी हैं ।

पाठकोने यथास्थान पटा होगा । कर्नल टाड् साहबने मारवाडमें जाने के समय रास्तेमें कितना कष्ट उठाया था, वह उनके भ्रमण वृत्तान्तमें भली भाँतिसे प्रकाशित किया गया है । इस समय उसी राजपूतानेमें रेलका विस्तार होगया है, और प्रधान राजपूताना तथा मालवा रेलवेसे शाखा निकलकर भिन्न २ राजपूत राज्योंमें गई है । जोधपुर शाखा रेलवेके सम्बन्धमें भली भाँतिसे प्रकाशित हुआ है, कि “जोधपुरको शाखा रेलवे जौलाई मासमें पालीतक खोली गई है । गत मार्च मासकी समाप्ति तक इस शाखा रेलवेको जितनी आमदनी हुई है, उसकी समस्त आमदनी रेलमें ही लग गई है । और इसमें जो पाँच लाख रुपया खर्च हुआ है, उसका सैकड़ा पीछे दो रुपया करके अदा किया गया है । यह निश्चय है कि लूनी नदीके किनारेसे चर्वाँ ग्रामतक इस शाखारेलवेका यथा संभव शीघ्र विस्तार किया जायगा । इस समय जितनी रेल खोली गई है उनका परिमाण साढ़ेनौ कोशतकका है । चर्वाँतक विस्तार होनेसे इसका विस्तारित परिमाण साढ़ेवाईस कोशतक होगा । तब जोधपुरकी राजधानीसे नौ कोश दूरतक रेल आवैगी । हमें ऐसी आशा है कि वर्ष की समाप्तिमें इस रेलकी शाखा पूरे तौरसे बनकर खुलजायगी । मि० डबल्यू० होम इस शाखा रेलवेके मैनेजर और इंजिनियर पदपर नियुक्त है।”

यह रेलवे महाराजने स्वयं अपने व्ययसे खुलवाई है इसके तयार होनेसे मारवाडके वाणिज्यमें अधिक लाभकी सभावना है ।

डकैती दमन ।

कर्नल टाड् साहबकी उक्तिसे पाठक अवश्य ही जान गये होंगे कि डकैती और चोरी मारवाडमें चिरकालसे प्रचलित थी । पर्वतकी सीमाके निवासी भील मीना इत्यादि सब जातिआ डकैती और चोरी करके ही अपना निर्वाह करती थी, विशेष करके नीची श्रेणीके सामन्त भी बीच २ में डकैती दलके नेता बनकर राज्यमें महा अशान्ति उपस्थित करदेते थे । इन डकैत और चोरोके दमन करनेके लिये गतवर्ष मारवाडके महाराजने विशेष प्रवन्ध किया था, और इसी कारण इस कार्यमें विशेष सफलता प्राप्त हुई थी, पर प्रतापसिंहजी महोदयने तस्करोंको दमन करके उसके पुरस्कारमें प्रधान राजमन्त्रीपद पाया था । भील मीना और बावरी चोरोकी जातिपर विशेष दृष्टि रखकर उनको कृषिकार्यमें शिक्षित करनेके लिये विशेष प्रवन्ध किया गया है । पुलिसके पहरेवालोंकी सख्याकी वृद्धि पहरेवालोंके अफसरोंका तन्वावधान करके प्राचीन रीतिका सम्कार और शांतिरक्षा विभागमें योग्य कर्मचारियोंको नियुक्त किया था, गतवर्षमें नव प्रकारमें डकैतोंको दमन करनेके निमित्त मारवाडकी सेनाकी सख्या बढ़ाई गई, महाराज प्रतापसिंहने बहुतसे डाकू और चोरोको पकड़कर दण्ड दिया था, अग्रज गजिउल्लाह आशा करते हैं कि शीघ्रही डकैतोंके उपद्रव पूर्णरूपसे शान्त होजायगे ।

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कर्नल टाड् साहवने मारवाड़की सेनाकी संख्याकी जो सूची दी है उसको हमने यथास्थान प्रकाशित किया है हमारे पाठक गण उस सूचीके साथ इस सूचीको मिलाकर भलीभाँति समझ लेंगे कि इस समय मारवाड़की सामरिक अवस्था कैसी है एक समय मारवाड़के अधीनमे राठौरोकी ५०००० पचास सहस्र सेनाने एकत्र होकर अनेक युद्धोमे महावीरता प्रकाश करके अक्षय कीर्ति प्राप्त की थी । वही मारवाड़की अत्यल्पसेना संख्याको देखकर हृदय व्याकुल हो उठता है पर साथमे यह हर्ष भी है कि ५०००० सेनाके होते हुए भी जहाँ शान्ति न थी आज गवर्नमेण्टकी कृपासे अत्यल्प सेना होते हुए भी पूर्ण शान्ति विराजमान हो रही है ।

जिस अज्ञान अमेय शक्तिने राठौर राज्यकी मरुदेशमे प्रतिष्ठाके लिये सियाजीकी सहायता की थी, जिस शक्तिने एक समय राठौर जातिको महावीर रूपसे विख्यात किया था, जिस शक्तिने राठौर जातिके द्वारा एक समय भारतके गौरवको बढ़ा दिया था, आज उसी शक्तिने मरुक्षेत्रमे राठौर जातिकी वर्तमान भाग्यलिपिको विधिवद्ध कर दिया है, यह राठौर जाति फिर कब गर्व सहित अपना मस्तक

* इनमे पाच तोपे इंग्लेण्डकी दनी हैं । + ५०० से कुछ अधिक पैदल है और ६० अश्वारोही । १८८१-८२ ई०के शीतकालमे चोरजातिके दमन करनेमें नियुक्त हुए थे । इनमे ६० ऊँटोंपर चढ़नेवाले योधा भी है ।

उठाकर जननी भारतभूमिके अस्त हुए गौरवको उदय करनेमें समर्थ होगी? पर इस बातका निश्चय कोई नहीं करसकता कि वह अज्ञेय शक्ति राठौर जातिकी पुनः उन्नतिमें तथा उद्धारमें सहायक होगी या नहीं? गवर्नमेण्टके सुशासनमें उन्नति करनेमें कुछ भी बाधा नहीं है।

इस समयका वृत्तान्त ।

यह राज्य राजपूतानेमें सबसे बड़ा है इसके उत्तरमें बीकानेर और शेखावाटी है जो जयपुरराज्यका एक भाग है, पूर्वको जयपुर और किशनगढ़, अग्नि कोणमें अजमेर मेरवाड़ा और मेवाड़, दक्षिणमें सिरोही और पालनपुर, पश्चिममें कच्छकारण और सिंध और वायु कोणको जैसलमेर राज्य है। २४ अंश ३६ कला, उत्तर अक्षांशसे लेकर २७ अंश ४२ कला उत्तर अक्षांशतक, और ७० अंश ६ कला पूर्व देशान्तरसे लेकर ७५ अंश २४ कला पूर्व देशान्तरतक फैला हुआ है। ३७००० वर्गमीलमें इसका विस्तार है। राजधानी जोधपुरसे अर्बली पहाड़के बीचका देश उपजाऊ है, लूनी नदीसे बड़ी सहायता मिलती है, यहाँ रेतके टीले टीवें कहलाते हैं यहांका पानी खारी विशेष है, कहीं कहींका पानी विषैला भी है, जिसे पीनेसे बहुत हानि होसकती है। यह वहां वैरावण पानी कहाता है। सांभर डीडवाना और पचधारा स्थानोंमें नमक बहुत होता है। सांभरकी झीलसे सात आठ कोश पश्चिमको मकराना ग्राम है। यहां स्वच्छ श्वेतपत्थरकी खान है। इसे सगमरमर कहते हैं। गोड़वाड़ परगनेके बाणेराम स्थानके पास भी ऐसेही पत्थरकी दूसरी खान है। जोधपुर राजधानी पहाड़पर बहुत ही दृढरूपसे बनी है। गरमीमें यहां पानीका कष्ट रहता है। नागौर जोधपुरसे ईशान कोणको पाली जोधपुरसे १८ कोश अग्नि कोणको वसेहुए इस राज्यमें प्रसिद्ध नगर है। नागौरका तलभूमिका गढराजस्थानमें बहुत प्रसिद्ध है, जोधपुरसे ३५ कोश दक्षिणको जालौरका प्रसिद्ध गढ़ है, यह गढ़ मारवाड़में सबसे विकट है। जोधपुरसे ४० कोश पूर्वको भेरताना प्रसिद्ध नगर है जहाके चर्कमें घूघी प्रसिद्ध है इसके सिवाय सोजत, पचपधारा, फलोदी, पोकरण, और वालोतरा आदि कई प्रसिद्ध स्थान हैं। कुचामन नीमाज रियां जयपुर अहवा आसोप मारोह जसोल वाटमेर और साचोर आदि स्थान भी जाननेयोग्य हैं। वालोतरामें बड़ा मेला होता है।

सन् १८९१ ईस्वीमें २५२४०३० मनुष्योंकी सख्या थी। लोग बहुधा गुम्बजरूपी घरोंमें रहा करते हैं। जोधपुरमें पगडो और पीतलके वर्तन बहुत बनते हैं, इसकी वार्षिक आमदनी ४१००००० इकतालीस लाख रुपया है। यह नगर ६ मील लम्बी चहार-दीवारीमें घिरा हुआ है। इस दृढ दीवारमें ७० फाटक हैं। नगरमें पाषाणके बनेहुए बहुत अच्छे २ घर और मन्दिर हैं और तालाबोंपर पक्के घाट बने हैं। सन् १८९१ की जन गणनामें ६२००० मनुष्य थे। जोधपुरसे तीन मीलपर मडोरके, जो पहिले पुराना मुख्य नगर था सण्टहर दिग्वार्ड देते हैं।

सन् १९२३ में महाराज प्रतापसिंहको सरकारकी ओरसे K C S I की उपाधि मिली, सन् १९४२ में प्रतापसिंहजी महाराणी राजगजेश्वरीजी जुहिलीके

इसमें इंग्लैण्ड गये। वहां प्रतापसिंहजीने महाराज कुमार प्रकारके कलाकौशल तथा

राज्यका काम कौन्सल,

ठाकुर मंगलसिंहजी चाँपावत,

हरदयालसिंहजी मुख्य सभासद

सिंहके तीसरे भाई और महारा

से प्रार्थना करते हैं कि इस रा

साहब बहादुर धन सुत सम्पत्ति

जोधपुर राज्यके वर्तमान

साहब बहादुरजी बड़े विद्वान

शासन प्रणालीका प्रवर्धन

पुलिस, फौज आदि सब महत्

सब प्रसन्न है। जोधपुर रा

१९०९ के दिसम्बर मासमें, गवर्न

और हिजमजेसी सम्राट महोदय

यह है की उक्त महाराजके सन

सरकार भी आपका बड़ा सम्मान

महाराज सरदारसिंहजी साद

नाम महाराज कुमार श्रीसुमेरसिंह

इस समय (जोधपुर) भार

जोधपुर बीकानेर रेलवे तथा भारत

स्थानोंमें रेल होगई है। मारवाड़,

जोधपुर, पीपाड़ भेरता, राजवाना,

कुचामन आदि स्थानोंमें रेल चल रही

दोहा-सिया सहित

पूर्ण भयो इतिहास

महावीरके चरण

चाहत पाठक जनन

जोधपुरका

उत्सवमें इंगलेण्ड गये। वहां उनको लेफ्टिनेण्ट कर्नलकी उपाधि मिली। इन्हीं महाराज प्रतापसिंहजीने महाराज कुमार सरदारसिंहजीको शिक्षा दी है जिसके कारण वह सब प्रकारके कलाकौशल तथा राजविद्यामें चतुर और प्रवीण होगये हैं।

राज्यका काम कौन्सल, 'राजसभा' द्वारा सम्पादन किया जाता है। इसमें पोंकरणके ठाकुर मंगलसिंहजी चाँपावत, कविराज मुरारिदानजी, पण्डित शिवनारायणजी. मुन्गी हरदयालसिंहजी मुख्य सभासद हैं। महाराज प्रतापसिंहजी महाराजा साहब जसवन्त सिंहके तीसरे भाई और महाराजा जालिमसिंहजी सबसे छोटे भाई हैं, हम परमात्मा से प्रार्थना करते हैं कि इस राज्यकी सब प्रकारसे वृद्धि हो और हमारे वर्तमान महाराजा साहब बहादुर धन सुत सम्पत्तिशाली होकर आनन्द लाभ करें।

जोधपुर राज्यके वर्तमान शासक श्रीमन् सहाराजाधिराज श्री सरदारसिंह साहब बहादुरजी बड़े विद्वान और योग्य महाराजा हैं। इससमय जोधपुर राज्यकी शासन प्रणालीका प्रबंध राजपूतानेकी रियासतोंमें सबसे अच्छा है। दीवानी, फौजदारी, पुलिस, फौज आदि सब महकमोंका अच्छा प्रबंध है। प्रजावर्ग और जागीरदार सब प्रसन्न हैं। जोधपुर राज्यकी घुड़सवार फौज बहुत ही अच्छी है, इसवर्ष सन् १९०९ के दिसम्बर मासमें, गवर्नर जनरल लार्ड मिन्टो महोदय जोधपुरमें पधारे थे और हिजमजेस्टी सम्राट महोदयका आज्ञापत्र आपने जोधपुरमें ही सुनायाथा। तात्पर्य यह है की उक्त महाराजके सब भाँतिसे सुयोग्य और नीतिचतुर होनेसे अंग्रेज सरकार भी आपका बड़ा सन्मान करती है।

महाराज सरदारसिंहजी साहब बहादुरके दो महाराज कुमार हैं। उनमेंसे बड़ेका नाम महाराज कुमार श्रीसुमेरसिंह बहादुर है।

इस समय (जोधपुर) मारवाड़में रेलका अधिक प्रचार व विस्तार होगया है जोधपुर बीकानेर रेलवे तथा मारवाड़ रेलवेने इतना विस्तार पाया है कि प्रायः मुख्य स्थानोंमें रेल होगई है। मारवाड़, जंकशन, पाली, केरला, लूनी-जंकशन, सालावास, जोधपुर, पीपाड़ मेरता, खजवाना, मूँडवा, नागौर, वालोतरा, पचपधरा, कुलेरा, कुचामन आदि स्थानोंमें रेल चल रही है, जिससे व्यापारमें बहुत उन्नति हुई है।

दोहा-सिया सहित श्रीरामके, चरणकमल हियलाय ।

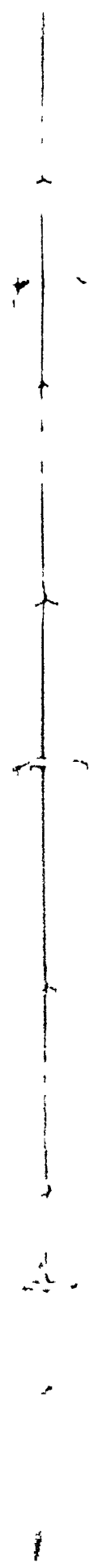
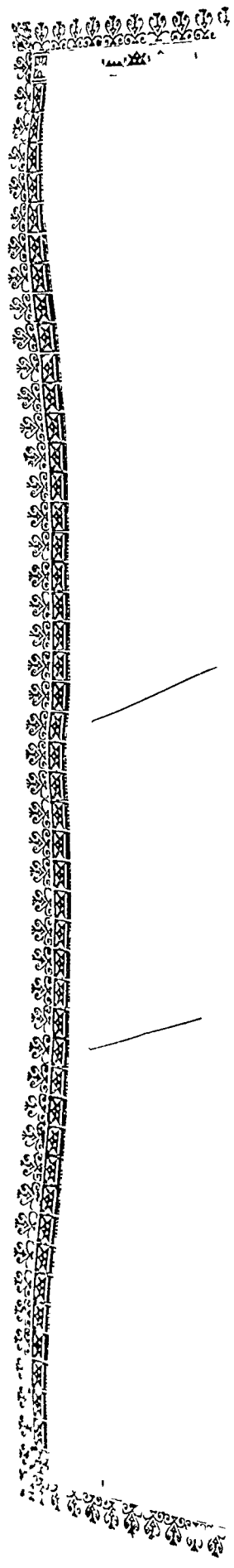
पूर्ण भयो इतिहास यह, जोधनगर सुखदाय ॥ १ ॥

महावीरके चरण गहि, द्विज बलदेव प्रसाद ।

चाहत पाठक जननके, रहै हिये अहलाद ॥ २ ॥

जोधपुरका इतिहास समाप्त ।

“श्रीवेङ्कटेश्वर” स्टीम् प्रेस-बम्बई.



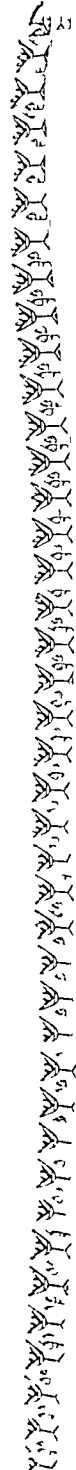
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दूसरा भाग.

बीकानेरका इतिहास.



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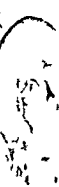
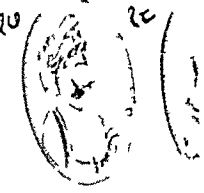


एच, एच महाराजा
सर गङ्गासिंहजी व
एच् आर, एच् धी

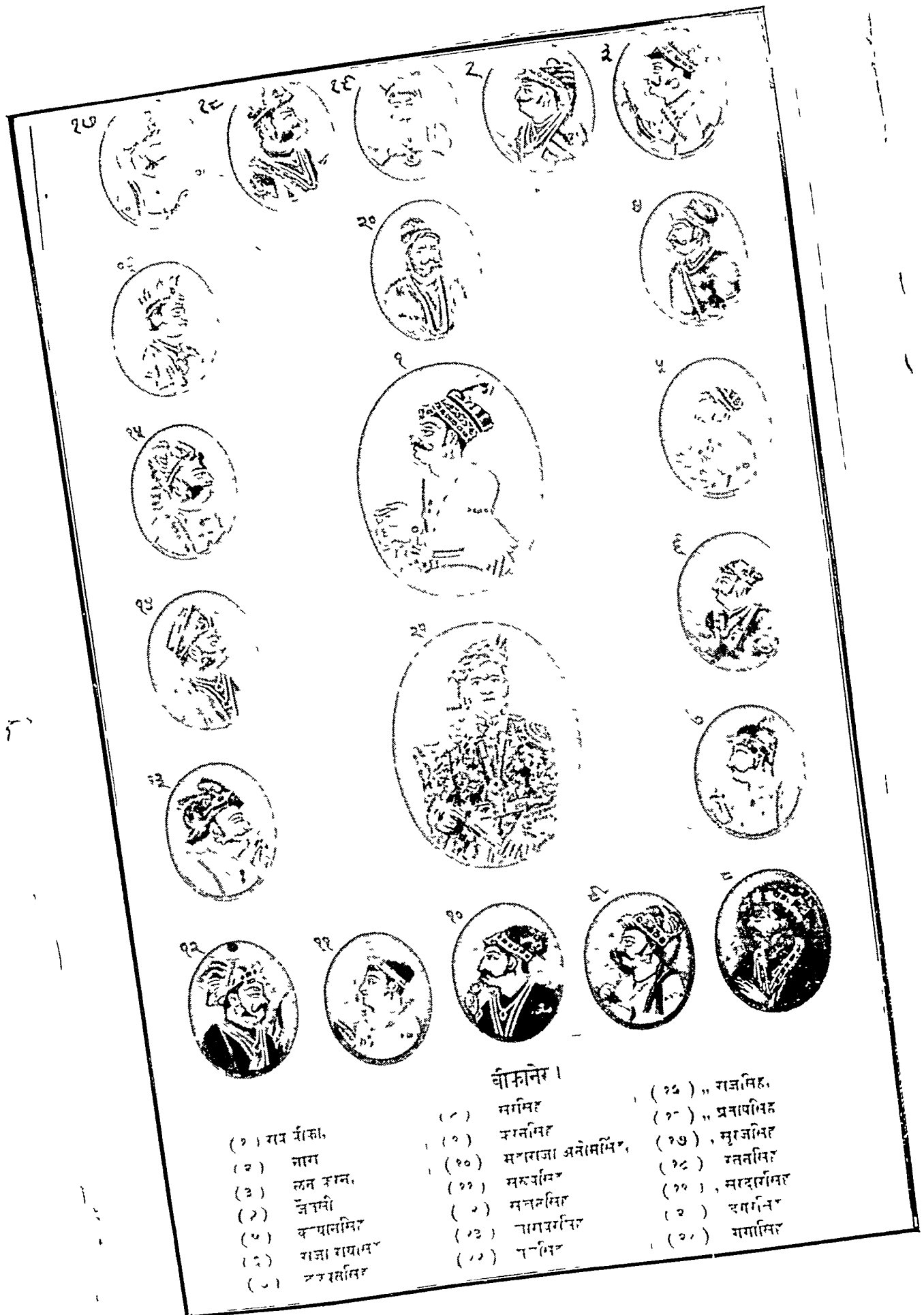




एच्. एच्. महाराजा राजराजेश्वर नरेन्द्रशिरोमणि श्रीमहाराजाधिराज
सर गङ्गासिंहजी बहादुर जी. सी. आई. ई. के सी. एस. आई.
एच् आर. एच्. थी प्रिन्स आफ वेल्स के एडीकाङ्ग—वीकानेर.



- (१) राव शर्मा,
 (२) नाग,
 (३) , रत शर्मा,
 (४) चेतना,
 (५) , व-शर्मा,
 (६) राजा राधाकर,
 (७) शर्मा



वीरकान्त ।

- (१) राव मीका,
- (२) नाग
- (३) लन दान,
- (४) ज्ञानी
- (५) कथनमिह
- (६) राजा राधाभ
- (७) नरसिंह

- (८) नागमिह
- (९) दानमिह
- (१०) मन्त्राज्ञा अनेमिह,
- (११) मन्त्रमिह
- (१२) मन्त्रमिह
- (१३) नागमिह
- (१४) नागमिह

- (१५) राजमिह,
- (१६) प्रतापमिह
- (१७) मृगमिह
- (१८) रत्नमिह
- (१९) मरुदमिह
- (२०) दामिह
- (२१) गगामिह

वीकानेरकी राजसूटिका आदि ।
तथा इन दशके आदिम

सख्या-विस्तृति तथा पश्चिम राजपूत ।

उनके कृषिका व्यवस्था सासनावि

जाटोंकी नगरावली-वीकाकी जयनाति-

अधीनता स्वीकार करना-उनके स

प्रजाका जोहियोंपर आक्रमण-वीकाका

छीनकर १४८९ ईस्वीमें उसके द्वारा ५

उत्तराशको जीतना-वीकाकी सृष्टि

देशोंको जीतना-उनके पुत्र जैतसिंहका

सिंहासन प्राप्त करना-वीकानेरके जाटों

साथ रायसिंहका मिलन-उनका

दमन-जोहियोंके अधिकारी देशोंमें

पृणियाके जाटोंकी पराजय-रायसिंहकी

उनके पुत्र वर्णसिंहका अभिषेक-१५००

समये छोटे अनूपसिंहको सिंहासनकी

सम्पन्धमें मतभेद-स्वरूपसिंहका अभिषेक

राजसिंहको क्रमानुसार सिंहासन प्राप्ति-

सामन्तोंके विरुद्ध सिंहासनपर अधिकार

नाश करना-आत्माविग्रह-जोधपुरपर

उत्तमान् विजित भारतकी प

शेष सृति चिह्न स्वरूप दो प्रधान

समय राठौर वंशकी शाखा वीकानेरके

१५०० ईस्वी

॥ श्रीः ॥

राजस्थानका इतिहास.

दूसराभाग २.

बीकानेरका इतिहास.

प्रथम अध्याय १.

बीकानेरकी राजनृष्टिका आदि विवरण -आर्य राजाओंकी दिग्विजयकी रीति-राज्यप्रतिष्ठा, तथा इन देशके आदिम निवासी जाटोंकी उस समयकी अवस्था-सिक्ख जातियोंकी मग्या-विस्तृति तथा पश्चिम राजपूताना और उत्तर भारतमें इन जाट कृषकोंकी संख्याकी अधिकता उनके कृषिका व्यवसाय-शासनविधान-धर्मप्रणाली-बीकाके अभ्युदयके समय बीकानेरमें स्थित जाटोंकी नगरावली-बीकाकी जयप्राप्तिका मूल कारण-जाटनेताओंका बीकाके समीप इच्छानुसार अधीनता स्वीकार करना-उनके सम्बन्धकी व्यवस्थाका निश्चय करना-बीका और उनकी जात प्रजाका जोहियोंपर आक्रमण-बीकाका जय प्राप्त करना-बीकाका भाटियोंके पाससे नागौर देशको छीनकर १४८९ ईस्वीमें उसके द्वारा बीकानेर राजधानीकी प्रतिष्ठा करना-उनके चचा कांधलका उत्तराशको जीतना-बीकाकी मृत्यु-उसके पुत्र लूनकरणका अभिषेक-उसका भाटियोंसे कितने ही देशोंको जीतना-उनके पुत्र जैतसिंहका अभिषेक-बीकानेरमें शासनशक्तिका विस्तार-रायसिंहका सिंहासन प्राप्त करना-बीकानेरके जाटोंकी स्वाधीनताका नाश-राजशक्तिकी प्रबलता-अकबरके साथ रायसिंहका मिलन-उनका सन्मान और सामर्थ्य वृद्धि-जोहियोंकी विद्रोहिता और उनका दमन-जोहियोंके अधिकारी देशोंमें अलिकजण्डरके आक्रमणके चिह्न-राजभ्राता रामसिंहसे पृणियाके जाटोंकी पराजय-रायसिंहकी कन्याके साथ कुमार सलीमका परिणय-रायसिंहकी मृत्यु-उनके पुत्र करणसिंहका अभिषेक-करणसिंहके तीन पुत्रोंका यवनसम्राट्के कार्यमें प्राण त्यागना-सत्रसे छोटे अनूपसिंहको सिंहासनकी प्राप्ति-उनके द्वारा काबुलका विद्रोहनिवारण-उनकी मृत्युके सम्बन्धमें मतभेद-स्वरूपसिंहका अभिषेक-उनका हनन-सुजानसिंह, जोरावरसिंह, गजसिंह, और राजसिंहको क्रमानुसार सिंहासन प्राप्ति-विमाताका विषप्रयोग-राजसिंहका प्राणनाश-और उसका मामन्तोके विरुद्ध सिंहासनपर अधिकार करना-सिंहासनके न्यायअधिकारी अपने भतीजेका प्राणनाश करना-आत्माविग्रह-जोधपुरपर आक्रमण-बीकानेरकी वर्तमान अवस्था-बीदावाटीका वृत्तान्त ।

वर्तमान विजित भारतकी पतित आर्य जातिके गौरव स्वरूप आर्य शासनके शेष स्मृति चिह्न स्वरूप दो प्रधान राजपूत राजाओंके इतिहासको वर्णन करके, हम इस समय राठौर वंशकी शाखा बीकानेरके इतिहासको वर्णन करते हैं । प्रकृतिकी आप्रय-

स्थली, मरुक्षेत्रमे कान्यकुब्ज वंगीय सियाजीके आदि राज्यस्थापनसे मारवाड़के वर्तमान महाराजा यशवंतसिंहके शासन समयतक सम्पूर्ण जाननेयोग्य विषयोंको पाठकोंके समुख भेंट किया गया है। इस समय हमें आशा है कि गुणवान् पाठक उरा राठौर राज्य-वंशरूपी वृक्षकी एक प्रधान शाखाके ज्ञातव्य इतिहासको पढ़कर अवश्य ही उसी प्रकारकी धीरताके साथ समय वित्तानेमें कातर न होंगे।

इतिहासवेत्ता टाड् साहब सबसे पहिले लिखगये हैं, कि “राजपूतानेके राजाओमें वीकानेरका राज्य दूसरी श्रेणीका गिना जाता है। यह मारवाड़की एक शाखा है, इसके महाराज जोधपुरके वंशवर हैं। इनके आदि अधीश्वर मूलराज्यने मारवाड़की उत्तर सीमामें स्थित देशको जीतकर इस राज्यकी प्रतिष्ठा की थी और इस राजको ठीक मारवाड़के मध्यस्थलमें स्थापित करके इसकी स्वाधीनता की विशेष रूपसे रक्षा की थी”।

हमारे पाठकोंने मारवाड़के इतिहासमें महावीर जोधाके शासन समय, सन् १५१५, संवत् १४५९ ईस्वीमें प्राचीन राजधानी मंडोरको छोड़कर जोधपुर-नामक नवीन राजधानीके स्थापित होनेके वृत्तान्तको पढ़ा है। जिस समय मारवाड़के महाराज जोधगिरिसे नवीन राजधानीमें आये उस समय उनके दूसरे कुमार वीका अपने चचा कांवलके साथ तीन सौ राठौरोंकी सेना लेकर मरुक्षेत्रमें पिताके राज्यको मारवाड़की सीमामें बढ़ानेके लिये बाहर हुए। वीकाके जानेके पहले ही उनके भ्राता वीदाने अत्यन्त प्राचीन निवासी मोहिलोंकी निवासभूमि पर आक्रमण कर उनको परास्त करके उनके देशोंको जीतलिया। अपने भ्राता वीदाकी इस सम्पूर्ण फलदायक जय प्राप्तिसे उत्साहित हो वीकाजी दिग्विजयके लिये चले थे।

आर्य राजाओमें दिग्विजयकी रीति भारतवर्षमें चिरकालसे प्रचलित थी। हमारे शास्त्र, पुराण और इतिहासोंमें इस दिग्विजयके सम्बन्धमें बहुत सी कथाएं पाई जाती हैं। चिर वीर व्रतधारी क्षत्रियोंके लिये दिग्विजयकी रीति वीरधर्मका प्रधान अंग गिनी जाती थी। वीरधर्म, वीरनीति, और राजनीतिके मतसे यह दिग्विजयकी रीति आजतक निन्दनीय नहीं गिनी गई थी। स्वाधीन भारतमें वीरताका महान् आदर था, इसीसे सत्युग, त्रेता, और द्वापर तथा कलियुगके आर्यराजा इस दिग्विजयके लिये बाहर जाकर अनन्त धन उपार्जन कर यश और सन्मानसे विभूषित हो अपनी वीरताकी ऊँची प्रशंसासे भारतवर्षको कंपायमान करते हुए अपने २ राज्यमें लौट आते थे। भारतवर्ष कभी भी एक आर्यमहाराजके अधीनमें नहीं रहा। जहाँतक जानाजाता है उसके पहलेसे ही चन्द्रवंश और सूर्यवंशने दो भागोंमें विभक्त होकर भारतके भिन्न २ प्रान्तोंमें राज्यका विस्तार किया था, और अन्तमें सबसे पहले आर्यावर्तके अविहारमें होते ही क्रमशः दक्षिणतकको जीतकर सम्पूर्ण भारतमें अपनी शासनशक्तिका विस्तार कर लिया था। उस क्षत्रीवर्णके मूल सूर्यवंश और चन्द्रवंशसे धीरे २ अनेक शाखाएँ निकल कर भारतवर्षके छोटे २ अगणित स्थानोंमें पहुँच गईं,। उस सूर्यवंश और चन्द्रवंशके बीचमें जय जिम वंशमें कोई महावीर महा योधा जन्म लेता था,

तभी वह दिग्विजयके चक्रवर्ती महाराजकी राज्यको जीतकर अनुल थे, परन्तु वह किसी अधिकारमें नहीं करते थे। अपने हस्तगत करते थे बाहर जाकर समरभूमि उन्हींके साथ युद्ध करने विना युद्धकिये जयमान करते थे। दिग्विजयों जातिका लोप तथा मित्रता होकर वैवाहिक व्रतधारी कुमार स्वतंत्र कर उनपर अधिकार देशको एक ही वार अधिकारको हरण अनुसार वह युद्धभूमिमें मिलकर उनमेंसे एकको निवासी भी इनको अपनी और सुख शान्ति समोग शिक्षा ज्ञानकी सहायतासे राजकुमार वीकाने इस नवीन राज्यकी प्रतिष्ठा की लिये बाहर जाकर अभिलाषावाले यही जाँचोगे, दूसरे जानि धर्मकी उनके हाथसे देशको सफलता प्राप्ति और भी मारवाड़के राजकुमार साथ लेकर दिग्विजयके जातिपर आक्रमण किया। मारवाड़, वीकाजीके गौरवसे शीघ्र ही मरुक्षेत्रको प्राप्त करके वीकाजीके मानीर पुरुष देखकर

तभी वह दिग्विजयके लिये बाहर जाकर अपने बाहुबलसे छोटे २ राज्योंको जीतकर चक्रवर्ती महाराजकी उपाधि धारण करता था। यद्यपि वह चक्रवर्ती महाराज भिन्न २ राज्योंको जीतकर अतुल धन और विवाहके योग्य सुन्दर २ स्त्रियोंको हरण करके लाते थे, परन्तु वह किसी समय भी कूट राजनीति जालके विस्तारसे उन समस्त राज्योंको अपने अधिकारमें नहीं करते थे। किसी राजवंशका एकवार ही लोप नहीं करते थे, न किसीका राज्य अपने हस्तगत करते थे। पूर्वकालमें जिस समय देशीय राजा दिग्विजयके लिये बाहर जाकर समरभूमिमें युद्ध करनेकी इच्छासे डटते थे, उस समय वह केवल उन्हींके साथ युद्ध करते थे जो समर चाहते थे। जो अपनेको असमर्थ जान बिना युद्धकिये अधीनता स्वीकार करलेते थे उनके साथ वे कभी युद्ध नहीं करते थे। दिग्विजयी राजा वीर धर्मके अनुसार युद्धमें प्रवृत्त होकर कभी किसी जातिका लोप तथा राज्यका नाश नहीं करते थे। उनमें कुछ ही समयके उपरान्त मित्रता होकर वैवाहिक सम्बन्ध हो जाता था। यद्यपि प्रधान २ राजवंशके वीर व्रतधारी कुमार स्वतंत्र राज्यके स्थापनकी अभिलाषासे अन्य देशोंपर आक्रमण कर उनपर अधिकार करलेते थे, परन्तु वह ऐसा कदापि नहीं करते थे कि उस देशको एक ही बार कठोर पराधीनतामें बाँधकर प्रत्येक प्रजाके राजनैतिक अधिकारको हरण कर प्रजाके सर्वस्व हरणकी इच्छा करते हो। वीर-धर्मके अनुसार वह युद्धभूमिमें जाकर देशको जीतकर वहाँके निवासियोंके साथ मिलकर उनमेंसे एकको लेकर उस नवीन राज्यको शासन करते थे। वहाँके निवासी भी इनको अपनी ही समान जानकर नवीन शासनमें पूर्णकी नाई स्वाधीनता और सुख शान्ति संभोग करते, तथा किसी स्थानमें नवीन राजाके बल विक्रम और शिक्षा ज्ञानकी सहायतासे स्वदेश और जातिकी उन्नति करलेते थे। अतएव मारवाड़के राजकुमार बीकाने इस शेषोक्त श्रेणीकी समान दिग्विजयके लिये बाहर जाकर इस नवीन राज्यकी प्रतिष्ठा की थी। कर्नल टाड् साहब लिखते हैं कि बीकाने दिग्विजयके लिये बाहर जाकर सबप्रकारसे सर्व साधारणमें सफलता प्राप्तकी, विजयकी अभिलाषावाले यही प्रतिज्ञा करके घरसे चलते थे कि या तो मार डालेंगे या मर-जाँयेंगे, दूसरे जानि धर्मकी विधिके अनुसार शत्रु हो अथवा मित्र हो दिग्विजयके समय उनके हाथसे देशको छीन लेनेकी रीति वीरधर्मावलम्बी राजपूतोंमें प्रचल थी, इसीसे सफलता प्राप्ति और भी सुभीता हुआ।

मारवाड़के राजकुमार बीकाजी पहिले पहिल केवल तीनसौ राठौर वीरोंकी सेना साथ लेकर दिग्विजयके लिये चले। उन्होंने जाङ्गल नामक स्थानपर सांखला नामकी प्राचीन जातिपर आक्रमण किया। प्रचल युद्ध होनेके पीछे राठौरोंने सांखलालोगोंको परास्त करके मारडाला, बीकाजीके बलविक्रमसे राठौरोंकी सेनाका दल साहस और वीरताके ऊँचे गौरवसे शीघ्र ही मरुक्षेत्रको प्रतिध्वनित करनेलगा। उस प्रथम युद्धमें सब प्रकारसे जय प्राप्त करके बीकाजीके साथ पुंगल देशमें भाटियोंका परिचय हुआ। पुंगलपतिने बीकाको महावीर पुरुष देखकर अपनी एक कन्याका विवाह उनके साथ करदिया। बुद्धिमान्

पुगलपति इस बातको भलीभाँतिसे जान गया था कि वीर वीकाके साथ युद्धके बदलेमें उसके साथ संबन्ध करके अपनी स्वाधीनताकी रक्षा करना ही कर्तव्य है। वीकाने देखा कि भाँटी जातिके अधीश्वरने जब अपने वंशमें होकर कन्या दी है तब पुगलपर अधिकार करना किसी भाँति भी उचित नहीं, इस कारण उसने भाटियोंकी स्वाधीनतामें किसी प्रकार हस्तक्षेप न करके कोड़मदेसर नामक स्थानमें नवीन किला बनाकर वहाँ निवास किया, और वह धीरे २ निकटवर्ती अन्यान्य प्रदेशोंको जीतकर अपने अधिकारमें करने लगा। असीम साहसी राठौरोकी सेनाके विरुद्ध कोई भी स्थानी सम्प्रदाय जय प्राप्त करनेमें समर्थ न हुई, इस कारण वीका धीरे २ क्षुद्र देशोंकी सीमा दबाकर प्रचल होगया। विजयी वीका धीरे २ राज्यकी सीमाको बढाकर अंतमें वहाँके प्राचीन निवासी जाटोंके अधिकारी देशोंकी ओर जा पहुँचा, जाट चिरकालसे ही इन देशोंमें निवास करते थे। इस समय वीकानेर राज्यके अधिकांश देशोंमें जाट लोग ही रहते थे, जोधपुरवंशीय वीकासे कृपिजीवी जाटोंमें सामन्त शासनकी रीति प्रवर्तित होनेके पहिले उनकी अवस्था किस प्रकार थी, महात्मा टाड् साहब उस विषयको प्रयोजनीय जानकर इस। स्थानपर वर्णन कर गये हैं। उन देशोंके जाटोंके प्राचीन ऐतिहासिक तत्त्वको लिखना उचित जानकर हम भी यहाँ प्रकाश करते हैं।

इतिहासवेत्ता टाड् साहब लिखते हैं “ इस विख्यात तथा सुविस्तारित जातिके सक्षिप्त विवरणको हमने इससे पहिले भी प्रकाशित किया है। टिमिरिस (Tomyris) तथा साइरस (Cyris) के समय लाहौरके वर्तमान जाट राजाके समयतक प्राचीन एशियाकी जातिमें इन जाटोंकी सख्या सबसे अधिक थी, यह बात सभी इतिहासोंमें प्रसिद्ध है, वर्तमान लाहौरपतिके उत्तराधिकारी यदि इनकी समान उद्यम एवं प्रतिभाशाली होते तो जाटजातिके पुनर्वा उदयमें वह अपने प्राचीन पैतृक वासस्थानमें एशियाके सिंहासन पर एक दिन अवश्य बैठ सकते। उस मध्य एशियाकी ओरसे यह इतनेमें अनेक दूरतक आगे बढ़े हैं। ईसाकी चतुर्थ शताब्दीमें पञ्जाबमें जट्ट वा जाट राज्य प्रतिष्ठित था, परन्तु इन्होंने कितने समय पहिले इस जाटजाति और इस देशके प्रथम उपनिवेशको स्थापन किया था, वह विषय हमें ज्ञात नहीं है। मुसल्मान भारतवर्षमें अपनी शक्तिको विस्तार करनेके लिये जब उद्यत हुए थे तब इस जाटजातिने ही उनके विरुद्ध खड़े होकर विशेष बाधा दी थी। महमूदने जिस समय सिन्धु नदीके पार होनेकी चेष्टा की थी, उस समय इस जाटजातिने ही अपने बाहुबलसे उनके मार्गको रोककर अपनी रक्षा की थी, तथा कठोर हृदय तैमूरने जिस समय इन जाटोंके विरुद्ध भयकर सग्राम किया था

(१) कर्नल टाड साहबने पञ्जाबपति रणजीतसिंहको जाट कहकर इस टीकेमें लिखा है, “ रणजीतसिंहने बहुत पहिलेसे पेशावर पर अधिकार किया है, और काबुलपर भी अधिकार करनेकी इच्छा की है। काबुलकी वर्तमान विशृंगपलामें उनकी आशा पूर्ण होनेका विशेष सुभीता उपस्थित हुआ है। ”

(२) प्रथम भागका परिशिष्ट देखो।

उस समय इन्होंने जैसा व
आये हैं। सम्राट वावरने
शासनशक्तिको स्थापन कर
विरुद्ध हथियार पकड़े थे।
हुए, उस समय प्रयाग
नानकके द्वारा प्रचारित
सिक्ख नाम धारण किया ”

इसके पीछे साधु टाड्
इनके जूति, जिति, जित,
भारतवर्षमें अन्यान्य जाति
प्रत्यक्ष प्रमाण यह है कि
संख्या अधिक नहीं थी ”।

पछिले इस बातको भी
मरुक्षेत्रमें सबसे पहिले आकर
कि यह विषय हमें विदित नहीं
जीतनेमें प्रवृत्त हुए थे उस
रीति प्रचलित थी उससे मलो
उत्पन्न है। यह लोग केवल सेना
कभी अपना प्रभुत्व इनके ऊपर
रहे। विश्वजननी भवानी एक
उन्होंने उस भवानीकी आराधना
नहीं किया, अर्थात् हिन्दू धर्मके
कि, जरूरीजैसे पहिले जाट
मित्यात मुसल्मान साधु शेष
लिये धर्मके सम्बन्धमें उनका
लिकता और मुसल्मानता दोनों
जाति विचार लिया था। एक

(१) बादशाह वावरने २९
२९ दिसम्बर १५२५ ईस्वीको मे
और गुजर लोगोंने उतनी ही गार
तैल और भैंसोंको चुरा कर हमारे

(२) मिस्टर एल्फिन्स्टन
मध्य कर्नल पिटमान उनके साथ
सुमान थे, वहाँ सिक्ख किसान
शा पञ्जाब ही परास्त होगये थे।

उस समय इन्होंने जैसा बल विक्रम प्रकाश किया था, उसको हम पहिले ही कह आये हैं। सम्राट वावरने स्वयं लिखा है कि जब जब वह भारतवर्षमें अपनी शासनशक्तिको स्थापन करने के लिये अग्रसर हुआ तब तब जाटोंने ही उसके विरुद्ध हथियार पकड़े थे। पंजाबके किसान जिस समय मुसल्मानी धर्मसे आक्रान्त हुए, उस समय प्रधानतासे इस जाटजाति, और पंजाबके समस्त व्यवसायोंने नानकके द्वारा प्रचारित धर्मका अवलम्बन करके उस समय जाट नामको छोड़ कर सिक्ख नाम धारण किया ” ।

इसके पीछे साधु टाडू साहब लिखते हैं, “ कि इस बातका हमें निश्चय है कि इनके जूति, जिति, जित, जूट, वा जाट, यही नाम है, तीन शताब्दीके पहिले भारतवर्षमें अन्यान्य जातियोंकी अपेक्षा इनकी संख्या अधिक थी, और इसका प्रत्यक्ष प्रमाण यह है कि रजवाड़ेके पश्चिमांश और उत्तरांशके किसानोंमें इनकी संख्या अधिक नहीं थी ” ।

पछिसे इस बातको भी लिखा है, कि “ किस समय इस जाटजातिने भारतवर्षके मरुक्षेत्रमें सबसे पहिले आकर निवास किया था । यह तो हम पहिले ही कह चुके हैं कि यह विषय हमें विदित नहीं है । परन्तु जिस समय राठौर गण इस जाट जातिको जीतनेमें प्रवृत्त हुए थे उस समय इसी जाटजातिमें जैसे आचारोंके व्यवहार करनेकी रीति प्रचलित थी उससे भलीभाँति जानाजाता है कि यह जाटजाति सीदियन जातिसे उत्पन्न है । यह लोग केवल खेती करके ही अपना जीवन निर्वाह करते थे, इनके नेताओंने कभी अपना प्रभुत्व इनके ऊपर नहीं प्रकाश किया, केवल उपदेश और सम्मति देने रहे । विश्वजननी भवानी एक जाटकी कन्यास्वरूपसे प्रगट हुई थी । इसीके विश्वाससे उन्होंने उस भवानीकी आराधनाके अतिरिक्त हिन्दू धर्मका और कोई विधान ग्रहण नहीं किया, अर्थात् हिन्दू धर्मके साथ उनका कोई सम्बन्ध नहीं था । सारांश यह है कि, जरकसीजसे पहिले जाट लोग जिस पौत्तलिक रीतिको भारतवर्षमें लाये थे, विख्यात मुसल्मान साधु शेख फरीदने उनकी उस पौत्तलिकताका नष्ट कर दिया, इस लिये धर्मके सम्बन्धमें उनका कोई एक निश्चित विधान न रहा । मरुक्षेत्रके जाट पौत्तलिकता और मुसल्मानता दोनोंको पालन करते थे, और उन्होंने अपनेको एक स्वतन्त्र जाति विचार लिया था । एक पूनिया जाटने हमसे कहा कि “ हमारा आदि वासस्थान

(१) बादशाह वावरने लिखा है, कि “ पहिली रबीउलकी १४ वीं तारीख शुक्रवारके दिन । २९ दिसम्बर १५२५ ईस्वीको मैं स्यालकोटमें गया । हिन्दुस्तानमें मैं जितनी बार आया ” जाट और गूजर लोगोंने उतनी ही बार नियमितरूपसे पर्वत और झण्डियोंमेंसे बड़ी संख्याके सहित ब्रैल और भैसोंको चुरा कर हमारे ऊपर धावा किए । ’

(२) मिस्टर एल्फिन्स्टन जिस समय अंग्रेज गवर्नमेण्टके दूत बनकर काबुलमें गये, उस समय कर्नल पिटमान उनके साथ गये थे, कर्नल पिटमानने लिखा है कि काबुलके जाट किसान मुसल्मान थे, वहाँ सिक्ख किसान बहुत थोड़े दिखाई देते थे, परन्तु वह जाट सिक्ख जातिके द्वारा एकबार ही परास्त होगये थे ।

पंजाबके बाहर है” । अधिक क्या कहै । बीकानेर मारवाडके जो छः नामधारी जाटोकी सम्प्रदायका दमन करने केवल अपने अधिकारका किस्तार किया था । उसमें एक सम्प्रदायका नाम अग्नि देखा जाता है । अक्सम एवं जक्षरतीसतीसे जो चार जाटोकी सम्प्रदायने बेटरियाके ग्रीक राज्यका नाश किया था, उसी सम्प्रदायके नेताका नाम अग्नि था इसी कारणसे दोनोंसे भलीभाँति सदृशता विराजमान है । ”

कर्नल टाड् राहव लिखते हैं ‘ नि ’ तैमूर और बाबरके भारतपर अधिकार करनेके मध्य समयमें राठौरोंने जाटोको पराजित किया था । तैमूर चगताई वगका आदि पुरुष है उसने जाटोको भारतके पश्चिममें टैन्स सक्तियानाले भगा दिया ।

इस कारण हम यह सिद्धान्त कर सकते हैं कि मध्य एशिया ससारकी सभी जातिका उत्पत्ति स्थान है । जाट गण यहाँसे सिन्धुनदीके पूर्वप्रान्तकी ओर भाग गये थे । बीकानेरोंने जिन जाटोको परास्त किया था उन जाटोने बहुत शताब्दियोंके पहले यहाँ आकर निवास किया था ।

जाटोके अधिकारी देशोंका विस्तार भी इस सिद्धान्तकी पुष्टि करता है, कारण कि बीकानेर राज्यकी सीमाके प्रायः सभी देश नीचे लिखी हुई छः सम्प्रदायोंके जाटोरो परिपूर्ण है,—

- | | |
|-------------|-------------|
| १ प्रनिया । | ४ असिय । |
| २ गोदारा । | ५ बेनीवाल । |
| ३ सारन । | ६ जोया । |

यद्यपि उपोक्त सम्प्रदायको बहुतोंने भाटियोंकी जाखा कहा है, परन्तु भाटियोंके द्वारा पुत्र रूपसे परिपालित हुए जोया गण इस जाटजातिसे उत्पन्न नहीं थे यह भी सिद्धान्त है ।

“बीकानेरके जाटोकी प्रत्येक सम्प्रदायके नामसे एक २ विभाग है, और वह प्रत्येक विभाग जिलारूपमें विभक्त है । जाटोकी वस्ती छः विभागोंके अतिरिक्त वागौर, खारी पट्टा और मोहिल नामके राजपूतोंसे छीने हुए और शी तीन विभागोंमें है । यह छः जाट विभाग बीकानेरके मध्य और उत्तराग्रेमें स्थित हैं और राजपूत विभाग दक्षिण और पश्चिमकी सीमामें स्थापित हैं ।

उस समयके छः विभाग इस प्रकार हैं ।

विभाग ग्रामसंख्या

जिलेके नाम ।

- | | | |
|-------------|------|---|
| १ प्रनिया | ३०० | भादरा, अजितपुर, मीरमुख, राजगढ़, दादर, योह सांकू इत्यादि । |
| २ बेनीवाल । | १५० | भूखरगवा सूनदरी, मनोहरपुर, कूई बाड़े, इत्यादि । |
| ३ जोया । | ६०० | जैतपुर, कवानो, महाजन पीपासर, उदयपुर इत्यादि । |
| ४ अग्निव । | १५० | गवतसर, विरामसर, दादर, गुंडडली, कोजर, फुआग, |
| ५ सारन । | ३०० | ब्रचावाम मोवाई, वादन् मिरसिला इत्यादि । |
| ६ गोदारा । | ७०० | पुन्डगसर, गोमेनसर, (बडा) शेखसर, गडमीसर, गरीबदेसर, |
| जोड नगवा | २२०० | (जाटोके प्रदेश) रगीसर कालू इत्यादि । |

७ बागौर

८ मोहिला

९ सारोपडा अर्थात् गरी-
नामका देश ।

सप्त जाड

महात्मा टाड् साहवकी
नहीं समझते, परन्तु उसके
नेको वाग्म्य है कि भारतवर्षके ना
चाहे दृढ विश्वास हो, परन्तु हम
विज्ञानसे उन्होंने राजपूतोंको
नामका कुछ भी सादृश्य रहे,
वहाँ पर टाड् साहवने अपनी
जैसे उनका यह अनुमान है
धारण किया । इसी प्रकार
मध्य एशियासे भारतवर्षमें
अपना राज्य विस्तार किया है ।
किया है । आधुनिक मैसूर
विद्यालयके शिक्षित देशियोंका
पक्षपाती नहीं हैं । हमारे गान्ध,
जाता कि आर्य गणोंने मध्य ए
हमें महाभारत इत्यादिमें इस
स्लेच्छ होकर मध्य एशियाकी
सम्बन्धमें देशके इतिहासके
विश्वास है, हम उनके उस प्र
नहीं करते । हाँ केवल इतना ही

(१) कर्नल टाड् साहव

शान्ताधिकारी कहकर परिचय
नामस्थान कथारामे था ।

७ भागौर	....	३००	{ वीकानेर, नार, किला, राजासर सतासर, चतरगढ़, रिनदीसर, वीतनख, भवानीपुर, जयमलसर इत्यादि ।
८ मोहिला	.	१४०	चौपुरा (मोहिलोकी राजधानी) सावन्ता, हीरासर, गोपालपुर, चारवास, बीदासर, लाडन, मलसोसर, खरवूजारा-कोट इत्यादि ।
९ खारोपडा अर्थात् खारी- नामकका देश ।		३०	
सब जोड़ २६७०			

महात्मा टाड् साहबकी उक्तिका प्रतिवाद करना हम किसी प्रकार भी उचित नहीं समझते, परन्तु सत्यके समानकी रक्षाके लिये हम उनकी इस बातका प्रतिवाद कर उनके वाक्य है कि भारतवर्षके जाट मध्य एशियाके जट जातिके वंशधर नहीं हैं। इसमें उनको चाहे दृढ विश्वास हो, परन्तु हम उसका पोषण किसी भाँतिसे नहीं कर सकते। इसी विज्ञाससे उन्होंने राजपूतोंको पोरसका राजवंशी कहा है। सारांश यह है कि जहाँ नामका कुछ भी सादृश्य रहे, जहाँ आचार व्यवहारमें किञ्चित् भी समानता देखी है, वही पर टाड् साहबने अपनी विचित्र युक्तिमय कल्पनाओंका विकास किया है। जैसे उनका यह अनुमान है कि जट जातिने मध्य एशियासे भारतमें आकर जाट नाम धारण किया। इसी प्रकार उनका यह भी विश्वास था कि ब्राह्मण, क्षत्री इत्यादिने भी मध्य एशियासे भारतवर्षमें प्रवेश करके आदिमके निवासियोंको जीत कर क्रमानुसार अपना राज्य विस्तार किया है। एलफिनिस्टन्, कोलब्रुक आदिने भी इसी मतका अनुमोदन किया है। आधुनिक मैक्षमूलर इत्यादि विद्वानोंका भी यही मत है। इन्हींके आदर्शसे विश्व-विद्यालयके शिक्षित देशियोंका भी यही विचार प्रबल होगया है। परन्तु हम इस मतके पक्षपाती नहीं हैं। हमारे शास्त्र, पुराण, इतिहास इत्यादिमें इसका कोई प्रमाण नहीं प्राया जाता कि आर्य गणोंने मध्य एशियासे भारतमें आकर राज्यका विस्तार किया है। वरन् हमें महाभारत इत्यादिमें इस प्रकारके प्रमाण मिले हैं, कि भारतवर्षकी अनेक जातियां म्लेच्छ होकर मध्य एशियाकी ओरको चली गई थीं। हमारे देशके सम्बन्धमें, जातिके सम्बन्धमें देशके इतिहासके सम्बन्धमें साहबोंके वचनोंपर जिनका वेदवाक्यके समान विश्वास है, हम उनके उस भ्रामक विश्वासके विरुद्ध किसी बातके कहनेकी अभिलाषा नहीं करते। हाँ केवल इतना ही कह सकते हैं कि शास्त्र पुराण और इतिहासोंको पढ़कर

(१) कर्नल टाड् साहबने टीकेमें लिखा है कि पहिले जाटोंने अपनेको वियानाके यदुवंश का उत्तराधिकारी कहकर परिचय दिया था। उनसे इस प्रकार किवदंती प्रचलित है कि उनका आदि वासस्थान कन्धारमें था।

इसके सम्बन्धमें अपना गठन प्रकाश करना कृतविद्य संप्रदायको उचित है और शास्त्रोंके देखनेसे यह भ्रांति सहजमें मिटजातो है।

खैर-महात्मा टाड साहबने जो कुछ पीछे वर्णन किया है कि " इस समय राज्यकी वसती इतनी शीघ्रतासे पूर्ण हो रही थी कि वीकाजी अपने पिताके वासस्थान मडोरको छोड़ कर कई वर्षके बीचमें ही २६७० ग्रामोंके अधीश्वर होगये। परन्तु इतने बड़े प्रदेश विजय करनेके लिये वीकाजीको अपनी प्रबल शक्तिके प्रयोग करनेकी आवश्यकता न पड़ी कारण कि वहाँके निवासियोंने अपनी इच्छानुसार, बिना युद्ध किये ही उनकी अधीनता स्वीकार करके उनको अपना प्रभु बना लिया। वह जाटगण वीकाके अधीनमें एक राज्यकी प्रजारूपसे रहने लगे थे, परन्तु वर्तमान समयमें पूर्वोक्त संख्यक ग्रामोंकी सख्या आधी भी नहीं रही।

वीकावंशके वर्तमान वीकानेरके अधिपति सूरतसिंहके राज्यके ग्रामोंका परिमाण १३०० खड भी नहीं हुआ। "

वीकाजी मारवाडके जिन अशोकों अपने अधिकारमें करनेके लिये बाहर गये थे, उस उत्तरके गारा अग्रेके जाट तथा जोहिया गण अत्यन्त सामान्य अवस्थासे केवल पशुओंके पालनसे अपनी जीविका निर्वाह करते थे। उनकी धन सम्पत्ति और उनका सर्वस्व केवल पशु ही थे। वह दलके दल पशुओंको साथमें लेकर अतिरिक्त पशुओंको बेचा करते थे, और गाय भैस इत्यादिके दूधमेंसे घी निकाल कर, तथा भेड़ इत्यादिका रुआँ सारस्वत ब्राह्मणोंके हाथ बेचा करते थे। इस देशमें उपरोक्त याजन कार्यक अतिरिक्त वाणिज्य व्यवसाय भी करते रहते थे। जाट और जोहिया उक्त कई एक द्रव्योंके बदलेमें उन वणिज ब्राह्मणोंसे गेहूँ चालव इत्यादि आवश्यक पदार्थोंको लेते थे।

वीर श्रेष्ठ वीका जिस समय नवीन राज्यके प्रतिष्ठाकी इच्छासे इन जाट और जोहियोंके अधिकारी देशोंको जीतनेके लिये वीरताके गर्वसे आगे बढ़ा, उस समय उनकी उस कामनाके पूर्ण होनेके पक्षमें बहुत सा सुभीता मिल गया था। इस कारण उन्होंने बड़ी सरलतासे बिना युद्ध किये एक विस्तीर्ण देशका राज्य प्राप्त कर लिया। क्षीणहृदय दुर्बलशरीर बगालीजातिने जिस भाँति सिराजुद्दौलाके घोर अत्याचार और उपद्रवोंसे पीड़ित हो अतमें अग्रेजोंके करकमलमें जननी जन्मभूमिको अर्पण किया था, इन जाटोंने भी उसी प्रकारसे बिना युद्ध किये वीर श्रेष्ठ केशरी वीकाके हाथमें जननी जन्मभूमिके शासनका भार अर्पण किया।

टाड साहब लिखते हैं, कि " एक २ करके अनेक भिन्न कारणोंके समावेशसे वीकानेरकी राज्यमृष्टिमें विशेष सुभीता हुआ था, तथा उसी कारणसे जाटोंने प्राचीन सीढ़ियोंके सरलभावको छोड़कर राजपूत सामन्त शासनकी रीतिके अनुसार नवीन प्रथाको धारण किया। यद्यपि वीकाके भाई वीदाने मोहिलोंको परास्त करके और उनके देशोंपर अधिकार करके वीकाकी जय प्राप्ति का मार्ग साफ कर लिया था, परन्तु जिन पापसे ससारकी समस्त साधारण शासनरीतिका विध्वंस होगया है, यदि

जाटोंमें वह पापान्त्रि नष्ट किये देशको नहीं जीत सकता नामक अत्यन्त सामर्थ्यवान् कारणसे यह जोधाके वीकाकी जयप्राप्ति का एक स्वभाव मोहिल जातिके साथ के साथ आकर उनका एकवार जाट इनके भयसे वीकाकी राज्य विराजमान था, उसी अन्याय उपद्रव और घोर करनेवालोंके हाथसे स्वजातिके किये वीकाकी अनुगतता वाली राठौर सेनाने दिग्विजयके प्रकाशित कर जंगलके निवासि शरण जानेके अतिरिक्त अपनी तब गोदाराके जाटोंने घोर है अथवा नहीं, इसका निर्णय गोदाराके नेताने उस समाम कि राठौर वीर वीकाको संतुष्ट गोदारा जाटोंके प्रधान नेता लिये हुए रनियाके नेतासे समान सौम्यभाव प्रचलित था। सभी पालन करके जीपिका निर्वाह गोदाराके जाटोंने जातिकी और रनियाके अधिनायकको व्यवस्था कर उसके करकमलमें प्रथम-जोहिया तथा जो करते हैं वीकाको उनकी ओरसे जो

(१) पाक पत्तनके मुसलमान पर रक्ता गया था। इस देशमें जेव कि, " जाट भवानी देवी माताकी विषय भक्ति प्रकाश करते थे,। ऐसा रनियों सिद्धियन जातिसे उत्पन्न माना गया भारतवर्षमें सर्वत्र ही बहुते से हि पाक मुसलमान समझे जाते हैं। इससे

जाटोमें वह पापामि प्रज्ज्वलित न होती तो वीका कभी भी इस प्रकारसे विना युद्ध किये देशको नहीं जीत सकता था। जाटोंकी छः सम्प्रदायमेंसे जोहिया और गोदारा नामक अत्यन्त सामर्थ्यवान् जाट सम्प्रदायमें परस्पर विद्वेष अधिक बढ़ गया था, इसी कारणसे यह जोधाके वंशधर सरलतासे राजसिंहासनपर विराजमान हुए वीकाकी जयप्राप्तिका एक दूसरा कारण यह भी था कि इसके पहिले अत्यन्त कठिन स्वभाव मोहिल जातिके साथ इन जाटोंकी भयंकर शत्रुता थी, वीदाने राठौरोकी सेना के साथ आकर उनका एकवार ही विनाश कर अपनी वीरता प्रकाश की थी, अस्तु जाट इनके भयसे वीकाकी शरण आये। और फिर इन्हीं देशोंकी सीमामें जैसलमेरका राज्य विराजमान था; उसी जैसलमेरमें भाटी लोग अत्यन्त प्रबल होकर जाटोंके ऊपर अन्याय उपद्रव और घोर अत्याचार करते थे, इस कारण जब उन्होंने उन अत्याचार करनेवालोंके हाथसे स्वजातिकी रक्षा होनी असंभव देखी, तब इन जाटोंने विना युद्ध किये वीकाकी अनुगत्यता स्वीकार करली। विशेष करके वीकाके आधीनकी महा-वली राठौर सेनाने दिग्विजयके लिये बाहर जाकर जिस भातिसे अपने बल विक्रमको प्रकाशित कर जंगलके निवासियोंका नाश करदिया था, इसीसे उन्होंने वीकाकी शरण जानेके अतिरिक्त अपनी रक्षाका दूसरा उपाय न देखा”।

तब गोदाराके जाटोंने घोर संशयमें पड़कर, वीकाको आत्म समर्पण करना उचित है अथवा नहीं, इसका निश्चय करनेके लिये शीघ्र ही एक जातीय सभा की। सबसे पहले गोदाराके नेताने उस सभामें आकर अनेक तर्क कुतर्क करनेके पीछे यह निश्चयकिया कि राठौर वीर वीकाको संतुष्ट करना परम कर्तव्य है।

गोदारा जाटोंके प्रधान नेता पाण्डु सेखासरमें निर्वास करते थे। पाण्डुको नीचे लिखे हुए रूनियाके नेतासे संमान और मर्यादा प्राप्त हुई थी। इन जाटोंमें सब प्रकारसे सौम्यभाव प्रचलित था। सभी मनुष्य समभावसे भूसम्पत्तिको भोगकर पशुओंका पालन करके जीविका निर्वाह करते थे।

गोदाराके जाटोंने जातिकी साधारण सभामें एकताका अवलम्बन कर उक्त सेखासर और रूनियाके अधिनायकको राठौर राजकुमार वीकाजीके निकट भेजकर निम्नलिखित व्यवस्था कर उसके करकमलमें आत्म समर्पण करनेके लिये अनुरोध प्रकाशित किया।

प्रथम—जोहिया तथा जो अन्यान्य जाट गोदाराके साथ शत्रुता और अत्याचार करते हैं वीकाको उनकी ओरसे जोहिया आदिके विरुद्धमें खड़ा होना होगा।

(१) पाक पत्तनके मुसलमान साधु, शेख फरीदके नामके अनुसार इस गांवका नाम शेखा-सर रक्खा गया था। इस देशमें शेख फरीदकी एक दरगाह आजतक है। टाड् साहब लिखते हैं कि, “जाट भवानी देवी माताकी आराधनामें लिप्त होनेके पहले इसी शेख फरीदकी ओर विशेष भक्ति प्रकाश करते थे,। ऐसा जानाजाता है कि कर्नल टाड् साहबने यही विश्वास करके जाटोंको सिदियन जातिसे उत्पन्न माना है तथा उन्हें मुसलमानसे हिन्दू होना निश्चय किया था। उस समय भारतवर्षमें सर्वत्र ही बहुतसे हिन्दू मुसलमान पीरोकी भक्ति और पूजा करते थे, इससे क्या वे मुसलमान समझे जाते हैं। इससे जाटोंको मुसलमान धर्मवाला कहना ठीक नहीं है।

द्वितीय-भाटीगण जिससे फिर आक्रमण न कर सकें इस हेतु पाश्चात्यसोमाकी रक्षा करनी होगी।

तृतीय-यहाँके निवासियोंके चिर-प्रचलित स्वत्व और अधिकारपर आप किसी प्रकारका हस्ताक्षेप न कर सकेंगे।

दोनों जाट नेताओंने वीकाके सम्मुख जाकर उपरोक्त तीनों प्रस्तावोंको कह सुनाया, नीति-विशारद वीकाने गोदारादिकोंके उस प्रस्तावमें तुरन्त ही अपनी समति दी। जब कि विना युद्ध हुए वहाँ अपना अधिकार होता है, तब ऐसा कौन है कि जो अपनी समति न देगा? वीकाके इस प्रकार समति देते ही गोदारालोगोंने उसको तथा उसके उत्तराधिकारियोंको तुरन्त ही अपना अधीश्वर मान लिया। विजयी वीकाके साथ गोदारावासियोंका यह नियम निश्चित हुआ कि वीका और गोदारावासियोंकी वास-भूमिमें जितने घर हैं उन सब घरोंसे करका एक २ रुपया लिया जाय, और गोदाराके अधिकारी भूभागों पर प्रत्येक सौ बोधे जमीन पर किसानोंसे दो रुपया करका लिया जायगा। राठौर वीकाने इसमें भी अपनी समति देनेमें विलम्ब न किया। क्या इस समय कोई भारत जाति आत्म समर्पण करते समय अपने स्वत्वकी रक्षा करनेके लिये कुछ कह सकी है? कोई भी नहीं, झाड़वके सम्मुख मीरजाफरसे कष्ट पाकर क्या आत्म समर्पण करते समय बंगाली कुछ कहसके थे। अहा एक सामान्य पशुपालक गोदाराके जाटने वीर श्रेष्ठ वीकाके हाथमें आत्म समर्पण करके तथा उसको स्वजातिके अधीश्वर पद पर वरण कर, कर देनेमें अपनी सम्मति प्रकाशित करके भी अपने स्वजातिके स्वार्थ और अधिकारको विस्मृत न किया। उन्होंने निर्भय होकर स्पष्टरूपसे कहा “आप अथवा आपके भविष्य उत्तराधिकारी हमारे जातीय अधिकारके ऊपर किसी प्रकारसे हस्ताक्षेप न करें इसमें प्रमाण क्या है? तथा इसका साक्षी कौन है?” धर्मनीतिके साथ राजनीतिका कहाँतक सम्बन्ध है? इस बातको वीका भली भाँतिसे समझता था, और वह यह भी जानता था कि कूट राजनीतिके चक्रको घुमाकर अपना स्वार्थ साधन करना किसी प्रकार भी उचित नहीं इसी कारणसे गोदाराके जाटोंने विना समर किये जब उसकी वज्रयता स्वीकार कर ली तब उसने अपनी नवीन प्रजाके ऊपर किस प्रकार व्यवहार करना कर्तव्य है तथा किस प्रकारसे उनके भयको दूर किया जाय इसका निश्चय शीघ्र ही कर लिया, और वह निश्चय जिस प्रकारसे एक पक्षके भयका दूर करनेवाला तथा गौरवका बढ़ानेवाला था दूसरे पक्षमें भी वही मत राजनीतिज्ञताका चूडान्त परिचय देनेवाला था। वीकाने गोदारासे उसी समय कह दिया कि “मे तथा मेरे उत्तराधिकारी किसी समय भी तुम्हारे चिर प्रचलित अधिकारके ऊपर हस्तक्षेप नहीं करेंगे, उसकी सादृशी यही है कि तुमने जो विना युद्ध कियेहुए हमारे हाथमें आत्म समर्पण किया है, और मुने अपने अधीश्वर पद पर वरण किया है, इसके स्मृति चिह्नस्वरूपमें हमारे उत्तराधिकारियोंके पक्ष और हमारे निज पक्षसे इस नियमका निर्धारण होगा, और नियमोंके पालन करनेकी यह रीति बाँधते हैं कि, मे और मेरे उत्तराधिकारी तु

और तुम्हारे दोनों नेताओंके करेंगे। जबतक इस प्रकारसे र विचारा जायगा”। अहा कैसी जिस प्रकार वीरश्रेष्ठ वीका वल विक्रमका भय दिया कर की घटनाएँ भारतवर्षके इतिहास दृश्य हमारे नेत्रोंके सम्मुख आया के जिन देशोंके प्राचीन वासिध विस्तार किया है और वहाँके स्वीकार कर उन्हें अपना अधीश्वर प्रयाएँ, आजतक मेवाड़, मारवाड़ आदि निवासी भील गणोंने अभिषिक्त कर उनको राजतिलक भावसे भीलनेताके द्वारा राजति मेवाड़के महाराणाके अभिषेकके अंगूठेको छेदन कर उस रक्तसे हाथ पकड़ कर उनको सिंहासनपर नेता अपने पूर्वपुरुषोंके समान और रुपये रख कर नजर देते हैं। भी राजाके अभिषेकके समय इस राज्य हाडोतीके आदिम अधीश्वर वीकाने विना युद्ध किये जो जाटों कारियोंने भी दो प्रथाएँ उसके स्मृ वीकाके मस्तकपर राजतिलक किया उसी पाण्डुके वंशवरोके समने अभिषेकके समय महाराज पाण्डु करते हैं। अहा! राजाकी पलासीके युद्धके पीछे झाड़वने था, और समरके प्रधान था, परन्तु क्षत्रिय वीर वीकाने स प्रतिज्ञाकी उसी प्रकारसे पालन इस बातको भलीभाँतिसे रला चाहिये और किस प्रकारसे प्रार प्रमाण यह भी है कि वीका के देते, मैं इस स्थान पर राजधा

और तुम्हारे दोनो नेताओके वंशधरोसे अभिषेकके समयमे राजतिलक ग्रहण किया करोगे । जवतक इस प्रकारसे राजतिलक न दिया जायगा तवतक राजसिंहासन मृना विचारा जायगा ” । अहा कैसी सरल और उदार राजनीति है !

जिस प्रकार वीरश्रेष्ठ वीकाने विना युद्ध किये अत्यन्त सरलतासे एकमात्र अपने वल विक्रमका भय दिखा कर गोदाराके ऊपर अपना अधिकार किया था, इस प्रकार की घटनाएँ भारतवर्षके इतिहास मे बहुत कम पाईजाती है । एक और भी विचित्र दृश्य हमारे नेत्रोके सम्मुख आया है? वह यह कि राजपूत वीरोने रजवाड़े वा मारवाड़ के जिन देशोके प्राचीन निवासियोको राजनैतिक वलसे परास्त करके अपने अधिकारका विस्तार किया है और वहाँके प्राचीन निवासियोने जिस भावसे उनकी अधीनता स्वीकार कर उन्हे अपना अधीन स्वीकार किया है उसके स्मृति चिह्न-स्वरूप अनेक प्रथाएँ, आजतक मेवाड़, मारवाड़ और आमेर आदि राज्योमे प्रचलित है । मेवाड़के आदि निवासी भील गणोने गहलोत वंशके आदि पुरुषको जिस भावसे राजपद पर अभिषिक्त कर उनको राजतिलक दिया था, उदयपुरके महाराणाके यहाँ आजतक उसी भावसे भीलनेताके द्वारा राजतिलक देनेकी रीति प्रचलित देखीजाती है । आज भी मेवाड़के महाराणाके अभिषेकके समय वह ओगना भील सम्प्रदायके नेता अपने हाथके अँगूठोको छेदन कर उस रक्तसे महाराजके मस्तकपर तिलक कर और महाराणाका हाथ पकड़ कर उनको सिंहासनपर बैठाते है । और उन्दरी नामक भील सम्प्रदायके नेता अपने पूर्वपुरुषोके समान टीका देनेके समय, एक चाँदीके पात्रमे धान, दूर्वा और रुपये रख कर नजर देते है । आमेर अर्थात् जयपुरके आदिम निवासी मीना गण भी राजाके अभिषेकके समय इस प्रकार तिलक किया करते है । कोटा, और बूंदी-राज्य हाडौतीके आदिम अधीश्वरोके नामसे आजतक पुकारा जाता है । महाराज वीकाने विना युद्ध किये जो जाटोको अपने वशमे करलिया था, सो वीकाके उत्तराधि कारियोने भी दो प्रथाएँ उसके स्मृति चिह्नस्वरूप रक्खीथी । पाण्डुने जिस प्रकार वीकाके मस्तकपर राजतिलक किया था, आजतक वीकानेरके अधीश्वरोके मस्तक पर उसी पाण्डुके वंशधरोके सवमे प्रधान नेता उसी भाँति तिलक किया करते है । अभिषेकके समय महाराज पाण्डुके वंशधरोको भेटमे पच्चीस सुवर्ण मुद्रा दिया करते है । अहा ! राजाकी प्रतिज्ञा-पालनका कैसा उज्ज्वल निदर्शन है । पलासीके युद्धके पीछे झाइवने जालपत्रको प्रकाश कर अमीचन्दको वंचित किया था, और समरके प्रधान सहायकारी मीरजाफरको भी सिंहासनसे रहित करदिया था, परन्तु क्षत्रिय वीर वीकाने जो प्रतिज्ञा की थी उसके वंशधर भी आजतक उस प्रतिज्ञाको उसी प्रकारमे पालन करतेआते है । इससे स्पष्ट होता है कि वीका स्वयं इस बातको भलोभाँतिसे जानते थे कि राजाको किस प्रकारसे प्रतिज्ञा पालन करना चाहिये और किस प्रकारसे प्रजाके हृदय पर अधिकार करना उचित है । इसका एक और प्रमाण यह भी है कि वीकाने उसके निकट यह प्रस्ताव किया था कि “ यह देश मुझे देदो, मै इस स्थान पर राजधानी स्थापित करूँगा ” । यदि वीका इच्छा करते तो

अपनी चतुरता तथा कूट राजनीतिके जालका विस्तार करके उस देशपर अधिकार कर सकते थे, परन्तु उन्होंने ऐसा नहीं किया। उनके उस प्रस्तावके करते ही उस भूखंडके अधिकारीने कहा “मैं इस देशको देनेके लिये तैय्यार हूँ, परन्तु यह देश जो कि मेरे अधिकारमें था वह मैंने आपको दिया, इसके स्मरणके लिये आपके नामके साथ मेरा नाम मिलाकर इस राजधानीका नाम रखना होगा”। बीकाने तुरन्त ही यह बात भी मानली। इसी कारणसे उस राजधानीका नाम बीकानेर हुआ। क्योंकि उस जाटका नाम मेरा था।

दिवाली और होलीके समयमें शेखासर और रूणियांके वर्तमान प्रधान नेता आजतक बीकानेरके अधीश्वर और समस्त राठौर सामन्तोंका तिलक करते हैं। रूणियांके नेता चाँदीके पात्रमें टीका देनेके समय चंदनादि समस्त सामग्री हाथमें लेते हैं और शेखासरके नेता उसे हाथमें लेकर स्वयं महाराजके मस्तकपर तिलक लगाते हैं। महाराज तिलक पाकर उनको भेटमें एक सुवर्णकी मोहर और पांच रुपये देते हैं। इस प्रकार जाट नेताओंके राजतिलक दे चुकनेपर पीछे सामन्त लोग अपने अपने पदके अनुसार एक २ करके महाराजका तिलक करते हैं। राजाकी ओरसे कुछ सुवर्णकी मुद्रा शेखासरके नेताको और चाँदीकी मुद्रा रूणियांके नेताको मिलती है।

विजयी बीकाने इस प्रकारसे गोदाराके जाटोंपर अपने अधिकारका विस्तार करके प्रतिज्ञा की, कि वह और उनके उत्तराधिकारी किसी समयमें भी उनके पैतृक अधिकारपर हस्तक्षेप नहीं करेंगे। गोदारागणोंने तुरन्त ही उस प्रतिज्ञासे प्रसन्न हो महावली राठौर राजा वीर बीकाकी आधीनता स्वीकार करली। इस प्रकारसे बीकाने गोदारा देशको जीतनेके लिये निकटवर्ती जोहियोंके देशको जीतनेका सकल्प किया। जोहिया और जाटोंके साथ गोदाराओका बहुत समयसे वैमनस्य चल रहा था, इस कारण वीर व्रतधारी बीका असीम साहसी राठौर सेनाको लेकर नवजीत गोदारोंके साथ मिलकर जीवही जोहियोंको जीतनेके लिये चले। थोड़े ही समयमें गोदारावासी बीकासे इतनी प्रीति करने लगे थे कि बीकाके प्रस्ताव करते ही उन्होंने अस्त्र धारण करके रणभूमिमें जाकर जोहियों पर आक्रमण करनेमें कुछ भी विलंब न किया। इन्हीं जोहियोंके सन्ध्यामें कर्नल टाड् साहब लिखते हैं कि मरुक्षेत्रके समस्त उत्तरांशमें अधिक क्या सतलजतक इन जोहियोंकी वस्तीका विस्तार था। उनके अधिकारी देशोंमें ग्यारहसौ ग्राम थे, परन्तु तीन जतान्द्रियोंके बीचमें अब जोहिया नामतक लोप हो गया है।”

जोहियोंके सर्वप्रधान नेता जेरसिंह मरूपाल नामक स्थानमें निवास करते थे। विजयी बीका अपनी पराक्रमशाली सेनाको साथ लेकर जेरसिंह पर आक्रमण करने के लिये चले। जेरसिंहने भी समस्त जोहियोंकी सेनाके साथ अपनी रक्षा करनेके लिये युद्धकी तैयारी की। बराबर नई युद्धोंमें विजयी होकर इन बागके युद्धमें बीका सरलतासे जय प्राप्त न कर सके। जत्रगण और पराक्रम दिखाकर आक्रमण करने वाले को निगम करने लगे। परन्तु कर्नल टाड् साहब लिखते हैं कि अन्तमें पड़्यत्र

द्वारा जेरसिंहके प्राण नागकर पर अधिकार करलिया। स्वीकार करनी पड़ी।

विजयी बीकाने इस प्रदेशको अपने अधिकारमें कर ली। बीकाने इस प्रकारसे आजाक तीस वर्षके पीछे चारों ओर स्थापित करनेका विचार किया १५४५ सन् १४८९ ईसवी की राजधानी स्थापित की।

हम पहिले ही एक स्थान काँधलेके साथ इस दिग्विजयके वीरता और नीतिचातुरी द्वारा विशेष सहायता की थी। अपने अधिकारके विस्तार करने प्रतिष्ठा कर अपनी शासनशक्ति अपने निकट-आसीन राठौरोंके स्वतंत्र राज्यकी प्रतिष्ठा करनेके सेनाके साथ क्रमानुसार सियाग, सम्प्रदायोंको परास्त कर अपनी शक्ति बराबर अतक बीकानेरके राठौर नामसे प्रसिद्ध हैं। यद्यपि अशस्त्र रूप में, परन्तु इन काँधले और अधीश्वर नहीं माना केवल कुछ वर्षों बीकानेर राज्यकी ओरसे कोई कर काँवल ही इस देशपर अधिकार बीकाको राज्यपदपर अभिषिक्त ही बीकाको राजेश्वर बनाया है? और लेनेका क्या अधिकार है? जो हो! वीर तेजस्वी काँधले से चले गये। जब वह

द्वारा शेरसिंहके प्राण नाशकर, वीकाने फिर उत्साहके साथ आक्रमण करके मरूपाल पर अधिकार करलिया । यहाँतक कि अन्तमें विवश होकर उन्हें राठौरोकी आधीनता स्वीकार करनी पड़ी ।

विजयी वीकाने इस प्रकारसे सामान्य सेनाके साथ एक २ करके एक सुविस्तृत प्रदेशको अपने अधिकारमें करलिया और अंतमें पश्चिमकी ओरको दिग्विजयके लिये कूच किया, पश्चिम सीमाके निकटवर्ती भाटीराज्यके अधीश्वरने बहुत दिनों पहिलेसे जाटोके हाथसे वागर नामक देशको अपने अधिकारमें करलिया था । अस्तु वीकाने अपनी सेनाके साथ पहिले उसी देशपर जाकर भाटियोंके ग्राससे उस देशको छीन लिया । वीकाने इस प्रकारसे अपने पिताकी राजधानी मंडोरसे दिग्विजयके लिये बाहर जाकर तीस वर्षके पीछे चारोओर अपना अधिकार करके इस वागोरदेशमें राजधानी स्थापित करनेका विचार किया और नेरा नामक जाटसे पूर्वोक्त भूखंडको लेकर संवत् १५४५ सन् १४८९ ईसवी की १५ मईको वैशाख मासमें " वीकानेर " नामक नवीन राजधानी स्थापित की ।

हम पहिले ही एक स्थान पर वर्णन कर चुके हैं कि वीका अपने चाचा काँधलके साथ इस दिग्विजयके लिये बाहर गये थे । वीर श्रेष्ठ काँधलने अपनी वीरता और नीतिचातुरी द्वारा अपने भतीजे वीकाकी इस नवीन राज्यके स्थापनमें विशेष सहायता की थी, वीकाने मंडोरको छोड़ कर क्रमानुसार तीस वर्षतक अपने अधिकारके विस्तार करनेमें लित रह कर अंतमें जब नवीन राजधानीकी प्रतिष्ठा कर अपनी शासनशक्तिको भली भाँतिसे दृढ़ करलिया तब वीर श्रेष्ठ काँधलने अपने निकट-आत्मीय राठौरोके साथ वीकानेरको छोड़कर उत्तर प्रान्तमें एक स्वतंत्र राज्यकी प्रतिष्ठा करनेके लिये यात्रा की । राठौर वीर काँधलने अपनी साहसी सेनाके साथ क्रमानुसार सियाग, वेनीवाल और सारण नामक जाटोकी तीनों सम्प्रदायोको परास्त कर अपनी शासनशक्तिको शीघ्र ही प्रबल करलिया । इन काँधौलजी क वंशधर अवतक वीकानेरके उत्तर प्रदेशमें पाये जाते हैं और वे इस समय काँधलोत् राठौर नामसे प्रसिद्ध हैं । यद्यपि उस समय यह तीनों देश वीकानेर राज्यके एक प्रधान अंगस्वरूप थे, परंतु इन काँधलोत् राठौरोंने वीकानेरके महाराजको सम्पूर्णरूपसे अपना अधीश्वर नहीं माना केवल कुटुम्बके संबन्धसे उनके गौरवका परिचय दिया। यदि उनसे वीकानेर राज्यकी ओरसे कोई कर माँगाजाता तो वे उत्तर देते कि क्या हमारे पूर्वपुरुष काँधल ही इस देशपर अधिकार नहीं करगये हैं ? क्या हमारे पूर्वज काँधलने ही वीकाको राज्यपदपर अभिषिक्त नहीं किया था और जबकि हमारे पूर्वपुरुष काँधलने ही वीकाको राजेश्वर बनाया है ? तब वीकाजीकी संतान वीकानेरके महाराजको हमसे कर लेनेका क्या अधिकार है ?

जो हो ! वीर तेजस्वी काँधल एक स्वतंत्र राज्यकी प्रतिष्ठा करनेके पहिले ही इस संसारसे चले गये । जब वह हिसारके किले पर अधिकार करनेको गये तब उसी समय

दिल्लीके यवनसम्राट्के प्रातिनिधिने इनको मार डाला। इसमें कुछ भी सदेह नहीं कि यदि कांधल जीवित रहते तो और भी एक सुविस्तृत राज्यको स्थापित करजाते।

महाराज वीका नवीन राजधानी वीकानेरको स्थापित करनेके पीछे अधिक दिन तक राज्य न करसके। उन्होंने भारतवर्षमें इस नवीन राज्यकी प्रतिष्ठा करके संवत् १५५१ में इस मायामय शरीरको त्यागदिया। वीकाने पूगलके जिस भाटियोंके अधीश्वरकी कन्याके साथ विवाह किया था, उसके गर्भसे वीकाके लूनकरन और गड़सी नाम दो पुत्र उत्पन्न हुए, उनमेंसे सबसे बड़े पिताके सिंहासनपर विराजमान हुए और छोटे गड़सीने गड़सीसर और अड़सीसर नामक दो नगर स्थापन किये। उनके अगणित वंशधर इस समय गड़सियोत वीका नामसे पुकारे जाते हैं, और वह गड़सीसर अथवा गरीवदेसर नामक स्थानमें निवास करते हैं। इन दोनों देशोंमें प्रत्येक देशके अधिकारमें चौबीस चौबीस ग्राम हैं। विजयी वीकाके बड़े पुत्र लूनकरणने राजपद पर अभिषिक्त होकर अपने राज्यकी पश्चिम सीमाको बढ़ानेके लिये एक एक कर भाटियोंके अधिकारी अनेक देशोंको जीतलिया। जिस समय लूनकरणने स्वयं अपने बाहुबलसे वीकानेर राज्यकी सीमाको बढ़ालिया था, उस समय इनके चारों पुत्रोंमेंसे बड़े पुत्रने महाजन नामक देश और १४४ ग्रामोंको लेकर स्वतंत्र भावसे रहनेकी इच्छा प्रकाश की। महाराजने तुरन्त ही अपने पुत्रकी इस इच्छाको पूर्ण किया। इस कारण बड़े पुत्रने उक्त महाजन देश और १४४ ग्राम लेकर सिंहासनका समस्त अधिकार अपने छोटे भाई जैतसीको देदिया। संवत् १५६९ में लूनकरणकी मृत्यु होगई, तब जैतसी पिताके सिंहासन पर विराजमान हुए। उनके और भी दोनो भ्राताओंने दो स्वतंत्र देश और कुछ थोड़ी सी जमीन ले ली। जैतसीके तीन पुत्र उत्पन्न हुए—पहिले कल्याणमल, दूसरे गिवजी और तीसरे अश्वपाल। जैतसिह भी वीकाके ही समान वीर थे, उन्होंने स्वाधीन गिरासियाके अधीश्वरोंमेंसे अन्यतर तारनोत नामक देशके अधिनायकको युद्धमें परास्त करके नारनोत पर अधिकार करलिया, और अपने दूसरे पुत्र सिरगजीको उन देशोंका अधिकार देदिया। वीका और कांधलके इस मारवाडमें बैठनेके पहिले ही राठौर वीर वीदाने राठौर सेनाके साथ आकर वहाँ छावनी स्थापन की थी। वीर श्रेष्ठ जैतसीने भी उसी वीदावगको परास्त करके उनको अपने आधीन कर उनमें वार्षिक कर लेनेका प्रस्ताव किया। और इस वार्षिक करके अतिरिक्त और भी कुछ कर उनसे ग्रहण किया।

संवत् १६०३ में, जैतसीके परलोक वासी होने पर कल्याणमल पिताके सिंहासनपर विराजमान हुए। यद्यपि कल्याणमलके शासन समयमें वीकानेरको कुछ उन्नति नहीं हुई और न कोई परिवर्तन हुआ, परन्तु इन्होंने दीर्घकाल तक निर्विघ्नतासे राज्य किया। इनके

(१) महात्मा टाड साहबने टीकेमें लिखा है कि “ इन मरक्षेत्रके दृश्वर्ती देशोंका प्राचीन समयके युद्धका वृत्तान्त यथा रीतिसे वर्णन कियागया है (पर यहाँ उसके लिखनेका प्रयोजन नहीं) कारण कि सभी युद्ध समान थे, केवल उनके नाम और स्थान भिन्न हैं।

तीन पुत्र उत्पन्न हुए—पहिले राजा संवत् १६३० में मृत्यु होगई

रायसिंहके शासन स

वीकानेर इतने दिनों तक शासन परन्तु साहसी वीर और नी ही पिताके सिंहासनपर आभा इस समय दिल्लीके शासन भाँतिसे जानगये थे कि मार रहकर जिस भावसे अपने गौर भावसे यवन बादशाह उनसे न सत इस समय हमें भी केवल वीर उचित नहीं है वरन इस समयके यश पानेकी चेष्टा करना उचित ऐसा एक दिन अवश्य ही जायगा करके हमें अपनी जायजतामें प्रधान २ राजा ऐसे प्रगल्भ उपेक्षा दिराकर स्वाधीनताकी समय यही उचित है कि मैं सिंहासन पर बैठनेके समय रक्षा करते आये थे। परन्तु थी। और उन जाटोंको पहिलेके राजनैतिक अधिकार घटते जावल विक्रम इत्यादि भी एक २ शक्तिशाली होगया, परन्तु राज्य भी जीवन्ही दिल्ली राज्यकी

पिताके परलोकवासी हो गंगाजीको गये। रायसिंहने था बादशाह अकबरने भी उसी इस कारण सम्राट् अकबरके वह पिताकी भस्म और आस्थाय चलेआये। पहिले सम्बन्धके देनेमें बड़ा सुभीता मिला। जो उनकी सभामें विशेष प्रतिपत्ति रायसिंहका परिचय सम्राट्

तीन पुत्र उत्पन्न हुए—पहिले रायसिंह दूसरे रामसिंह और तीसरे पृथ्वीसिंह। कल्याणसिंहकी संवत् १६३० में मृत्यु होगई, तब रायसिंहके मस्तकपर राजछत्र शोभायमान हुआ।

रायसिंहके शासन समयसे वीकानेरके गौरवकी सीमा बढ़नी प्रारंभ हुई। वीकानेर इतने दिनों तक अत्यन्त सामान्यरूपसे एक छोटा राज्य गिना जाता था। परन्तु साहसी वीर और नीतिचतुर रायसिंहने अपने राज्यकी उन्नति करनेके लिये ही पिताके सिंहासनपर अभिषिक्त होकर बड़े राजनैतिक रंगभूमिमें चरण रक्खा था। इस समय दिल्लीके सिंहासनपर बादशाह अकबर विराजमान थे। रायसिंह यह भली-भाँतिसे जान गये थे कि भारतवर्षके राजपूत राजाओंने दिल्लीके बादशाहके आधीनमें रहकर जिस भावसे अपने गौरव और राज्यकी सीमाको बढ़ा लिया है। युद्धभूमिमें जिस भावसे यवन बादशाह उनसे प्रसन्न हुआ है और जिस भावसे उन्होंने अपना राज्य बढ़ाया है। इस समय हमें भी केवल वीकानेरके शासन कार्यसे ही संतुष्ट होकर समय बिताना उचित नहीं है वरन इस समयके वरावरवाले अन्यान्य देशी राजाओंके समान नाम और यश पानेकी चेष्टा करना उचित है। विशेष करके वह इस बातको भी जान गये थे कि ऐसा एक दिन अवश्य ही आवैगा कि जिस दिन दिल्लीके बादशाह वीकानेरपर अधिकार करके हमें अपनी आधीनतामें करनेका यत्न करेगे इस कारण जब कि भारतवर्षके प्रधान २ राजा ऐसे प्रबल बलशाली होकर भी स्वाधीनताकी रक्षा न करसके तब मेरा उपेक्षा दिखाकर स्वाधीनताकी रक्षा करना अवश्य ही असंभव है। इस लिये इस समय यही उचित है कि मैं पहिलेसे ही बादशाहके साथ मित्रता करलूँ। रायसिंहके सिंहासन पर बैठनेके समय तक इस देशके जाट अधिकतासे अपने प्राचीन स्वत्वकी रक्षा करते आये थे। परन्तु समयकी गतिसे राठौरीकी संख्या क्रमानुसार बढ़ती जाती थी। और उन जाटोंको पहिलेके समान अपना स्वत्वपालन कष्टदायक होगया था इसीसे उनके राजनैतिक अधिकार घटते जाते थे। स्वाधीनता होनेके साथही साथ उनका वह साहस बल विक्रम इत्यादि भी एक २ करके लोप होते जाते थे। इसी प्रकारसे वीकानेर राज्य शक्तिशाली होगया, परन्तु समयकी प्रबलताके कारण जाटोंकी स्वतंत्रता छीननेवाला वह राज्य भी ग्रीष्मही दिल्ली राज्यकी परतंत्रताका अनुगामी होनेपर विवश हुआ।

पिताके परलोकवासी होनेपर रायसिंह स्वयं पिता की भस्म सिरानेके लिये गंगाजीको गये। रायसिंहने जैसलमेरकी जिस कन्याके साथ पाणिग्रहण किया था बादशाह अकबरने भी उसी राजाकी एक अन्य कन्याके साथ विवाह किया था, इस कारण सम्राट् अकबरके साथ रायसिंहका परिवारिक सम्बन्ध पहिलेसेही था। वह पिताकी भस्म और अस्थियोंको गंगाजीमें डालकर यवन बादशाहकी राजधानीको चलेआये। पहिले सम्बन्धके होनेसे बादशाह अकबरके समीप इनको अपना परिचय देनेमें बड़ा सुभीता मिला। आमेरके महाराज राजा मानसिंहने इस समय बादशाह अकबरकी सभामें विशेष प्रतिपत्ति प्राप्त की थी, उन्हीं राजा मानसिंहने वीकानेरके महाराज रायसिंहका परिचय सम्राट् अकबरके समीप करादिया। रायसिंहका भाग्य प्रसन्न

होगया था इस कारण वादशाह अकबरने अपने हिन्दू आत्मीय रायसिंहको बड़े आदर भावके साथ ग्रहण कर, उनको चार हजार अश्वारोही सेनाके नेता पदपर महाराजकी उपाधि और हिसारदेशके शासनका भार अर्पण किया। वीकाने सामान्य रावकी उपाधि लेकर नवीन राज्यकी प्रतिष्ठा की थी, इस समय रायसिंह सबसे पहिले राजाकी उपाधि धारण कर उस वीकानेर राज्यका गौरव बढ़ानेको अग्रसर हुए। वादशाह अकबरके इस प्रकार प्रसन्न होनेपर भारतके राजाओंमें वीकानेर और वीकानेरपतिका नाम विख्यात होगया। विशेष करके वादशाह इस समय मारवाड़ पर आक्रमण करने के लिये बाहर गये, और नागौर देशको जीतकर उसका अधिकार उन्होंने रायसिंहको ही दे दिया, इससे रायसिंहका सन्मान और भी बढ़ गया। भाग्यवान् रायसिंह इस प्रकारसे वादशाह अकबरसे सम्मानित हो सामर्थ्य पाकर अपने राज्यको लौट आये, और विशेष करके यह वादशाहकी चार हजार अश्वारोही सेनाके नेतापदको प्राप्त हुए। इसीसे रजवाड़ोमें उनका गौरवरूपी सूर्य पूर्ण रूपसे उदय होगया। महाराज रायसिंहने वीकानेरमें आकर अपने छोटे भाई रामसिंहको एक सेनाके साथ भाटियोंके प्रधान स्थान भटनेर पर अधिकार करनेके लिये भेज दिया। रामसिंहने बड़ी सरलतासे वीर विक्रमी राठौरोकी सेनाके साथ उन देशोपर अधिकार कर लिया।

जोहियाके जाट सामान्य पशुपालन एवं कृषि व्यवसायमें नियुक्त होकर भी भारतकी वीर जातिके समान विशेष स्वाधीनताप्रिय थे। यद्यपि वीकानेरके महाराजने उनके उस स्वाधीनताके रत्नको हरण कर लिया था, यद्यपि जोहियोंके अधिकारी देशोपर राठौरोकी शासनशक्ति अत्यन्त प्रबल होगई थी, तथापि वह जोहिया जाटगण अपनी हरण की हुई स्वाधीनताको फिर संग्रह करनेके लिये फिर भी हत उद्योग नहीं हुए। रायसिंह जिस समय यवन वादशाहसे सन्मानित होकर अपनी राजधानीको जा रहे थे उसी समयमें यह जोहिया जाति फिर स्वाधीनताको उपाज्जन करनेके लिये अग्रसर हुई। रायसिंहने तुरन्त ही जाटोंके उस जातीय उदयको अस्त कर देना कर्त्तव्य जानकर विजयी राठौरोकी सेनाको फिर जोहियोंकी वासभूमिमें भेज दिया। जिससे जोहिया गण फिर किसी प्रकारसे मस्तक न उठा सकें, और न फिर राठौरोकी शासनशक्तिके विरुद्ध खड़े होनेका साहस करें। राठौरोकी सेनाने उसी अभिप्रायसे जोहियोंके अधिकारी देशपर भयंकर काण्ड उपस्थित कर दिया। प्रबल समराग्नि प्रज्वलित होगई, हजारों जोहिया जाटगण स्वाधीनताके लिये उस सग्रामभूमिमें प्राण त्यागने लगे। अन्तमें रणवीर राठौरोकी सेनाने उस देशको यथार्थ मरुक्षेत्रके समान कर दिया। महात्मा टाड साहब लिख गये हैं कि तभीसे अवतक यह देश जनशून्य अवस्थामें पड़ा है यद्यपि इस देशके बहुतसे नगर और ग्रामोंमें जोहिया जाटोंके अत्यन्त प्राचीन स्मृतिचिह्न विराजमान थे, परन्तु अब जोहियोंका नामतक यहांसे लोप होगया है।

जोहियोंके अधिकारी देशोंमें भारतविजेता विख्यात सिकन्दर यूनानी अर्थात् मैनिडोनियाके महावीर गलिकजण्टरका नाम आजतक विख्यात हो रहा है,

और उनके स्मृतिचिह्न रंगमहल नामका एक श्रा कि यही प्राचीन राजा भारतवर्षको जीतनेके लिये वहांके अधीश्वरको परास्त साहब लिखते हैं कि यद्यपि समराग्नि प्रज्वलित कर दी थी कि जिससे वह गारा भागा-टाड साहब अनुमान करते हैं समुद्रके किनारे जिस राज्यको राजाने किसी समयमें आकर वीरश्रेष्ठ रामसिंह जिससे वह किसी प्रकार भी प्रबल करके, अन्तमें विजयी युद्ध करनेके लिये जागे दमन करके अपने अधिकारका नहीं कर सके थे। पूर्णियाके ज रक्षा करते आये थे। महाराज बढ़ानेके लिये अनुज रामसिंह विरुद्ध घोर युद्ध किया। प्राप्त करके पूर्णियाके अधिकारी नवान अधिकारी देशमें राज्य परन्तु अत्यन्त दुःसका पिपय भी, स्वाधीनताकी रक्षाके लिये थोड़े ही दिनोंमें मारे गये। स्थापन करनेमें फिर भी आधीनमें होगये। यहाँके लिखते हैं कि यद्यपि उस पूर्णियाके अधिकारी देश बढ़ गई थी। परन्तु नहीं की, और वीकानेरके विशेष सहायता नहीं मिली साथ उसी प्रकारका व्यवहार प्रकारसे इनके बलसे अपने को दो प्रधान वासभूमि थी।

और उनके स्मृतिके चिह्न भी आजतक पायेजाते हैं । दादूसर नामक स्थानमें रंगमहल नामका एक प्राचीन महल टूटाफूटा विद्यमान है । सुनाजाता है, कि यही प्राचीन राजवंशकी राजधानी थी । महावीर एलिकुजण्डर जिस समय भारतवर्षको जीतनेके लिये आया था, उस समय उसने दादूसरपर आक्रमण करके वहाँके अधीश्वरको परास्त कर राजधानीको विध्वंस करदिया था । कर्नल टाड् साहब लिखते हैं कि यद्यपि एलिकुजण्डरने जोहियोंकी निवासभूमिके निकट पंजाबमें समराग्नि प्रज्वलित करदी थी, परन्तु इतिहासमें ऐसा कोई प्रमाण नहीं पायाजाता कि जिससे वह गारा मार्गकी ओरसे इन जोहियोंके जीतनेके लिये आप हो । साधू टाड् साहब अनुमान करते हैं कि महावीर एलिकुजण्डरके अधीनस्थ ग्रीक सेनापतिने समुद्रके किनारे जिस राज्यको स्थापित किया, विदित होता है, उसी राजाके किसी राजाने किसी समयमें आकर इस रंगमहलको विध्वंस किया होगा ।

वीरश्रेष्ठ रामसिंह अपने अग्रजकी आज्ञासे जोहियोंको सब भाँतिसे दमन कर, जिससे वह किसी प्रकार भी मस्तक न उठासके इस प्रकारसे अपनी शासनशक्तिको प्रबल करके, अंतमें विजयी राठौरोकी सेनाके साथ पूणियाके जाटोके विरुद्ध युद्ध करनेके लिये आगे बढ़े । वीकाके वंशधरोंने गोदारा और जोहियोंको दमन करके अपने अधिकारका विस्तार कर तो लिया था, परन्तु वे पूणियाको परास्त नहीं करसके थे । पूणियाके जाट अबतक अपनी प्राचीन स्वाधीनताकी सब प्रकारसे रक्षा करते आये थे । महाराज रायसिंहने उनको दमन करके अपने राज्यकी सीमाको बढ़ानेके लिये अनुज रामसिंहको आज्ञा दी । रामसिंहने तुरन्त ही पूणियाके जाटोके विरुद्ध घोर युद्ध किया । भयंकर युद्ध होनेके पीछे अत्यन्त बलशाली राठौरोने जय प्राप्त करके पूणियाके अधिकारी देशको अपने हस्तगत करलिया । विजेता रामसिंहने नवीन अधिकारी देशमें राज्य स्थापित करके स्वयं वहाँ निवास करनेका विचार किया । परन्तु अत्यन्त दुःखका पिपय है कि वीरश्रेष्ठ रामसिंह जयलक्ष्मी प्राप्त करके भी, स्वाधीनताकी रक्षाके लिये प्राणपणसे यत्न करनेवाले पूणियाके जाटोके हाथसे थोड़े ही दिनोंमें मारेगये । रामसिंहके मारेजानेपर विजयी राठौरगण अधिकार स्थापन करनेमें फिर भी विचलित न हुए । समृद्धिशाली प्रधान २ सभी नगर राठौरोके आधीनमें होगये । यहाँके राठौरगण रामसिंहोत्त नामसे विदित हैं । कर्नल टाड् साहब लिखते हैं कि यद्यपि रामसिंहोत्तके द्वारा वीकानेरके राठौरोकी सख्या वृद्धि और उस पूणियाके अधिकारी देश वीकानेरके अधिकारमें होनेसे राज्यकी सीमा और भी बढ़ गई थी । परन्तु काँधलोतगणोंने वीकानेरके महाराजकी पूर्ण अधीनता स्वीकार नहीं की, और वीकानेरके महाराजको जिस भाँति काँधलोनोके द्वारा युद्धके ससयमें विशेष सहायता नहीं मिली थी, यह रामसिंहोत्त राठौरगण भी वीकानेरके महाराजके साथ उसी प्रकारका व्यवहार करते आये थे । और वीकानेरके महाराज भी उसी प्रकारसे इनके बलसे अपने बलको प्रबल न जानसके । सीधमुख एवं सांखू रामसिंहोत्तों की दो प्रधान वासभूमि थी ।

इस प्रकारसे पूणियाकी स्वाधीनता हरनेके साथही साथ मारवाड़के छ. जाटोके अधिकारी देश भी वीकानेरके महाराजके अधिकारमें होगये । यह जाट इस समय खेती और पशुपालनके व्यवसायमें अपना समय व्यतीत करते थे । कर्नल टाड साहब लिखते हैं कि इन निरीह जाटोने वर्तमान समयमें सम्पूर्ण वली राठौरोके प्रभुको रीतिके अनुसार कर देनेमें किसी प्रकारकी भी आपत्ति न की ।

यद्यपि वीकाके वंशधर रायसिंहने यवन शासनके समय सबसे पहिले राजाकी उपाधि धारण कर, समयके अनुसार नीतिज्ञताके समान कार्यक्षेत्रमें विचरण करना प्रारंभ किया, परन्तु वह साहस बल और विक्रममें किसी अंशमें भी हीन नहीं थे । उस समय वीरतामय कार्यक्षेत्र, वीरलीलास्थान जितना ही विस्तारित होता था उन्हे उतने ही शूर वीरता प्रकाश करनेके अनेक साधन संघटित होते थे और उतना ही उनके गौरवका सूर्य अपनी पूर्ण मूर्तिसे मध्याह्न समयके सूर्यकी समान चारों ओर अपनी तीक्ष्ण किरणोंके फैलानेमें समर्थ हुआ । रामचन्द्र और लक्ष्मणजीके बाहुबल प्रचार करनेका एकमात्र मूल लंकाका युद्ध था । यदि रावण सीताजीको हरण करके न लेजाता तो कभी भी दो सूर्यवंशी वीर-व्रतवारी वीरोकी ऐसी प्रशंसा सुनाई न देती । लंकाके विजयके पीछे महाराज रामचन्द्र और लक्ष्मणजीका ऐसा गौरव युक्त युद्ध क्यों नहीं हुआ ? भीमसेन अथवा अर्जुन इत्यादि पाण्डवोंने अपने महान् बलविक्रमको प्रकाश कर महावीरकी उपाधि धारण की थी । मेवाड़के वंशधर इतने दिनोतक मरुक्षेत्रके सीमावद्ध देशमें अपने बल विक्रमको प्रकाश करते आये थे । परन्तु महाराज रायसिंहको दिल्लीके बादशाह अकबरकी अधीनता स्वीकार करनेके पीछे अपने पूर्वपुरुषोंकी अपेक्षा अधिक गौरव संग्रह करनेमें विशेष सुभािता मिलनेलगा । उनका कार्यक्षेत्र विस्तृत होगया । वह भारतके अनेक प्रान्तोंमें क्रमानुसार राठौरोके बाहुबलका पूर्ण परिचय देने लगे । सम्राट् अकबरने अपने शासन समयमें भारतवर्षके जिस २ प्रान्तमें जिस जिस युद्धको उपस्थित किया रायसिंहने भी उसी २ समरभूमिमें जाकर असीम साहसके साथ अपने बाहुबलकी पराकाष्ठा दिखलाई । रायसिंहने अहमदाबादके शासनकर्ता मिरजा मुहम्मद-हुसेनके साथ वीर विक्रमशाली राठौरोकी सेनाको ले युद्ध करके वीर वीरता प्रकाश कर उसका परास्त करदिया, और अहमदाबादपर भी सीत्रतासे अधिकार करलिया इसी कारणसे यह बादशाहके सम्मुख बड़े वीर गिनेजाते थे, और इनका सन्मान भी सबसे अधिक होता था । सम्राट् अकबरकी, इन वीर विक्रमशाली हिन्दूराजाओंके साथ परिवारिक सम्बन्ध करके, भारतमें यवन शासनको दृढ़ करनेकी, विशेष इच्छा थी । इस लिये वह हिन्दूराजाओंमें जिसको वीर और असीम साहसी जानता था उमीको अपने हस्तगत करनेके लिये उसके बल विक्रमका ऊँचा पुरस्कार देकर उसके हृदयपर अधिकार करलेता था । रायसिंहके बल विक्रमको देखकर अकबर विशेष प्रसन्न हुआ, और उमने उनका अधिक सन्मान बढ़ाया । यद्यपि रायसिंहके साथ उमने सांसारिक सबन्ध पहिलेमें ही करलिया था, तथापि उस सबन्ध बन्धनको दृढ़ करनेके लिये उसने अपने पुत्र कुमार सलीमके (जिसने पीछे जाहगीर नाम धारण किया)

साथ रायसिंहकी कन्याके समयके सेवक और नी राजाओंका पहिलेसे ५५ देखकर उस प्रस्तावमें कुछ समाप्त होगया । इसानिहाय रायसिंहने इस प्रकार सबसे करके, बादशाहके सम्मुख शरीरको लागादिया ।

महाराज रायसिंहकी सिंहासनपर विराजमान हुए साम्राट्की अधीनतामें दो शासनकर्ता पदपर नियुक्त दाराका भी प्रवेश जिससे सहायता की थी । इसी कारण अधीनमें रहते थे, जन्तों-जालका विस्तारकिया । सावधान करदिया, इसकारण निष्फळ करदिया । करणसिंहने निम्नलिखित चार पुत्रोंको छो-

१-पद्मसिंह ।

२-केशरीसिंह ।

३-मोहनसिंह ।

४-अनूपसिंह ।

करणसिंहके चार जीवनका वीरदान किया । उस समय पद्मसिंह और रणभूमिमें असीम साहस जीवनके वियोगान्त किया है । हमने इस

(१) कर्णसिंह तो रायसिंहके दलपतसिंह सूरसेन और सम्भव १६७० में शाही सम्भव १६८८ में हुआ । उनके पिताजी अर्थात् दलपत और सूरका

साथ रायसिहकी कन्याके विवाहका प्रस्ताव उपस्थित किया। महाराज रायसिह समयके सेवक और नीतिके जाननेवाले थे, इस कारण उन्होंने अन्यान्य राजपूत राजाओंका पहिलेसे यवन सम्राट् वंशके साथ वैवाहिक सम्बन्ध होता हुआ देखकर उस प्रस्तावमे कुछ भी आपत्ति न की। विवाहका कार्य बड़ी धूमधामके साथ समाप्त होगया। इसविवाहके फलस्वरूपमे अभागे कुमार परवेज़ने जन्म लिया। महाराज रायसिहने इस प्रकार सबसे पहिले भारतवर्षमे वीकानेरका नाम और यज्ञ विस्तार करके, बादशाहके सम्मुख सन्मानित हो, संवत् १६८८ (१६३२ ईवसी) मे इस मायामय शरीरको त्यागदिया।

महाराज रायसिहकी मृत्युके पीछे उनके एकमात्र पुत्र करणसिह पिताके सिंहासनपर विराजमान हुए। करणसिह पिताकी जीवित अवस्थामे ही दिल्लीके साम्राट्की अधीनतामे दो हजार अश्वारोहीके नेताकी उपाधि धारण कर दौलताबादके शासनकर्त्ता पदपर नियुक्त थे। करणसिह सुलतान दाराशिकोहके विशेष अनुगत थे। दाराका भी प्रवेश जिससे बादशाहके यहाँ होजाय इस विषयमे करणसिहने विशेष सहायता की थी। इसी कारणसे दाराके प्रतिद्वन्द्वीके प्रधान सेनापति करणसिह जिनके आधीनमे रहते थे, उन्होंने करणसिहके प्राणनाश करनेके लिये गुप्तभावसे एक पडयंत्र जालका विस्तारकिया। परन्तु वृन्दीके महाराजने पहिलेसे ही करणसिहको सावधान करदिया, इसकारण करणसिहने बड़ी सरलतासे शत्रुओंकी उस पापकामनाको निष्फल करदिया। करणसिहने कई वर्षतक अपने प्रबल प्रतापके साथ राज्यशासन करके निम्नलिखित चार पुत्रोंको छोड़कर गरीको त्यागदिया।

१-पद्मसिह।

२-केशरीसिह।

३-मोहनसिह।

४-अनूपसिह।

करणसिहके चार कुमारोंमे से प्रथम दोने यवन सम्राट्के कार्यमे अपने जीवनका बलिदान किया। जिस समय बादशाहकी सेना बीजापुरके युद्धमे नियुक्त थी, उस समय पद्मसिह और केशरीसिहने राठौरीकी सेनाके साथ बादशाहकी ओरसे रणभूमिमे असीम साहस प्रकाश करके प्राण त्यागकिये। तीसरे पुत्र मोहनसिहके जीवनके वियोगान्त अभिनयका जो वृत्तान्त फरिश्ताने दक्षिणके इतिहासमे वर्णन किया है। हमने इस स्थानपर उसका वर्णन करना उचित जाना है। क्योंकि इससे

(१) कर्णसिह तो रायसिहके पोते थे और रायसिह संवत् १६६८ मे मरे थे। उनके ४ बेटे दलपतसिह सूरसेन किसनसिह और भूपनसिह थे रायसिहके पीछे दलपतसिह गद्दीपर बैठे और संवत् १६७० मे शाही सेनासे लड़कर काम आये, तब सूरसेन राजा हुए। उनका देहान्त संवत् १६८८ मे हुआ। उनके पीछे कर्णसिह गद्दीपर बैठे थे। इस तरह ऊपर लिखे लेखमे दो राजाओं अर्थात् दलपत और सूरका हाल नहीं है।

प्रगट होता है कि अपने पद और सन्मानकी रक्षाके लिये क्षत्रियजाति किस प्रकारसे अपने प्राणतक देनेमें तैयार होजाती थी ।

जिस समय वादशाहकी सेना दक्षिणको विजय करनेके लिये जा रही थी उस समय करणसिंहके चारो कुमार भी राठौरोकी सेनाके साथ गये थे । एक समय दक्षिणकी मुहिममें शाहजादे मोअज्जिमके डेरोमें उनके सालेके साथ मोहनसिंहका एक मृगके वच्चेके लिये झगड़ा होउठा । धीरे २ वह झगड़ा इतना बढ़गया कि दोनो क्रोधके मारे उन्मत्त होकर कमरसे तलवार निकाल परस्पर युद्ध करनेलगे । उस युद्धमें मोहनसिंहके गिरतेही यह शोचनीय समाचार शीघ्रही राठौरोके डेरोमें पद्मसिंहके पास भेजागया । असीम साहसी पद्मसिंह अपने भ्राताके अपमान और मरणका समाचार पाकर क्रोधित सिंहके समान कंपायमान होते हुए नंगी तलवार हाथमें ले कितने ही राठौर सेवकोंके साथ उसके डेरोमें आपहुँचे । डेरोमें जाते ही उन्होंने देखा कि भाई मोहनसिंहका सारा शरीर रुधिरसे सन रहा है, और प्राणपक्षी प्यान करगये है, ऐसी अवस्थामें वह पृथ्वीपर अचेत पड़े है, और इस अवस्थामें भी गन्तु उनकी छातीपर बैठा है । यह देखकर राठौर कुमारके दोनो नेत्रोंसे मानो अग्निकी चिनगारियां निकलने लगीं । पद्मसिंहकी उस संहारमूर्ति तथा प्रतिहिंसा दानार्थी आकृतिको देखकर हत्याकारी यवनोके हृदयमें महाभय उत्पन्न हुआ । राठौरोके हाथसे निश्चय ही मृत्यु जानकर उन पापियोने उसी समय अपने प्राणोंके भयसे कायरपुरुषोंकी समान डेरोसे भाग जानेकी चेष्टा की । परन्तु शाहजादेको भी डेरेमें बैठाहुआ देखकर पद्मसिंह कुछ भी शंकित न हुए, वरन् महाक्रोधित हो सिंहके समान गर्जन करके भ्राताकी हत्या करनेवालेको मारनेके लिये उसके पीछे चले ।

तवारीख फारिस्तामें लिखा है कि “ पद्मसिंहने क्रोधसे उन्मत्त होकर इस प्रकार वलके साथ तलवारका प्रहार किया कि उस प्रहारसे एक स्तम्भके दो टुकड़े होगये और उसके साथ ही साथ हत्याकरनेवालेके देहके भी दो खण्ड होकर एक ओरको जापड़े । ” उचित दंड देकर पद्मसिंह अपने मृतक भ्राताका शरीर ले गाही डेरोको छोड़कर अपने स्थानको चलेआये । जयपुर जोधपुर और हाडौती इत्यादि देशोंके जिन राजाओंने सेनाके साथ उन डेरोमें निवास किया था। उन सबको बुलाकर हृदयभेदी वक्तृतामें पद्मने सभीसे कहा कि पापात्मा यवनोंने मोहनसिंहका प्राण नाश करके समस्त राजपूत जातिका अपमान किया है, इस कारण यवन वादशाहके आधीनमें अब किसी भी भाँति भी रहकर रणभूमिमें उनकी सहायता करना राजपूतमात्रको उचित नहीं । उनके यह वचन सुनकर सभी राजपूतोंने कहा “ शीघ्रही इन डेरोको छोड़कर हम सबको अपने २ राज्यमें जाना उचित है और वह सभी लोग सेना साथ ले डेरोको छोड़ अपने २ राज्यमें जानेके लिये तैयार भी हुए । शाहजादे मोअज्जिमने उनको सावधान करनेके लिये एक बुद्धिमान मुसलमान उमरावको भेजा । उमरावने राजपूत राजाओंको अनेक भाँतिसे समझाया, परन्तु उन्होंने उमरावकी बातपर कुछ भी ध्यान न दिया, उमरावने कहा, कि वीरश्रेष्ठ पद्मसिंह मोहनसिंहके हत्या करनेवालेको मारकर निश्चिन्त होगये,

इससे शाहजादा इनके ऊपर करनेमें उन्होंने अपनी सम्मान न सुना और अपनी २ सेना अतमें जब महाविपत्तिको धीरज दिया और उनकी हाँ डेरोमें आये। इस घटनाके पगे गये । फारिस्ताके इतिहासमें वह यह है कि एक समय जातिका वाहुल्य दिरानेके लेकर युद्ध किया था, और पहिले उनका क्या नाम था मारकर ही वादशाहको सतुष्ट प्राप्त दियेथे। उक्त इतिहाससे एक राजाके हवारी जाते एक और गौरव प्राप्त किया था । राजा करणसिंहके स्वर्ग संवत् १७३० (१६७४ ईस्वी) विराजमान हुए । महाराज राय विशेष प्रतिष्ठा होगई थी । जिस समयमें सहायता मिली थी, महाराज अनूपसिंह एक महावीर हजार अश्वारोही सेनाका भूमिमा अधिकार, तथा बीजा अनूपसिंहने प्रमल प्रतापके अनेकवार गौरता दिराई, कावुलके अफगान दिल्लीके मारवाड़पति उस विद्रोहको आज्ञासे वीरश्रेष्ठ अनूपसिंहने निवारण करनेमें विशेष वह अपने राज्यमें लौट जाये युद्धोंमें यश पाया था । उनकी भेद है । फारिस्ता लिखता है राठौरोके इतिहाससे जानाजात सहित गये थे तब वहाँ उनके साथ कुछ झगड़ा होगया था, २

इससे शाहजादा इनके ऊपर कुछ भी क्रोधित न हुए, वरन् पद्मसिंहको इस कार्यके करनेमें उन्होंने अपनी सम्मति दी है। पर क्रोधित हुए राजपूतोंने किसीकी भी बातको न सुना और अपनी २ सेनाको साथ ले डेरोंको छोड़कर दशकोशकी दूरीतक चले गये, अंतमें जब महाविपत्तिको सम्मुख आया देखा तब शाहजादेने स्वयं जाकर उनको धीरज दिया और उनकी हानिको पूरण करनेकी प्रतिज्ञा की, तब राजपूत राजा फिर लौटकर डेरोंमें आये। इस घटनाके पीछे महाराज पद्मसिंह तथा केशरीसिंह बीजापुरके युद्धमें मारे गये। फरिस्ता के इतिहासमें केशरीसिंहकी वीरताका एक विशेष निदर्शन उल्लेख किया है। वह यह है कि एक समय केशरीसिंहने वादशाहके सम्मुख उनकी आज्ञासे राठौर जातिका वाहुवल दिखानेके लिये एक वेड़भारी बलवान् सिंहके साथ तलवार हाथमें लेकर युद्ध किया था, और उसको मारकर उन्होंने केशरी नाम पाया था। इसके पहिले उनका क्या नाम था इसको हम नहीं जानते। केशरीसिंहने उस सिंहको मारकर ही वादशाहको सतुष्ट किया, इसके पुरस्कारमें वादशाहने इनको पच्चीस ग्राम दिये थे। उक्त इतिहाससे यह भी जानाजाता है कि केशरीसिंहने दक्षिण देशाधिपति एक राजाके हवशी जातके एक महावलवान् सेनापतिको तलवारसे मारकर विशेष यश और गौरव प्राप्त किया था।

राजा करणसिंहके स्वर्गवासी होनेके पीछे उनके सबसे छोटे पुत्र अनूपसिंह संवत् १७३० (१६७४ ईस्वी) में राजाकी उपाधि धारण कर पिताके सिंहासनपर विराजमान हुए। महाराज रायसिंहके समयसे लेकर वादशाहके यहाँ बीकानेरके राजाओंकी विशेष प्रतिष्ठा होगई थी। विशेष करके बीकानेरके राजवंशसे वादशाहको अनेक समयमें सहायता मिली थी, वह इसका उचित पुरस्कार देनेके लिये कातर नहीं थे। महाराज अनूपसिंह एक महावीर और असीम साहसी पुरुष थे। वादशाहने इनको पाँच हजार अश्वारोही सेनाका मनसब अर्थात् उसके अधिपतिकी उपाधि देकर देशकी भूमिका अधिकार, तथा बीजापुर और औरंगाबाद देशके शासनका भार अर्पण किया। अनूपसिंहने प्रबल प्रतापके साथ अपने राजशासनके समय सम्राट्के आधीनमें अनेकवार वीरता दिखाई, इससे इस वंशका गौरव दुगुना बढ़ने लगा। जिस समय काबुलके अफगान दिल्लीके वादशाहके विपक्षमें विद्रोही होगये थे, उस समय मारवाड़पति उस विद्रोहको दमन करनेके लिये वादशाहके द्वारा भेजे गये। वादशाहकी आज्ञासे वीरश्रेष्ठ अनूपसिंहने भी बीकानेरकी सेनाके साथ काबुलमें जाकर विद्रोहके निवारण करनेमें विशेष सहायता की थी। विद्रोह शांत होजानेके पीछे वह अपने राज्यमें लौट आये, और फिर भी वादशाहके यहाँ रहकर उन्होंने अनेक युद्धोंमें यश पाया था। उनकी मृत्युके सम्बन्धमें फरिस्ता और राजपूत इतिहासमें मतभेद है। फरिस्ता लिखता है कि राजा अनूपसिंहने दक्षिणमें प्राणत्याग किये, परन्तु राठौरोके इतिहाससे जानाजाता है कि जिस समय राजा अनूपसिंह दक्षिणमें सेना सहित गये थे तब वहाँ उनके डेरा स्थापनके स्थानपर वादशाहके प्रधान सेनापतिके साथ कुछ झगडा होगया था, इससे वह अत्यन्त विरक्त होकर दक्षिणको छोड़कर अपने

राज्यमें चलेआये, और तुरन्त ही उन्होंने शरीर त्यागदिया। इसी शेषोक्त वृत्तान्त को हम सत्य मानते हैं। महाराज अनूपसिंह, स्वरूपसिंह और सुजानसिंह नामक दो कुमारोंको छोड़कर परलोकवासी हुए।

इतिहासवेत्ता टाड महोदय लिखते हैं कि स्वरूपसिंह सन् १७६५ सन् १७०९ ई० में पिताके सिंहासनपर विराजमान हुए, परन्तु इन्होंने अधिक दिनतक राजशासन नहीं किया। महाराज अनूपसिंहने जीवनकी शेषदशामें वादशाहकी सेनासे अपना सभी सम्बन्ध त्यागदिया था, इसीसे ओड़नी देश जो इनको वादशाहसे पहिले मिला था, इनसे वापिस लेलिया गया। स्वरूपसिंहने अपनी सेनाको साथ ले उस ओड़नी देशपर फिर अधिकार करनेके लिये धावा किया। उसी युद्धमें यह मारेगये, कर्नल टाड साहब लिखते हैं कि उनसे छोटे भाई सुजानसिंह राजसिंहासनपर विराजमान हुए, परन्तु इनके राज्यकालमें कोई स्मरणीय घटना नहीं हुई। सन् १७९३ (१७३७ ई०)में जोरावरसिंह वीकानेरके अधीश्वररूपसे विख्यात हुए, परन्तु सुजानसिंहके समान इनका शासनकाल भी स्मरणीय नहीं था।

दश वर्षतक राज्य करके जोरावरसिंह इस असार संसारको छोड़गये। तब वीर-श्रेष्ठ गजसिंह वीकानेरके सिंहासनपर विराजमान हुए। सुजानसिंह और जोरावरसिंह के शासनसमयमें वीकानेरमें किसी प्रकारकी घटना नहीं हुई। परन्तु गजसिंहका शासन अनेक घटनाओंसे पूर्ण था। महाराज गजसिंह वास्तवमें एक यथार्थ राठौर वीर थे, इस कारण उन्होंने इकतालीस वर्षतक राज्य करके राजकी सीमा और अपने गौरवको बहुत बढ़ालिया था। वीकानेरकी सीमाके भाटियोंके साथ तथा भावलपुरके मुसलमान राजाओंके साथ बराबर कई युद्ध करके इन्होंने अपने बाहुबलका चूडान्त परिचय दिया था। महाराज गजसिंहने भाटियोंके निकटसे राजासर, कालिया, रानियार, सत्यसर, वृन्निपुरा, मुतालाई और अन्यान्य कितने ही छोटे २ प्रदेश तथा अन्य शत्रुओंके कितने ही छोटे २ देश और भावलपुरके अधिनायक खोंके साथ युद्ध करके अपने राज्यकी सीमामें स्थित विशेष प्रयोजनीय अनूपगढ़ नामक किलेको अपने अधिकारमें करलिया था। दाऊदके पोतड़ा जिससे सीमामें किसी प्रकारका उपद्रव न करसकै, अथवा अनूपगढ़पर फिर अधिकार करनेमें समर्थ न हो, इसलिये गजसिंहने अनूपगढ़की पश्चिम ओरकी भूमिको विध्वंस करके वहाँके सभी कुओंको मट्टी भरवाकर पटवा दिया था।

(१) वीकानेरके गद्यकाव्यमें लिखा है कि महाराज अनूपसिंह सन् १७५५ में ओड़नी (दक्षिण) में स्वर्गधामको प्राप्त हुए थे, और उनके साथमें १८ रानिया रत्नी हुई थीं।

(२) वीकानेरके इतिहासमें सन् १७५५ है।

(३) सुजानसिंह सन् १७५७ में गद्दीपर बैठे थे।

(४) वीकानेरके इतिहासमें सन् १७९० माघ वदी ५ लिखा है।

(५) भावलपुरके आदि अधीश्वरका नाम दाऊदखाँ था। उसके वंशधरोंको राठौर गण कहते थे।

राजा गजसिंहके और
विवाहिता स्त्रीसे उत्पन्न हुए।

(१)

(२)

(३)

उपरोक्त छः पुत्रोंमेंसे

माताने विष देकर राजसिंहका

विचार कि हम भी भाई राज

भयभीत होकर पिताके साथ

अत्यन्त घृणित उपायोंसे

सिंह वीकानेरके अन्तर्गत

थे। महाराज गजसिंह अपने

परलोकवासी हुए। राजपूतोंके

के मस्तक पर वीकानेरका राज

सौतेली माताके हृदयमें हिंसा

पंद्रह दिन भी राजसिंहका

माताने स्वयं अपने हाथसे विष

से राजसिंह केवल तेह

बुद्धि की थी पुत्रका हृदय भी

मृत्युके पीछे सूरतसिंहने पिता

लगानेका अभिनय प्रारंभ करा

महाराज राजसिंहके प्रता

पिशाचिनी माताकी इच्छा थी

वैठाऊगी। परन्तु बुद्धिमान्

अमात्यगणोंके समुप इस

विपत्ति कारक है, इस कारण

लिया, और प्रगटमें सौतेले भा

पेशाचिक कार्य करनेमें

मडली और सामन्त तथा

पुत्रको सिंहासनपर बैठा

इन्होंने क्रमानुसार अठारह

और प्रवान २ सामन्त तथा

शेखती उपहार देकर उनको वि

होनेही अपनी जामलाया सरलत

विचार करनेलगे, परन्तु

राजा गजसिंहके औरससे ६१ पुत्र उत्पन्न हुए, परन्तु इनमेसे केवल छः पुत्र विवाहिता स्त्रीसे उत्पन्न हुए थे। उनके नाम यह हैं।

(१) छत्रसिंह । (४) अजवसिंह ।

(२) राजसिंह । (५) सूरतसिंह ।

(३) सुरतानसिंह । (६) श्यामसिंह ।

उपरोक्त छः पुत्रोंमेसे छत्रसिंहकी मृत्यु बालकपनमे ही होगई थी और सूरतसिंहकी माताने विष देकर राजसिंहका प्राण नाश किया था, सुरतानसिंह और अजवसिंहने विचारा कि हम भी भाई राजसिंहकी तरह मारे जायगे, इस कारण वे अत्यन्त भयभीत होकर पिताके स्थानको छोड़ जयपुरको चलेगये। इस प्रकार सूरतसिंह अत्यन्त घृणित उपायोसे पिताके सिंहासनपर विराजमान हुए। और श्यामसिंह वीकानेरके अन्तर्गत एक छोटे देशका अधिकार पाकर वहाँ निवास करते थे। महाराज गजसिंह अपने घोर पराक्रमके साथ इकतालीस वर्षतक राज्य करके परलोकवासी हुए। राजपूतरीतिके अनुसार सवत् १८४३ (१७८७ ई०)मे राजसिंह के मस्तक पर वीकानेरका राजछत्र शोभायमान हुआ, परन्तु उनकी साक्षात् पिशाचिनी सौतेली माताके हृदयमे हिंसा और विद्वेषकी अग्नि प्रवल होगई थी इस कारण वह पन्द्रह दिन भी राजसिंहासनपर न बैठसके। गजसिंहके पाँचवे पुत्र सूरतसिंहकी माताने स्वयं अपने हाथसे विष देकर राजसिंहके जीवनको समाप्त करदिया, इसी कारण से राजसिंह केवल तेरह दिनतक ही राजसिंहासनपर बैठे थे। माता जैसी पिशाच बुद्धि की थी पुत्रका हृदय भी उसी प्रकारका कठोर था। इस कारण राजसिंहकी मृत्युके पीछे सूरतसिंहने पिशाचमूर्ति धारण करके वीकानेरके राजवंशमे घोर कलंक लगानेका अभिनय प्रारंभ करदिया।

महाराज राजसिंहके प्रतापसिंह और जयसिंह नामसे दो पुत्र थे। सूरतसिंहकी पिशाचिनी माताकी इच्छा थी कि राजसिंहको मारकर अपने पुत्रको सिंहासनपर बैठाऊगी। परन्तु बुद्धिमान् सूरतसिंहने देखा, कि वीकानेरके वीर सामन्त और अमात्यगणोंके सम्मुख इस शोचनीय हत्याकाण्डके पीछे सिंहासनपर बैठना महाविपत्ति कारक है, इस कारण उन्होंने अपनी इस पापिनी अभिलाषाको मनहीमे रखलिया, और प्रगटमे सौतेले भाईकी मृत्युसे शोक प्रकाश करके भविष्यतमे लोमहर्षण पैशाचिक कार्य करनेमे प्रवृत्त हुए। पिशाचबुद्धि सूरतसिंह सबसे पहिले अमात्य मंडली और सामन्त तथा प्रजाक हृदयको आकर्षण करनेके लिये राजसिंहके बालक पुत्रको सिंहासनपर बैठाल कर स्वयं राजप्रतिनिधिरूपसे राज्य शासन करनेलगे। इन्होंने क्रमानुसार अठारह वर्षतक विशेष चतुरता और बड़ी सावधानीसे राज्य किया, और प्रधान २ सामन्त तथा अमात्यगणोंको अपने हस्तगत करनेके लिये बहुत कीमती उपहार देकर उनको विशेष लोभ दिखाया। सामन्तोंके हस्तगत करनेमे समर्थ होतेही अपनी अभिलाषा सरलतासे पूर्ण होजायगी, यही विचार कर वह चतुर नीतिजालका विस्तार करनेलगे, परन्तु इन्होंने अठारह महीनेतक अपने इस गुप्त अभिप्रायको किसीके

सम्मुख भी प्रकाश न किया। अठारह वर्षके वीतजानेपर जब उन्होंने देखा कि उनकी बाहरी दया और नम्रताके व्यवहारसे सामन्त प्रसन्न होगये हैं, तब उन्होंने सबसे पहिले अपने विशेष अनुगत महाजन और भादरां के दोनों सामन्तोसे अपने हृदयके पापी अभिप्रायको कह सुनाया, यद्यपि वह दोनों सामन्त इनके अनुगत थे, तथापि वह इस प्रस्तावको सुनकर महा दुखी और भयभीत हुए। परन्तु चतुर सूरतसिहने उन दोनों सामन्तोको अधिकभूमि देकर सरलतासे उनको अपने वशमें करलिया। यद्यपि महाजन और भादरांके राजद्रोही दोनों सामन्तोंने पिशाच बुद्धि सूरतसिहको उस पापी अभिप्रायके पूर्ण करनेमें सहायता और अपनी सम्मति दी थी, परन्तु उनके उस पैशाचिक अभिनयके पूर्ण लक्षण सरलतासे प्रकाशित होगये। वीकानेरके दीवान वस्तावरसिह सूरतसिहकी इस पैशाचिक कल्पनाको जानकर अपने सुकुमार प्रभुके प्राणोंकी रक्षाके लिये भयभीत होकर आगे बढ़े। वस्तावरसिहके ऊर्द्धतन चार मनुष्य इस दीवान पदपर नियुक्त थे, इस कारण उन्होंने राजसिहके बालक कुमारकी जीवन रक्षा करना सब प्रकारसे उचित जाना। परन्तु अत्यन्त दुःखका विषय है कि, वस्तावरसिहने ऐसे कुसमयमें अधिक देरीमें सूरतसिहके पटचक्रका समाचार पाया कि वह उस समयमें किसी भी भाँतिसे भी उस जालको छिन्नभिन्न न करसके, वरन् उसका विपरीत फल हुआ। सूरतसिहने वस्तावरसिहको अपना प्रधान शत्रु जानकर उसी समय उसे पकड़कर कारागारमें बंदी करदिया। सूरतसिह इस बातको भली भाँतिसे जानते थे कि वस्तावरसिह ही मेरी राज्यप्राप्तिमें कंटकस्वरूप है, इस कारण उसको बंदी करके समस्त विघ्न बाधाओंको दूर करनेके लिये भटिंडा इत्यादि भिन्न-देगोंसे सेना संग्रह की। पाशविक बल प्रयोगके अतिरिक्त वह सरलतासे अपने मस्तकपर राजमुकुट धारण न करसकेंगे इसको वह भलीभाँतिसे जानगये थे, इस कारण वह बड़ी सावधानीके साथ जीवतासे रगभूमिमें आपहुँचे। सूरतसिहके पापकी कामनाके प्रकाश होने के पहिले ही बालक महाराजको बड़े गुप्तभावसे रक्षा होती थी। सूरतसिहने अधिक सेना संग्रह कर वीकानेरके सभी सामन्तोके पास अपने नामसे यह आज्ञापत्र भेजा। वह सभी एक २ करके इनकी राजधानीमें आकर इनकी आज्ञा पालनमें नियुक्त हुए। महाजन और भादरां नामक दोनों स्थानों के दो राजद्रोही सामन्तोंने राजभक्तिके मस्तकपर पदाघात करके सूरतसिहकी आधीनता स्वीकार की, उन दोनोंके अतिरिक्त और कोई सामन्त भी राजधानीमें आनेके लिये सम्मत न हुआ। परन्तु अत्यन्त दुःखका विषय है कि अन्य राजभक्त सामन्तोंने सूरतसिहकी पापलिप्साको जानकर भी अपनी २ सेनाके साथ राजधानीमें आकर उसकी जघन्य अभिलाषामें किसी प्रकार बाधा न दी। वे अज्ञानकी तरह अपने २ किलोमें बैठे रहे।

जब सूरतसिहने सामन्त मंडलीको अपनी आज्ञापालनमें अमन्त्रा देखा, तब उन्होंने अपने मनमें निश्चय करलिया, कि यह लोग मेरा स्वत्व स्वीकार करनेको तैयार नहीं हैं। इस कारण यह सेनाको साथ लेकर सामन्तोंको दमन करनेके लिये चले।

मेरे हृदयमें कभी ऐसी -
“यदि सत्य ही आपके है”
आप सबके सामने देव
महाराजका प्राण नाज नहीं
था। दयावती राजकुमारीके
सिंहने महाजनके सामन्तो-
पतिवे प्राणोंका नाज कर
राजद्रोही थे परन्तु इस कार्य
उस दुर्गम एक दिन मृत्यु
गलेमें तलवार मार कर उन-

भ्रातृपुत्र हन्ता-नाज
कंटकको उखाड़ कर गोकर्ण
किया। यद्यपि अत्याचारी
राजद्रोहों अपने मन्त्र-
द्वय गई, परन्तु ममल न
न हो सका। राजसिहके और
अपने प्राणोंके भयसे जखुरमें
समाचार सुने ही महा-
भटनेर नामक स्थानमें जा
और भटनेरके समस्त सामन्तों
से उतारनेके लिये युद्ध की
दोनों राजकुमारोंकी आज्ञापालन
थे, परन्तु राठौर सामन्तोमें
इच्छाके होते हुए भी साहसमें
अनेक सामन्तोंको घूम देकर
अजावन्तियोंकी कामना पूर्ण
राठौर सामन्तोमेंसे जूहोको प
सहायता लेकर युद्धकी तैयारी
का अधिक होनेसेना उचित
संज्ञित उनपर आक्रमण किया।
नेनों औरके शत्रुआने घोर
तीन हजार भाटियोंकी सेना
नालचक्रकी गतिसे जयधर्मकी
प्राप्त करके निष्कटक राज्य

मेरे हृदयमें कभी ऐसी आशाका उदय नहीं हुआ । ” यह सुनकर भगिनीने कहा, “ यदि सत्य ही आपके हृदयमें उस घृणित पापकारी आशाको स्थान नहीं मिला है तब आप सबके सामने देवताका नाम लेकर शपथ करिये कि मैं अपने भ्रातृपुत्र कुमार महाराजका प्राण नाश नहीं करूंगा । ” परन्तु हाय ! विचारी कन्याकी कौन सुनता था । दयावती राजकुमारीके सुसरालको चलेजाने पर कुछ ही दिन पीछे पाखंडी सूरतसिहने महाजनके सामन्तोको बुलाकर आज्ञा दी कि “ आप अपने हाथसे गिशु नरपतिके प्राणोंका नाश कर मेरे अभिप्रेतका मार्ग स्वच्छ करदे । ” यद्यपि सामन्त राजद्रोही थे परन्तु इस कार्यमें हस्ताक्षेप करनेको किसी प्रकार भी सम्मत न हुए । अंतमें उस दुष्टने एक दिन स्वयं अपने हाथसे अपने भतीजे वीकानेरके बालक महाराजाके गलेमें तलवार मार कर उनका जीवन नष्ट करदिया ! ।

भ्रातृपुत्र हन्ता—राजहन्ता सूरतसिहने इस प्रकारसे अपने सौभाग्य के प्रधान कंटकको उखाड़ कर वीकाके पवित्र सिंहासनपर बैठ वीकाके पवित्र रक्तको कलंकित किया । यद्यपि अत्याचारी सूरतसिहके इस शोचनीय हत्या करनेके पीछे वीकानेरके राजछत्रको अपने मस्तकपर वारण करतेही राठौरजाति अगाध शोकसमुद्रमें डूब गई, परन्तु समस्त सामन्तोमेंसे कोई भी उसके विरुद्ध साहस करके खड़ा न होसका । राजसिहके और दो भाई सुरतानसिह और अजीवसिह जो पहिलेसे ही अपने प्राणोंके भयसे जयपुरमें चलेगये थे, सूरतसिहके इस पैशाचिक अभिनयका समाचार सुनते ही महा क्रोवित हो सूरतसिहको इसका उचित फल देनेके लिये भटनेर नामक स्थानमें आ उपस्थित हुए । उन्होंने वीकानेरके समस्त असतुष्ट सामन्त और भटनेरके समस्त सामन्तोको बुलाकर राक्षस बुद्धि सूरतसिहको शीघ्रही सिंहासनसे उतारनेके लिये युद्धकी तैयारी की । यद्यपि सभी भाटोगण एक मनसे दोनो राजकुमारोंकी आज्ञापालनके साथ सूरतसिहको दण्ड देनेके लिये तैयार होगये थे, परन्तु राठौर सामन्तोमेंसे बहुतसे सूरतसिहके घोर अत्याचारोंको स्मरण करके इच्छाके होतेहुए भी साहसमें भरकर योग देनेमें समर्थ न हुए । इधर चतुर सूरतसिहने अनेक सामन्तोका धूम देकर अपने दलमें भरती करलिया, इस कारण सुरतानसिह और अजीवसिहकी कामना पूर्ण होनेमें अनेक विघ्न उपस्थित होनेलगे । सूरतसिहके भयसे राठौर सामन्तोमेंसे बहुतोंको पीठ दिखाते हुए देखकर भी उन्होंने केवल भाटियोंकी सेनाकी सहायता लेकर युद्धकी तैयारी की परन्तु चतुर सूरतसिह ने विचार किया कि शत्रुओंका बल अधिक होनेदेना उचित नहीं, इस कारण तुरन्त ही साहसमें भरकर उसने सेनासहित उनपर आक्रमण किया । वागौर नामक स्थानमें भयंकर संग्राम उपस्थित होगया, दोनो ओरके शत्रुओंने घोर पराक्रमके साथ युद्ध करके रणभूमिमें रुधिरकी नदी बहादी । तीन हजार भाटियोंकी सेनाके नाश होजानेपर अंतमें सूरतसिहने विजय प्राप्त की । कालचक्रकी गतिसे अधर्मकी ही जय हुई । सूरतसिहने इस प्रकारसे शत्रुओंको परास्त करके निष्कंटक राज्य सिंहासनपर विराजमान हो सभी विघ्नोंको दूर करदिया ।

उस भयंकर युद्धके स्मृति चिह्नस्वरूपमें सूरतसिंहने उस रणभूमिमें जयदुर्ग फतहगढ़ नामका एक नवीन किला बनाया ।

रणविजयी सूरतसिंह अपने देश और विदेशमें अपनी शासनशक्तिको प्रबल करनेकी इच्छासे एक प्रबल सेनादलके द्वारा वीरोचित कार्य करने लगा । सबसे पहिले उसने अपने आत्मीय उद्धत स्वभाव वीदावतोके अधिकारी देशपर आक्रमण कर वहाँसे ढेड़मे पचास हजार रुपये करमें लिये । पहिले यह सुना था कि चूरू नामक स्थानके सामन्त सुरतान और अजवसिंहकी सहायता करैंगे इस लिये सूरतसिंहने फिर उस चूरूदंगपर आक्रमण कर चूरुनगरीको जालूटा । विजयी सूरतसिंहने इस प्रकारसे धीरे २ अनेक देशोंपर आक्रमण कर तथा लूटमारकर अंतमें भादरां स्थानके निकट छानोदेशके सामन्तोंके किलेको घेर लिया । परन्तु वहाँके महावली सामन्तोंने बड़ा पराक्रम करके सूरतसिंहकी सेनासे अपनी रक्षा की, क्रमानुसार सूरतसिंह छ महीनेतक किलेको घेरे रहे परन्तु किसी प्रकारसे भी विजय प्राप्त न करसके, अतमें वह सेना सहित अपनी राजधानीको लौट आये ।

राजा सूरतसिंह इस प्रकारके पाशविक बलकी सहायतासे अपनी शासन-शक्तिको दृढ़कर प्रबल प्रतापके साथ राज्य करने लगा । परन्तु सामन्त और प्रजाको अत्यन्त असंतुष्ट देखकर वह अन्य उपायोसे उनको अपने हस्तगत करनेके लिये व्याकुल होगया । जिससे प्रजा इसके अन्यायाचरण करने पर भी सिंहासनके अधिकारके सम्बन्धमें किसी प्रकारका आन्दोलन न करसके, तथा कोई राजकीय प्रश्न लेकर कहीं क्रोधित न होजाय, इस लिये वह विशेष सावधान होने लगा, इसके सौभाग्य बलसे उसी सम्बन्धमें एक और भी शुभ सुयोग उपस्थित होगया । वीकानेरकी सीमावाले भावलपूरके महाराजके साथ बहुत समयसे विवाद चलाआता था । उस सीमा सम्बन्धी विवादके उपलक्ष्यमें वीकानेरके सामन्तोंने कई बार युद्धभूमिमें जाकर वीरता प्रकाश की थी । इस समय भावलपूरके अधीश्वर भावलखाने अपने आधीनके तियारो नामक स्थानके किरणी जातीय खुदावल्ख नामक एक यवन सामन्तपर आक्रमण किया । उस सामन्तने शीघ्रही सूरतसिंहकी शरण ली, और उन्हें अपने अधीश्वर भावलखानेके विरुद्ध युद्ध करनेके लिये उत्तेजित करने लगा । सूरतसिंहने भी देखा कि वीर विक्रमशाली राठौर अवश्य ही युद्धमें प्रवृत्त हो जायेंगे, इस सुयोगपर वे मेरे अन्यायसे राज्य सिंहासन लेने और अपने भतीजेको मारडालने आदि कठोर आचरणोंको भूल कर इस युद्धमें उन्मत्त हो जायेंगे, इस कारण उमने शीघ्रही इस नवीन राजनैतिक कार्यका प्रवर्ध प्रारम्भ किया । जैसे ही तियारोंके सामन्त खुदावल्खने वीकानेरका आश्रय लिया, कि वैसे ही राजा सूरतसिंहने उनको वीस ग्राम देदिये । और उनके प्रतिदिनके खर्चके लिये एकनौ रुपया रोज देनेकी आज्ञा दी । किरणीकी सम्प्रदाय भावलपूरमें मगने अधिक प्रबल चलशाली और असीस साहसी थी । राजा सूरतसिंहने उन्हीं किरणियोंको सहायतामें अपने राज्यकी सीमाके बढ़ानेका विचार किया, और तियारोंके महाराजने गुणवत्तय कहा कि “ मे आपकी सहायता करनेके लिये सब

प्रकारसे तैयार हूँ, खुदावल्खने भी विस्तार करनेमें मलीम वीर व्रतधारी राठौरोंकी यद्यपि ये नेरके समीप अपना २ पराक्रम दिखाने तियारोंके सामन्त, अचसा समय उस सेनाके साथ सेना आकर मिली थी,-

भूखरकाके सामन्त
पूंगलके सामन्त
रानेरके सामन्त
सतीसरके सामन्त
जसाना शारोहके
इमनसरके सामन्त,
जौगलके सामन्त
वितनोके सामन्त

भांजी पड़हारके अ
नरपतिके
या सासपायगा
गगासिंहके अधीनकी
दुर्जनसिंहके अधीनकी
अनोकासिंह
लाहौरीसिंह
बुधसिंह
अफगान सामन्त
तथा अहमदखाँके

राजा सूरतसिंहने इस
पुत्र वीरश्रेष्ठ जैतराव महताके
१८५६ में माघमासकी तेरहवीं
दिने चली प्रधान
१८५७ में जैतराव

प्रकारसे तैयार हूँ, परन्तु आपके द्वारा क्या मैं किसी प्रत्युपकारकी आशा करसकता हूँ ? ” खुदावख्शने शीघ्रतासे उत्तर दिया, कि “ मैं आपके राज्यकी सीमाको समुद्रतक विस्तार करनेमें भलीभाँतिसे सहायता दूँगा । ” सूरतसिहने इस प्रतिज्ञासे प्रसन्न हो वीर व्रतधारी राठौरोकी सामन्त मंडलीके निकट तुरन्त ही युद्धका समाचार भेजदिया । यद्यपि वीकानेरके सभी सामन्त सूरतसिहसे अप्रसन्न होगये थे, परन्तु इस समय रणभूमिमें अपना २ पराक्रम दिखानेके लिये वे अपनी २ सेनाको साथ लेकर राजधानीमें आनेलगे । नियारोके सामन्त पाँचसौ पैदल और तीनसौ अश्वारोही सेनाके साथ आये थे । इस समय उस सेनाके साथ वीकानेरकी निम्नलिखित सामन्तोंकी निम्नलिखित संख्यक सेना आकर मिली थी,—

	पैदल.	अश्वारोही.	वन्दूकधारी ।
भूखरकाके सामन्त अभयसिह	२०००	३००	
पूंगलके सामन्त रावरामसिह	४००	१००	
रानेरके सामन्त हाथीसिह	१५०	८	
सतीसरके सामन्त करणसिह	१५०	९	
जसाना शारोहके सामन्त अनूपसिह	२५०	४०	
इमनसरके सामन्त, खेतसिह	३५०	६०	
जौगलके सामन्त वेनीसिह	२५०	९	
वितनोके सामन्त भूमसिह	६१	२	
जोड़	३६११	५२८	
मोजी पड़िहारके अधीनकी तोपें ...	—	—	२१
नरपतिके अधीनकी विदेशीय सेना			
या खासपायगों ..	.	२००	
गंगासिहके अधीनकी मंडली ..	१५००	२००	४
दुर्जनसिहके अधीनकी ” . .	६००	६०	४
अनोकसिह		३००	
लाहौरीसिह		२५०	
बुधसिह		२५०	
अफगान सामन्त सुलतानखॉ			
तथा अहमदखॉके अधीनकी ..	...	४००	
	५७११	२१८८	२९

राजा सूरतसिहने इस प्रकारसे अपनी प्रबल सेनाको इकट्ठा करके अपने दीवानके पुत्र वीरश्रेष्ठ जैतराव महताके हाथमें प्रधान सेनापतित्वका भार अर्पण किया । सम्बत् १८५६ में माघमासकी तेरहवीं तारीखको राठौरसेना भावलपुरके राज्यपर अधिकार करनेके लिये चली। प्रधान सेनापति जैतराव कुनसर राजसरकेली रानेर होकर अनोहागढ़में आकर

प्राप्त हुए और वहाँसे चलकर शिवगढ़ मौजगढ़ तथा फूलरामे क्रमशः डेरे डाले गये। हिन्दूसिंह नामके एक भाटिया सरदारने साहसके साथ मौजगढ़पर अधिकार करके अपने नामको अक्षय किया। उसने अपने प्रबल पराक्रमसे मौजगढ़के किलेकी दीवारको लांघ कर और उसके भीतर जाकर वहाँके शासनकर्ता किरणी नामक यवन जातिके महम्मद मासफको सेना सहित विध्वंस करदिया, और अंतमें उसकी स्त्रीको बंदीकर वीकानेरमें भेजदिया। उस स्त्रीने पाँच हजार रुपये और चारसौ ऊंट देकर अपनी स्वाधीनता प्राप्त की। विजयी सेना बराबर कई सप्ताह तक उन तीनों किलेको घेर रही, फिर जय प्राप्त करके फूलरासे एक लाख पच्चीस हजार रुपये और कितने ही मूल्यवान् द्रव्य और नौ तोपें अपने अधिकारमें करली।

विजयी राठौरोकी सेना इस प्रकारसे भावलपुरकी राज्य सीमामें अपना आतंक जमाती हुई सिंधुसे डेढकोशके फासलेपर खैरपुर नामक स्थानमें आपहुँची। भावलपुरके अन्य असन्तुष्ट सामन्त भी इस समय जैतरावके साथ मिलगये, परन्तु बुद्धिमान् भावलखा अपने सम्मुख इस विपत्तिको आते देखकर तथा राठौर सेनाको पग २ पर विजय पाती हुई देखकर भयभीत हो अन्य उपायसे शत्रुओंकी गतिके रोकनेकी चेष्टा करने लगा। यदि जैतराव शीघ्रतासे राजधानीपर आक्रमण करता तो निश्चय ही राठौरोकी विजयपताका भावलपुरके किलेपर फहराती परन्तु उसने अपना समय वृथा नष्ट किया, उस सुअवसरमें उस राज्यके जो सामन्त शत्रुओंकी ओर जामिले थे, उन्हें भावलखा अनेक छल वल और चतुरता करके तथा लोभ दिखाकर अपने दलमें बुलाने लगा। इस कारण राठौरोकी सेनाका वल धीरे २ घट गया। तब राठौर सेनापतिने भावलपुरके अधिपतिको धमकाकर और उसे बहुत कुछ भलाबुरा कह कर उससे बहुतसा धन दंडमें लिया और उसे वीकानेरको भेजदिया। और इसीसे सन्तुष्ट होकर उन्होंने भावलपुरका घेरा छोड़दिया। इससे मरतसिंहने अत्यन्त असन्तुष्ट होकर उक्त सेनापति सामन्तका पद और मान घटा दिया।

राजा सूरतसिंह इस प्रकारमें वीकानेरका गौरव विस्तार करनेके लिये भावलपुरपर आक्रमण करनेके पीछे भी निर्विघ्नतासे अधिक समय तक शांति न भोगसके। वागोरके युद्धमें पराजित भाटिया लोग अपने घोर अपमानका बदला देनेके लिये दो वर्षतक फिर भी युद्धके माजसे मजे रहे और वीकानेरको जय करने और सूरतसिंहको उसकी शठताका उचित फल देनेके लिये आगे बढ़े। परन्तु सूरतसिंहने इस समय मय भातिमें प्रजाके हृदयपर अधिकार करके अपना वल वैभव खूब बढ़ा लिया था, उस कारण वह उनमें कुछ भी भयभीत न हुआ, बरन क्रोधित हो सेनाले भाटियोंके आक्रमणको रोकनेके लिये चला। फिर भी युद्धकी अग्नि भड़क उठी। फिर गणक्षेत्र मनुष्योंके रक्तसे भीग गया। और अंतमें फिर भी मरतसिंहने जय प्राप्त करके

(१) पहिले इस स्थानका नाम बुल्लर था। मारवाटमें जिम भांति फूलरा एक अत्यन्त प्राचीन नगर है, यह भी उसी प्रकारमें प्राचीन स्थान था।

भाटियोंकी आशालताको भी परास्त होकर भागगये तक राजा सूरतसिंहके साथ मे सूरतसिंहने भाटियोंको राजधानी भटनेरपर ६ महीनेतक बड़े साहसके सेना सहित सारी धन भटनेर देशको वीकानेरमें वहाँ निवास करने लगा। उपरोक्त पटनाके पीछे बढ़ानेके साथ ही साथ २ वर्ष किया। इस समय मय लिये जयपुरके महाराजजी मानसिंहके साथ युद्ध करनेका नुसार जिस भाजसे अपनी था, उसका वर्णन मारवाटके अपना वल विक्रम प्रकारा अधिकारमें करालिया, परन्तु कोई साधारण बात नहीं है त चलेआये। परन्तु मानसिंह अधिकार कर वीकानेरपर भयभीत होकर उनसे संधि महामान्य टाट महोदय लिख विरुद्ध धाँकलासिंहका पक्ष पहिले प्रमुख और गौरवको सहायताके लिये अपने छोटे रुपया खर्च करके बड़े युद्धमें परास्त होकर मानसिंह सप्रशय्यापर गिरपड़े। जयपुर में, सभीने उनके जीवनकी जा रीतिके अनुसार मृत्यु प्राप्त होगये थे परन्तु अपन भयानक मृत्युके मुखसे निकल राजा सूरतसिंहके पुत्र राजस्थानको छोड़कर

भाटियोंकी आशालताको भिन्नछिन्न करदिया। यद्यपि भाटीगण इस दूसरी बारके युद्धमें भी परास्त होकर भागगये थे, परन्तु महामान्य टाडू साहब लिखते हैं कि संवत् १८६१ तक राजा सूरतसिंहके साथ उनका बीच २ भे सप्राप्त होता ही रहा। पीछे उक्त संवत् में सूरतसिंहने भाटियोंको एकवार ही वलहीन करनेकी प्रतिज्ञा की, और भाटियोंकी राजधानी भटनेरपर आक्रमण किया। भटनेरके यवन अधीश्वर जाव्ताखाने क्रमानुसार ६ महीनेतक बड़े साहमेके साथ अपनी रक्षा करके अंतमें राजा सूरतसिंहके करकमलमें सेना सहित सारी वन सम्पत्ति अर्पण करदी। राजा सूरतसिंहने नवीन जीतेहुए भटनेर देशको वीकानेरमें मिला लिया और जाव्ताखा रहानियां नामक स्थानमें जाकर वहाँ निवास करने लगा।

उपरोक्त घटनाके पीछे राजा सूरतसिंहने अपने वल विक्रमको प्रकाश कर गौरव बढ़ानेके साथ ही साथ राज्यकी सोमाको बढ़ानेकी इच्छासे फिर भी रणभूमिमें पदार्पण किया। इस समय सवाईसिंहने धौकलसिंहको मारवाड़के सिंहासनपर बैठालेके लिये जयपुरके महाराजकी सहायतासे समस्त राठौर सामन्तोंके साथ मारवाड़पति मानसिंहके साथ युद्ध करनेका विचार किया। राजा सूरतसिंहने सवाईसिंहकी प्रार्थनानुसार जिस भावसे अपनी सेना भेजी थी, अथवा जिस भावसे उसने जाकर युद्ध किया था, उसका वर्णन मारवाड़के इतिहासमें विधिपूर्वक किया जा चुका है। प्रथम सूरतसिंहने अपना वल विक्रम प्रकाश करके जय प्राप्त कर मारवाड़के अन्तर्भुक्त फलोदी देशको अपने अधिकारमें कर लिया, परन्तु अन्तमें जब देखा कि धौकलसिंहके पक्षमें जय प्राप्त करना कोई साधारण बात नहीं है तब वह शीघ्रही उनका पक्ष छोड़कर अपनी राजधानीको चले आये। परन्तु मानसिंह अपनी शासनशक्तिको प्रबल करके फलोदी देशपर फिर अधिकार कर वीकानेरपर आक्रमण करनेके लिये तैयार हुए तब सूरतसिंहने अत्यन्त भयभीत होकर उनसे संधि करके और हानिके बहुतसे रुपये देकर अपनी रक्षा की। महामान्य टाडू महोदय लिखते हैं कि राजा सूरतसिंहने अपनी दुर्बुद्धिवश मानसिंहके विरुद्ध धौकलसिंहका पक्ष लिया था। और अन्तमें अपमानके साथ भागकर अपने पहिले प्रभुत्व और गौरवको भी लुप्त कर दिया था। इन्होंने इस समय धौकलसिंहकी सहायताके लिये अपने छोटे राज्यकी प्रायः पांचवर्षकी आमदनी अर्थात् चौबीस लाख रुपया खर्च करके बड़े छलबलके साथ युद्धका साहस किया था, परन्तु अंतमें इस युद्धमें परास्त होकर मानसिक वेदनासे दुःखित राजा सूरतसिंह कठिन रोगसे पीड़ित होकर रुग्णशय्यापर गिरपड़े। अपमान, आत्मघृणा और धनके नाश होनेसे वह मृतप्राय होगये थे, सभीने उनके जीवनकी आशा छोड़ दी। वैद्य डाक्टर सभी हताश होगये थे, आर्य-रोतिके अनुसार मृत्यु समयके पहिले जो पारलौकिक कर्म किये जाते हैं, वह भी प्रारंभ होगये थे परन्तु अपने दुर्भाग्यवश तथा सौभाग्य वश राजा सूरतसिंह मरे नहीं भयानक मृत्युके मुखसे निकल कर उन्होंने शीघ्रही अरोग्यता प्राप्त की।

राजा सूरतसिंहके पुनर्जीवन प्राप्त होनेके पीछे महात्मा टाडू साहब अपने प्रिय राजस्थानको छोड़कर विलायतको चले गये। इस कारण वे इसी स्थानपर राजा

सूरतसिंहके शासनके साथ ही साथ बीकानेरके इतिहासको भी समाप्त करगये है। हमने राजा सूरतसिंहके शेष शासनवृत्तान्तके साथ बीकानेरके वर्तमान समयतकके इतिहासको वर्णन करनेके पहिले साधू टाडू साहबके उपसंहारमें वर्णन कियेहुए, प्रबन्धको अनुवाद करना उचित समझा। साधू टाडू साहब लिखगये है, “कि सूरतसिंहने केवल खजानेको भरनेके लिये प्रजासे बलपूर्वक कर लेनेमें किसी प्रकारका संकोच नहीं किया। उन्होंने विचारा था, कि पुरोहितोको धन देकर धर्मकार्य करनेसे मेरे सम्पूर्ण पाप दूर होजायगे; इस कारण हर समय उनको लोभी ब्राह्मण घेरे रहते थे। सूरतसिंहसे धन पाकर ब्राह्मण भी अत्यन्त प्रसन्न होकर समय व्यतीत करते थे। राजा सूरतसिंह जैसे लोभी थे उसी प्रकारके भोरु, अत्याचारी, और निष्ठुर भी थे। भूखरकाके सामन्तोने अनेक समयमें उनके बहुतसे उपकार किये थे। परन्तु इन्होंने उनके भी प्राण नाश किये, राज्यके सर्वप्रधान सामन्तोमें सीधमुखके नाहरसिंह, गुन्दाइलके गुमानसिंह और ज्ञानसिंह भी इसी प्रकारसे मारेगये। राजा सूरतसिंहके फिर चुरूपर तीसरी बार आक्रमण करनेसे, वहाँके सामन्त तथा वह देश भी इनके हस्तगत होगये”।

कर्नल टाडू साहब लिखगये है कि “इस प्रकारसे सभीको भयप्रद और कठोर शासनसे राजा सूरतसिंहके कुसंस्कार जितने २ बढ़ते गये वैसे २ ही राजकार्यके करनेमें भी इनकी अनिच्छा होती गई और उतनी ही प्रत्येक वर्षमें बीकानेर राज्यकी धन और जनसंख्या क्रमशः घटती गई। उत्तर प्रान्तके सामन्तोने उनकी आधीनता स्वीकार न की, और भाटी जातिके तस्कर भी क्रमानुसार बीकानेरके आदि भूस्वामी जाट और किसानो के ऊपर धावा करके उनके गौ आदि पशुओको हरण कर खेतपरसे समस्त नाज काटकर लेजाने लगे, इस कारण जाट लोगोंने विचारा कि अपने प्राण धनकी रक्षाके लिये यहाँसे भागजाना ठीक होगा. नहीं तो यहाँ भोजनके न मिलनेसे प्राण त्याग करने होंगे। इस प्रकारसे अत्याचार और उपद्रवोंसे पीड़ित होकर बहुतसे जाट किसान सीमामें स्थित बृटिश गवर्नमेण्टके अधिकारी देश हाँसी और हरियानाको चलेगये, वहाँ इनको बड़े आदरभावके साथ लिया गया। विशेष करके उसी समयसे अंग्रेज गवर्नमेण्टने बहादुरखोंके अधिकारी देश और अन्यान्य भूखंडको भी अपने अधिकारमें करलिया था, तभीसे बीकानेरके उत्तरप्रान्तवाले निवासियोंको दुगना कष्ट मिलता था। कारण कि उसी बहादुरखोंकी ओरके मनुष्य इस समय तस्करवृत्तिका अवलम्बन कर उनके ऊपर घोर अत्याचार करने लगे। और फिर उनसे इन उपद्रवोंके दूर करनेका कुछ उपाय नहीं होता था। बीकानेरके किसी २ देशके जाटोंने इस प्रकारसे तस्करोंके हाथसे अपनी रक्षा करनेके लिये स्वयं उपयुक्त उपायका अवलम्बन किया। प्रत्येक ग्रामके जाटोंने अपने ग्रामोंमें एक मट्टीका बड़ा ऊँचा टीला बनाकर उसपर एक पहरेदार रक्खा। यदि वह पहरा देनेवाला मनुष्य दूरसे ही किसी तस्करको आताहुआ देखता तो उसी समय सबको सावधान करनेके लिये बड़ी जोरसे ढंका बजा देता था। उसी बाजेके शब्दको सुनकर सभी ग्रामवाले सावधान होजाते थे। एक ग्रामके शब्दको सुनकर दूसरे ग्रामवाले भी उसी भाँति बाजा बजा देते थे। क्रमानुसार उस

बाजेके शब्दको सुनकर सभी तस्करोंका भय इतना प्रबल धान्यकी रक्षाके लिये ढाल-तीनसौ तेईस वर्षके पीछे हीन होन अवस्था कर दी।

उपसंहारमें इतिहासमें समय बीकानेरका एक प्रधान वास करते थे, हम बीकानेरकी सम्बन्धमें कुछ कहनेकी अभि- कि राव बीकाने निमिजयके पहिले प्राचीन राजधानी में स्थापन किया। बीकाने १५५५

वहाँ अपनी छावनी स्थापन की विरुद्ध खड़ी होगई, इस लिये चलेगये। और मोहिलोंके अर्थ- यही मोहिलजाति बहुवर्णनी एक स्वतंत्र जाति बतलाते हैं।

ठाकुरकी उपाधि धारण कर- थे। बुद्धिमान् बीदाने देखा, कि मोहिलपतिके साथ युद्ध करके कारण वह अन्य उपाय मोच-

चतुर राठौर राजकुमार बीदाने संदेह नहीं करसकते थे। बीदाने पतिके विवाहका प्रस्ताव उपस्थित

वधन स्थापन करना महा सम्भा अपनी सम्मति दी। कुछ ही- राठौर राजकुमारीके पक्षोचित सा- लेआये। कन्यायाग्रीण और

सदेह करनेका अवसर प्राप्त न भावसे ग्रहण करनेके लिये- किलेमें डेर दिये। कन्या और

सवारीमेंसे उतरकर किलेके भी नगी तलवार हाथमें लियेहुए सामन्तोंके ऊपर भीति वेगसे

मरलाया। बीकानेकी चतुरता

बाजेके शब्दको सुनकर सभी ग्रामोंके मनुष्य इकट्ठे होकर तस्करोको भगादेते थे। इन तस्करोका भय इतना प्रबल होगया था कि सभी जाट और किसान अपनी रक्षा आर धान्यकी रक्षाके लिये ढाल और बड़े २ भाले हाथमे लेकर खेती रखाते थे। वीकासे तीनसौ तेईस वर्षके पीछे सूरतसिंहने जाटोंकी प्रजासे परिपूर्ण उस राज्यकी ऐसी दीन हीन अवस्था कर दी।”

उपसंहारमे इतिहासवेत्ता टाड् साहब लिखगये है, कि “जो वीदावाटी इस समय वीकानेरका एक प्रधान अंशस्वरूप था और जिस देशमे राव वीदाके वंशधर वास करते थे, हम वीकानेरकी प्राकृतिक अवस्थाको वर्णन करनेके पहिले, उस देशके सम्बन्धमे कुछ कहनेकी अभिलाषा करते है। पाठकोको पहिले ही विदित होचुका है कि राव वीदाके दिग्विजयके लिये बाहर जानेके पहिले, उनके भ्राता वीदाने सबसे पहिले प्राचीन राजधानी मंडोरसे सेनासहित बाहरहो सबसे राठौरोका उपनिवेश स्थापन किया। वीकाने प्रथम राणाके अधिकारी गोड़वाड़ प्रदेशपर लड़ाईकी, और वहाँ अपनी छावनी स्थापन करनेके लिये तैयार हुए, परन्तु राणाकी प्रबल सेना उनके विरुद्ध खड़ी होगई, इस लिये वह शीघ्र ही उस देशको छोडकर उत्तरकी ओरको चलेगये। और मोहिलोके अधीश्वरोके आधीनमे रहनेलगे। कोई २ ऐसा कहते है कि यही मोहिलजाति यदुवंशकी एक शाखा है, परन्तु अन्य लोग इनको क्षत्री जातिमेसे एक स्वतंत्र जाति बतलाते है। वे मोहिलोके अधीश्वर छपर नामक स्थानमे निवास कर ठाकुरकी उपाधि धारण कर एकसौ चोवालीस खंड ग्राम और नगरोंका शासन करते थे। बुद्धिमान् वीदाने देखा, कि संख्याबद्ध सेनाके साथ प्रगटरूपसे प्रबल पराक्रमी मोहिलपतिके साथ युद्ध करके अपने हृदयगत अभिप्रायका पूर्ण होना असंभव है, इस कारण वह अन्य उपाय सोच कर अपनी अभिलाषाका पूर्ण करनेके लिये अग्रसर हुए। चतुर राठौर राजकुमार वीदाने जो उपाय किया था उसपर मोहिल किसी प्रकारसे भी संदेह नहीं करसकते थे। वीदाने सबसे पहिले मारवाड़की एक राजकुमारीके साथ मोहिल पतिके विवाहका प्रस्ताव उपस्थित किया। वीर राठौर वंशके साथ वैवाहिक सम्बन्ध बधन स्थापन करना महा सम्मानका विषय जान मोहिलपतिने शीघ्र ही इस प्रस्तावमे अपनी सम्मति दी। कुछ ही दिन पीछे वीदाने विचित्र चातुरी जालका विस्तार कर राठौर राजकुमारीके पदोचित सज्जित सेनाको साथले, कन्यायात्री और कन्याको छपरमे लेआये। कन्यायात्रीगण और कन्या सवारोंमे गुप्तभावसे आई, किसीको कुछ भी संदेह करनेका अवसर प्राप्त न हुआ, कन्या और कन्या यात्रिगणोंको बड़े आदर-भावसे ग्रहण करनेके लिये मोहिलपतिने अपने राज्यके समस्त सामन्तोंके साथ किलेमे डेर दिये। कन्या और कन्याके कुटुम्बके लोग सभी एक २ करके सवारीमेसे उतरकर किलेके भीतर गये। परन्तु शीघ्र ही रथ और वहलियोंमेसे नंगी तलवारै हाथमे लियेहुए सैकड़ों राठौरों ने निकल कर मोहिलपति और सामन्तोंके ऊपर भीम वेगसे आक्रमण किया। विवाहका अनुष्ठान समाधिमे बदलगया। वीदाकी चतुरता सफल होगई है, यह समाचार पाकर मारवाड़के

महाराजने शीघ्रही उनकी सहायताके लिये अधिक राठौरोंकी सेना भेज दी। उस सेनाकी सहायतासे साहसी वीदाने मोहिलोके शासनको एकवार ही लुप्त करके अपनी शक्तिको प्रवल कर लिया। पिता जोधाने सेनाके द्वारा पुत्र वीदाकी सहायता की, वीदाने नवीन जीतेहुए राज्यके लाडणू नामक देश और बारह खड़ ग्राम पिताको दे दिये। वह देश आजतक मारवाड़के अधिकारमें है। वीदाके परलोक जानेके पीछे उनके पुत्र तेजसिंहने अपने पिताके नामसे वीदासर नामकी नवीन राजधानीकी प्रतिष्ठा की। यही वीदावत सम्प्रदाय बीकानेरमें सबसे अधिक बलवान् थी। इसीसे बीकानेरके महाराज अपने राज्यमेंसे सभीसे इच्छानुसार कर लेते थे, परन्तु इस वीदावाटीसे कभी अपनी इच्छानुसार कर नहीं लिया। यह देश अच्छे विस्तारवाला था परन्तु पृथ्वी एकसार थी। वर्षाकालमें चारों ओरके वालुमय छोटे २ पहाड़ोंपरसे जल निकलकर इस स्थानको तर करता रहता है। वहाँकी पृथ्वी बजर है, इस कारण इस स्थानके चारों ओर अधिकतासे गेहूँ उत्पन्न होते हैं। समस्त वीदावाटी देशके एकसौ चौवालीस खण्ड ग्रामोंमें इस समय जो चौवालीस वा पचास हजार निवासी रहते हैं, इनमेंसे तीन अंशोंमेंसे एक अंशके निवासी राठौर हैं, यह हमें निश्चय नहीं होता। यह देश बारह भागोंमें विभक्त है, इनमेंसे पांच श्रेष्ठ हैं। इन देशोंके आदि निवासी मोहिलोंमेंसे इस समय वास परिवारसे अधिक सारी वीदावाटीमें नहीं दिखाई देते। और शेष निवासियोंमेंसे प्रधानतः अधिकांश जाट किसान और वाणिज्यका व्यापार करनेवाली जातियाँ हैं।”

द्वितीय अध्याय २.

वृत्तिश गवर्नमेंण्टके साथ सूरतसिंहके सधिवंधनकी चेष्टा करना—संधिके प्रस्तावमें वृत्तिश गवर्नमेंण्टका असम्मति देना—राजा सूरतसिंहका इच्छानुसार शासन—राजद्रोह—वृत्तिश गवर्नमेंण्टके साथ सधिवंधन—सधिपत्र—कर देनेसे छुटकारा पाना—शांतिस्थापन—राजा सूरतसिंहका परलोक जाना—उनके चारित्र्यकी समालोचना—रत्नसिंहका अभिषेक—पीडित सामन्त और प्रजाकी नवीन आशा—जैसलमेर राज्यके साथ विवाद—दोनों राज्योंमें युद्धकी तैयारी—जयपुर और मेवाड़पतिकी रणशय्या—राणा रत्नसिंहका सेना सहित जैसलमेरमें जाना—अग्नेज गवर्नमेंण्टका युद्धमें विघ्न करना—सधिपत्रके अनुसार रत्नसिंहके निकट प्रस्ताव भेजना—युद्धसे शान्ति होना—मेवाड़के महाराणाका मध्यस्थ होकर विवाद भजन करना—दोनों राजाओंके द्वारा दोनोंकी क्षति पूर्ण करना—असंतुष्ट सामन्तोंका फिर विद्रोहके लक्षण प्रगट करना—उनका दमन करनेके लिये रत्नसिंहका अग्नेज रोमिटेण्टके निकट सहायताकी प्रार्थना करना—सहायता देनेमें रोमिटेण्टकी प्रतिज्ञा करना—गवर्नर जनरलका उस प्रतिज्ञापालनमें बाधा देना—गवर्नमेंण्टकी इच्छानुसार सधिपत्रका अर्थ करना—जैसलमेरपतिके साथ रत्नसिंहका फिर विवाद—गवर्नमेंण्टका विवादकी मीमांसा करना—दोनों राजाओंमें मित्रता—रत्नसिंहका राज्यमीमा—वृद्धिकी चेष्टा करना—वाणिज्य—शुल्ककी नवीन व्यवस्था—राजा रत्नसिंहकी मृत्यु।

जिस समय महाराज अपने राज्यमें फिरसे उसी समय महामाननीय टाड जम्मभूमि इंगलैन्डको चले गये, समाप्त करना पड़ा था। प्रतिज्ञा वीकानेरके पीछेके इतिहासको राजा सूरतसिंह जिस समय उस समय विजयी वृत्तिशसिंहने प्रवल शासनशक्तिको दृढ़ करके मानसिंहके विरुद्ध धाकड़ोंसहित रो दिया था, इसी कारणसे उनका प्रवल दावानलके समान बीकानेर कंपायमान होगया, उन्होंने विचार दूर रहा वरत राज्यके भी नाज भारतमें एकमात्र वृत्तिश गवर्नमेंण्टके निकट संधि का प्रस्ताव विस्तार कर ही थी अतः उस कहा गया कि यमुनाके पारवाले देशी राजाके साथ रक्षण पीटने ने न जाने क्यों इस घटनाका राजा सूरतसिंहने कठोर उपद्रव और अत्याचार करने व्यवहार करना प्रारंभ किया। प्रजलित होगई। राखी रत्नसिंह और प्रत्येक सामन्तोंके अधिकारी लगी इत्यादि। इन्हीं सब दुःखायों करने लगे जो उन्हें सिहसिंहको राक्षस स्वरूप जानते थे और वे। यद्यपि सब सामन्त एकमत परन्तु उसके असह्य अत्याचारोंको पीटे सूरतसिंहकी जय हो जाय गवर्नमेंण्टके साथ सूरतसिंहके विरुद्ध समभावसे बहने लगा।

Atchison's Treaties Vol.

जिस समय महाराज सूरतसिंह मृत्युके मुखसे छुटकारा पाकर नवीन जीवन पा अपने राज्यमें फिरसे भयंकर राजनैतिक शासन करनेके लिये अग्रसर हुए। उसी समय महामाननीय टाड् साहव अपने प्रियस्थान रजवाड़ेको छोड़कर अपनी जन्मभूमि इंग्लैन्डको चलेगये, इसी कारणसे उनको बीकानेरका इतिहास उसी समय समाप्त करना पड़ा था। प्रतिज्ञा पूर्ण करनेके लिये हम मेवाड़ और मारवाड़के समान बीकानेरके पीछेके इतिहासको भी लिखनेमें प्रवृत्त हुए हैं।

राजा सूरतसिंह जिस समय मारवाड़के महाराज मानसिंहसे परास्त होगये थे, उस समय विजयी ब्रिटिशसिंहने भारतके अनेक प्रान्तोंमें अपना अधिकार करके भावी प्रबल शासनशक्तिको दृढ़ करलिया था। सूरतसिंहने अपनी दुर्बुद्धिके वशीभूत होकर मानसिंहके विरुद्ध धौकलसिंहके साथ मिलकर अपने राज्यकी पाँच वर्षकी आमदनीको वृथा खोदिया था, इसी कारणसे उनका आर्थिक बल और विक्रम घटगया था, मानसिंहकी सेनाके प्रबल दवानलके समान बीकानेरकी सीमामें आते ही सूरतसिंहका साहसपूर्ण हृदय कंपायमान होगया, उन्होंने विचारा कि इस अगाध विपत्तिसागरसे उद्धार पाना तो दूर रहा वरन राज्यके भी नाश होनेकी संभावना है। इस हेतु उन्होंने उस समय भारतमें एकमात्र ब्रिटिश गवर्नमेण्टको प्रबल बलशाली जानकर १८०८ ईसवीमें गवर्नमेण्टके निकट संधिका प्रस्ताव भेजदिया। गवर्नमेण्ट उस समय अपनी शासनशक्तिका विस्तार कररही थी अस्तु उस राजनीतिसे सूरतसिंहका पक्ष समर्थन न कियागया। और कहागया कि यमुनाके पारवाले किसी देशीय राजाको आश्रय न दिया जायगा न किसी देशी राजाके साथ रक्षण पीड़न तथा संधिस्थापन कियाजायगा*मान्यवर टाड् साहव ने न जाने क्यों इस घटनाका वर्णन नहीं किया, इसका विचार करनेमें हम असमर्थ हैं।

राजा सूरतसिंहने कठोर रोगसे छुटकारा पाकर प्रजाके प्रति फिर उसी प्रकारके उपद्रव और अत्याचार करने प्रारंभ करदिये तथा सामन्तोंके प्रति भी कठोर व्यवहार करना प्रारंभ किया। राज्यके प्रत्येक प्रान्तमें फिर भयंकर असंतोषकी अग्नि प्रज्वलित होगई। खाली खजानेको परिपूर्ण करनेके लिये अधिकतासे करकी वृद्धि की गई और प्रत्येक सामन्तोंके अधिकारी देशपर जाकर उनकी समस्त धन सम्पत्ति भी लूटी जाने लगी इत्यादि। इन्हीं सब दुरुपायोंका अवलंबन कर सूरतसिंह इस समय उस हानिको पूर्ण करनेलगे जो उन्हें मानसिंहके विमुख होनेसे हुई भी और इसीसे प्रजा तथा सामन्त लोग सूरत सिंहको राक्षस स्वरूप जानतेथे और उससे भयभीत होकर सभी उपद्रवोंको सहन करते थे। यद्यपि सब सामन्त एकमत होकर सरलतासे सूरतसिंहको राज्यच्युत करसकते थे, परन्तु उसके असह्य अत्याचारोंको स्मरण कर, वे यह सोचकर रहजाते थे कि कदाचित् पीछे सूरतसिंहकी जय होजाय तो यह हमारा सर्वनाश करदेगे। इसी भयसे कोई भी साहसके साथ सूरतसिंहके विरुद्ध खड़े न होसके। अतः सूरतसिंहके अत्याचारोंका स्रोत समभावसे बहने लगा।

यही नहीं कि सूरतसिंह केवल राजहन्ता ही हो, वरन् अनेक प्रकारके पापोंसे इनका जीवन महाकलंकित होगया था, इस कारण यह उन पापोंके नाश होनेकी इच्छासे प्रायः ब्राह्मणोंको बहुतसा धन देते थे, तथा दरिद्र ब्राह्मणोंको अपने यहाँ आश्रय देकर उनका अधिक संमान करते थे, और देवसेवा तथा धर्मकार्यमें भी लिप्त रहते थे। और जो दुराचारीगण उनके बालकपनके सगी थे, उन्होंने ही उस समय राज्यभारको ग्रहण करके चारों ओर इच्छानुसार उपद्रव करने प्रारंभ करदिये थे। यद्यपि राजा सूरतसिंह पापोंका प्रायश्चित्त करनेके लिये ब्राह्मणोंकी सेवा और देवकार्यमें लिप्त रहते थे, तथापि दुराचरण करनेसे भी कदापि न चूकते थे। तब एक ओर जो शासनकर्ताने अपने स्वार्थसाधन तथा राजभंडारको पूर्ण करनेके लिये लोहेका दंड धारण करके प्रजाको पीड़ित करना प्रारंभ करदिया, तब दूसरी ओर उसी भाँति अराजकताकी वृद्धि होनेसे चोरोंका बल इतना प्रबल होगया कि लोग अपने धन और प्राण बचानेके लिये भी व्याकुल होगये। अन्तमें सामन्त लोग अधिक अत्याचार सहन न करसके। और वे प्रगट रूपसे सूरतसिंहके विरोधी होगये।

ब्राह्मणोंको धन देकर पूजा होम इत्यादिसे पापोंके नाशमें नियुक्त सूरतसिंह राज्यके चारों ओर प्रबल असंतोषकी अग्नि प्रज्वलित और सामन्तोंको विद्रोही हुआ देखकर अत्यन्त भयभीत होगये। उस समय न जाने उनके पुण्यसचयकी वाञ्छा कहाँ भाग गई। उस समय वह अपने प्राणोंकी रक्षा सिंहासनकी रक्षा, और राज्यकी रक्षाके लिये व्याकुल होकर चारों ओर आश्रय पानेके लिये चेष्टा करनेलगे। इस समय पिडारियोंकी लड़ाई के पहिले १८२८ ईस्वीमें ब्रिटिश सरकार रजवाड़ोंके सभी राजाओंके साथ प्रथमसंधिवंधन करनेके लिये अग्रसर हुई थी। गूढ़ राजनैतिक उद्देशको गुप्त रखकर अपनी भावी शासन-शक्तिका विस्तार करने और राजपूत राजाओंकी स्वाधीनता लोप करनेके लिये ही ब्रिटिश गवर्नमेंण्टने हतवीर्य राजपूत राजाओंको संधिवंधन करनेके लिये बुलाया था, बीकानेरके महाराज सूरतसिंहने तुरन्त ही बड़े आनन्दके साथ गवर्नमेंण्टके डेरोमें उपयुक्त प्रतिनिधिको दिल्ली भेजदिया। राजनीतिचतुर सरतसिंह भलीभाँतिसे जानगये थे कि अंग्रेजोंकी सहायतासे अवश्य ही हम ऊँचमी सामन्तोंको वशमें करसकेंगे। इस कारण उन्होंने एकमात्र गवर्नमेंण्टके साथ संधिवंधन करना ही अपने भावी मंगलका कारण निश्चय किया, और बड़े आग्रहके साथ शीघ्रही संधि कर ली। राजा सूरतसिंहको उस समय स्वप्नमें भी यह ध्यान नहीं था कि हमारे भावी प्रतिनिधि इसी संधिवंधनके बन्धीभूत होकर सदाके लिये गवर्नमेंण्टके आधीन होकर रहेंगे।

राजा सूरतसिंहके प्रतिनिधि ओझा काशीनाथ दिल्लीमें गये और ब्रिटिश गवर्नमेंण्टके साथ निम्नलिखित संधिपत्र तैयार किया गया। -

सन्धिपत्र।

माननीय ईन्स्टाण्डिया कम्पनीके साथ बीकानेरके अधीश्वर महाराज सूरतसिंह बहादुरका यह संधिपत्र माननीय कम्पनीकी ओरसे महामहिमवर मार्किंस आफ

हैंसटिस भारतवर्षके गवर्नर लॉस मेटकाफ और राजराजेश्वर तथा सम्पूर्ण सामर्थ्यवान् ओझा

माननीय कम्पनीके साथ जो इनके स्थान पर अभिषिक्त हों अपने स्वार्थकी ओर धनोहीन दोनो ओरके मित्र गुरुपसे गिने

ब्रिटिश गवर्नमेंण्टने बीकानेर रक्षा करनेका भार ग्रहण किया।

महाराज सूरतसिंह और अनुगतरूपसे सहयोगिता करें, वे अन्य किसी राजा अथवा

ब्रिटिश गवर्नमेंण्टकी उत्तराधिकारी तथा स्थलाभिषिक्त करसकेंगे, परन्तु अपने कुटुम्बी न करसकेंगे।

महाराज और उनके उत्तरा नहीं करसकेंगे, यदि वैययोगसे भीमांसा तथा दंडकी मध्यस्थताका

जिस कारणसे बीकानेर तथा समस्त धन सम्पत्ति लूटकर प्रिय प्रजाके ऊपर अत्याचार बिचोर और डकैतोंने बहुत सी धन तथा जंतमें राज्यसे चोर और नष्टकार करते हैं। यदि महाराज न के प्रार्थना करनेपर चोरोंके लिये जो सेना रक्खी

हैसटिन्स भारतवर्षके गवर्नर जनरलसे सम्पूर्ण क्षमता प्राप्त मि० चार्ल्स थियोफिलस मेटकाफ और राजराजेश्वर श्रीमान् सूरतसिंह बहादुरको उनके द्वारा दिया गया, तथा सम्पूर्ण सामर्थ्यवान् ओझा काशीनाथ द्वारा निर्वहण किया हुआ ।

पहिली धारा ।

माननीय कम्पनीके साथ महाराज सूरतसिंह और उनके उत्तराधिकारी तथा जो इनके स्थान पर अभिषिक्त हो वह, चिर स्थाई मित्रता करके संबंधन करले, अपने अपने स्वार्थकी ओर दोनोंहीका ध्यान रहै । जिस किसी पक्षके मित्र और शत्रु होंगे वह दोनों ओरके मित्र शत्रुरूपसे गिने जायेंगे ।

दूसरी धारा ।

ब्रिटिश गवर्नमेण्टने वीकानेर राज्य और उसके अधिकारी देशोंको शत्रुपक्षके हाथसे रक्षा करनेका भार ग्रहण किया ।

तीसरी धारा ।

महाराज सूरतसिंह और उनके उत्तराधिकारी तथा स्थलाभिषिक्त गवर्नमेण्टकी अनुगतरूपसे सहयोगिता करें, और ब्रिटिश गवर्नमेण्टका प्रभुत्व स्वीकार करते हैं, और वे अन्य किसी राजा अथवा राज्यके साथ किसी प्रकारका सम्बन्ध न कर सकेंगे ।

चौथी धारा ।

ब्रिटिश गवर्नमेण्टकी आज्ञानुसार और अनुमतिके अतिरिक्त महाराज और उनके उत्तराधिकारी तथा स्थलाभिषिक्त किसी राजा वा किसी राज्यके साथ संबंधन नहीं कर सकेंगे, परन्तु अपने कुटुम्बी तथा मित्र राजाओंके साथ नियमितरूपसे पत्रव्यवहार कर सकेंगे ।

पाँचवीं धारा ।

महाराज और उनके उत्तराधिकारी तथा स्थलाभिषिक्त किसीके प्रति अत्याचार नहीं कर सकेंगे, यदि दैवयोगसे किसीके साथ विवाद उपस्थित होजाय तो उसकी मीमांसा तथा दंडकी मध्यस्थताका भार ब्रिटिश गवर्नमेण्टके ऊपर रखना होगा ।

छठवीं धारा ।

जिस कारणसे वीकानेर राज्यके कितने ही मनुष्योंने राजमार्गपर लूटमार की है तथा समस्त धन सम्पत्ति लूटकर इस संबंधनमें आवद्ध हुए दोनों राज्योंकी शान्ति-प्रिय प्रजाके ऊपर अत्याचार किये हैं और अंग्रेजोंके अधिकारी देशके निवासियोंकी चोर और डकैतोंने बहुत सी धन सम्पत्ति लूट ली है, उन सबको लौटा देनेके लिये तथा अतमे राज्यसे चोर और चोरीको जड़से नाश करनेके लिये महाराज स्वीकार करते हैं । यदि महाराज चोर और डाकुओंको निवारण करनेमें समर्थ न होंगे, तो उनके प्रार्थना करनेपर गवर्नमेण्टकी ओरसे उनकी सहायता मिलेगी, और उस कार्यके लिये जो सेना रखी जायगी महाराजको उसका सब खर्चा देना होगा । यदि वह

इस खर्चके देनेमें किसी प्रकारकी अरुचि करेंगे तो उसके पलट्टेमें अपने राज्यके कई देश गवर्नमेण्टको देने होंगे, और ब्रिटिश गवर्नमेण्ट उन देशोंकी आमदनीसे वह द्रव्य लेकर फिर वह देश राजाको लौटा देगी।

सातवीं धारा।

महाराजके राज्यके जो ठाकुर तथा अन्यान्य निवासी विद्रोही होगये हैं तथा जिन्होंने उनकी शासनशक्तिकी अवमानता की है, महाराजके आवेदन करनेपर ब्रिटिश गवर्नमेण्ट उनको दमन करेगी। इस कार्यके लिये जो सेना रक्खी जायगी, महाराजको उसका भी खर्चा देना होगा, यदि महाराज उस खर्चके देनेको समर्थ न होंगे तो उसके बदलेमें ब्रिटिश गवर्नमेण्टको अपने राज्यके कुछ देश देने होंगे और ब्रिटिश गवर्नमेण्ट उन देशोंकी आमदनी लेकर उन्हें फिर महाराजको लौटा देगी।

आठवीं धारा।

ब्रिटिश गवर्नमेण्टके अनुरोधसे बीकानेरके महाराज अपनी सामर्थ्यके अनुसार सेनाकी सहायता करेंगे।

नवीं धारा।

महाराज और उनके उत्तराधिकारी तथा स्थलाभिपिक्त अपने राज्यको स्वाधीनभावसे शासन करते रहे, और उस राज्यमें ब्रिटिश गवर्नमेण्टके शासनकी सीमाका विस्तार नहीं होगा।

दशवीं धारा।

ब्रिटिश गवर्नमेण्टकी यह इच्छा और यह अभिलाषा है कि काबुल और खुरासान इत्यादि देशोंसे जिससे वाणिज्य द्रव्य निर्विघ्नतासे आसकै, इस कारण बीकानेर और भटनेर राज्यके मार्गकी रक्षा भलीभाँतिसे कीजाय; इस निमित्त महाराज स्वीकार करते हैं कि वह अपने राज्यमें उक्त उद्देशको इस प्रकारसे सफाई करनेकी चेष्टा करें कि वाणिज्य लोग जिससे निर्विघ्नतासे आ जा सकै, और उनको चोर डाकू किसी प्रकारकी बाधा न देसकै, अथवा वाणिज्य महसूल इस समय जितना लिया जाता है उससे अधिक न बढ़ाया जाय।

ग्यारहवीं धारा।

यह ग्यारह धाराओसे युक्त सविषय मि० चार्ल्स थियोफिलस मेटकाफ और ओझा काशीनाथके द्वारा तैयार होकर हस्ताक्षर करके इसपर मोहर लगा दी गई, और यह महामहिमवर गवर्नर जनरल तथा राजराजेश्वर महाराज श्रीमान मूरतबिह वहादुरका मोहरा हुआ, आजकी तारीखसे लेकर बीस दिनके बीचमें परस्परमें लेन देन होजायगा।

दिल्लीमें आज सन् १८१८ ईस्वीकी ९ मार्चको लिखा गया।

(हस्ताक्षर) सी टी मेटकाफ
(हस्ताक्षर) ओझा काशीनाथ।

❀ बीकानेर

हस्ताक्षर हेसटिन्स।

गवर्नर जनरलकी
छोटी मोहर.

मान्य
२१ मार्च

राजा रायासहने अपनी ३-४

र अपने गौरवको बढ़ाकर १०

महिम्नाके दोषमें सामन्त और

पण्डित कम्पनीसे राधिकर ली। ५

गारवाड, तथा जोमेर इत्यादि राज

कर कम्पनीको जिस प्रकारसे शा

न देना पड़ा। कर देनेसे छुटकारा

प्राप्त हो रजावाडेके सम राजा

तो कभी बीकानेर पर आक्रमण किया

और मारवाडके महाराज महाराष्ट्रको

इसको कम्पनीको भी उतना ही कर दे

को कर नहीं दिया, इसी कारण

बीकानेरके महाराज अंग्रेज गवर्नमे

आज तक गवर्नमेण्टको किसी प्रकार

अंग्रेज गवर्नमेण्टके साथ

विवाद सदे हुए थे वह इस समय

किसी दिन अन्त हो बीकानेरमें

हमने चुपचाप सूरतस्थितके अत्या

ह बीकानेरमें अंग्रेजी सेनाने

चोर डाकूओंके उपद्रवोंको निवारण

यद्यपि राज्यमें बाहरी शां

मान हो भीतर पहिलेकी समान

Atcheson's Treaties

हस्ताक्षर हेसटिन्स ।

गवर्नर जनरलकी
छोटी मोहर.

गोगराके किनारे पात्रान्याघाटके निकट डेरोंके भीतर
मान्यवर गवर्नर जनरलका यह सन्धिपत्र १८१८ ईस्वीकी
२१ मार्चको तैयार हुआ ।

(हस्ताक्षर) जे.-आडाम ।

गवर्नर जनरलके सेक्रेटरी ।

राजा रायसिंहने अपनी इच्छानुसार बादशाह अकबरकी अधीनता स्वीकार करके
अपने गौरवको बढ़ाकर राज्यकी श्रौवृद्धि की थी । परन्तु सूरतसिंहने अपनी
पुष्टिताके दोपसे सामन्त और प्रजाके अप्रियपात्र होकर प्रवल बलगालिनी ईस्ट-
इंडिया कम्पनीसे राधिकार ली । परन्तु सूरतसिंहके समानका विषय यह है कि सेवाड,
ग्वाड, तथा आमेर इत्यादि राज्यके प्रवल राजाओंको उक्त कम्पनीके साथ सविधन
रके कम्पनीको जिस प्रकारसे वार्षिक कर देना पड़ा था, सूरतसिंहको उस तरहसे कर
देना पड़ा । कर देनेसे छुटकारा पानेका एकमात्र कारण यह है कि महाराष्ट्रके दलसे
याकुल हो रजवाड़ेके सब राजाओंने उनको चौथ स्वरूपने कर दिया था । परन्तु उन्होंने न
तो कभी वीकानेर पर आक्रमण किया और न वीकानेरके महाराजसे एक पाई ली, अस्तु सेवाड
और सारवाडके महाराज महाराष्ट्रोंको जो कर देते थे, अंग्रेज कम्पनीके साथ सवि होनेके समय
इनको कम्पनीको भी उतना ही कर देना निर्धारित हुआ, परन्तु वीकानेरके महाराजने मरहठों
को कर नहीं दिया, इसी कारणसे कम्पनी भी सूरतसिंहसे कर न ले सकी । यद्यपि
वीकानेरके महाराज अंग्रेज गवर्नमेण्टके अधीनमें गिने गये, तथापि उक्त सन्धिके अन्तमें
आज तक गवर्नमेण्टको किसी प्रकारका कर नहीं दिया गया ।

अंग्रेज गवर्नमेण्टके साथ महाराज सूरतसिंहकी सवि होते ही जो सामन्त इनके
विन्दु खड़े हुए वह इस समय महा भयभीत हुए । प्रवल पराक्रमशाली अंग्रेजीसेना
किसी दिन अवश्य ही वीकानेरमें आकर हमारा सर्वनाश करेगी, यह विचारकर
उन्होंने बुधचाप सूरतसिंहके अत्याचारोंको सहन करनेका विचार किया । और शीघ्र
ही वीकानेरमें अंग्रेजी सेनाने जाकर राजाकी आज्ञानुसार शांति स्थापन की, तथा
चोर डाकुओंके उपद्रवोंका निवारण करके वह चली गई ।

यद्यपि राज्यमें बाहरी शांति होगई थी तथापि सामन्त और प्रजाके हृदयमें
भीतर ही भीतर पहिलेकी समान असंतोषकी अग्नि प्रवल होती रही ।

महाराज सूरतसिंहने सन् १८२४ ईस्वीमें इस मायामय शरीरको त्याग दिया। अंग्रेज गवर्नमेण्टके साथ संधि होनेके समय यद्यपि राज्यमें अधिकतासे शांति होगई थी, परन्तु उनकी मृत्युके पहिलेसे ही उन असतुष्ट सामन्तोंने फिर विद्रोह उपस्थित कर दिया। राज्यके चारों ओर फिर अराजकता उपस्थित होगई। अफ़ग़ानिस्तानसे बहुतसे वाणिज्यके द्रव्य इस बीकानेर राज्यमें होकर भारतके अनेक प्रान्तोंमें जाते थे। इसी लिये उस संधिमें एक यह धारा भी रखी गई थी कि जिससे बीकानेरके सामन्त इन वाणिज्य द्रव्योंसे भरे हुए छकड़ोंके साथ जानेवाले वाणिकोंके ऊपर किसी प्रकारका अत्याचार न करे, परन्तु इस समय उस धाराके अनुसार कार्यकरनेमें महाराज सूरतसिंह निपट असमर्थ थे।

इस बातको महाराज स्वयं मानते थे कि मैं घोरपातकी हूँ। परन्तु अपनी सामर्थ्य तथा अपने गौरवको बढ़ानेके लिये उन्होंने कितनी ही बार युद्धभूमिमें जाकर प्रशंसनीय वीरता दिखाई थी। उनके राज्यकी सीमा जैसी सामान्य थी, उनकी सेनाका बल जैसा सामान्य था। यदि अपने कार्यक्षेत्रको भी उसी भांति सीमाबद्ध रखनेकी चेष्टा करते तो अतिसमयमें वह कभी भी आपत्तिग्रस्त तथा हीनबल नहीं होसकते थे। किन्तु वह अपनी दुर्बुद्धिवश मारवाड़पति मानसिंहके साथ ऐसे कुसमयमें युद्धमें लिप्तहुए कि वही युद्ध उनकी अवनतिका कारण हुआ। महाराज सूरतसिंहके मारवाड़पति मानसिंहका विरोधी होनेका यद्यपि टाड् साहबने कोई कारण नहीं लिखा परन्तु हमारे विचारवान् पाठक सरलतासे इसका अनुमान करसकते हैं कि सूरतसिंहके हृदयमें अवश्य ही एक गूढ़ और ऊँचा उद्वेग छिपा हुआ था, उसी अभिप्रायको सिद्ध करनेके लिये यह वन और सेनाका नाश करनेमें प्रवृत्त हुए थे। अनुमान होता है कि उन्हें इस बातपर पूरा विश्वास था कि मानसिंहके परास्त होते ही धौकलसिंह अवश्य ही मारवाड़के सिंहासन पर बैठेंगे, परन्तु जिस सूरतसिंहने अपने भतीजेको मारकर राज्यसिंहासन पाया था उसकी आशा क्यों फलीभूत हो और इनका प्रताप और प्रभुत्व क्यों लोप न होजाय ?

महाराज सूरतसिंहके परलोकवासी होनेपर उनके पुत्र रत्नसिंह राजसिंहासनपर विराजमान हुए। रत्नसिंहके सिंहासन पर बैठनेके साथ ही साथ बीकानेरके सामन्त और समस्त प्रजाके मनका भाव भी सहसा बदल गया। सभीने विचारा कि सूरतसिंहके परलोक जानेके साथ ही साथ उनके निग्रह भोग भी समाप्त होजायेंगे, इस कारण वह नवीन राज्यके शासनमें मंगल और शान्तिकी आशा करके नवीन २ आशाओंमें हृदयको शोभायमान करने लगे। महाराज सूरतसिंहकी मृत्युके पहिले राज्यमें जिन प्रकारकी अज्ञान्ति, उत्पीड़न और अत्याचारोंके समुद्रकी तरंगमालाक विन्नाशमें बीकानेर विचरत होगया था चोर डाकूओंके घोर उपद्रवोंसे अराजकता अपनी प्रामाण्यमें विभीषितमानव दृश्य दिखा रही थी, नवीन शासनके प्रारंभमें वह तरंगमाला और वर दृश्य न जाने कहाँ चले गये।

प्रजाने और राजकर्मचारियों राज्यकी सीमामें जाकर थे। वह बीकानेरकी प्रजाकी अत्यन्त कुपित होकर जयपुर और मेवाड़ के सुनकर जयसलमेरके महाराज रक्षा और रत्नसिंहकी लगे। बीकानेर और जयसल और मेवाड़की सेना भी उसी राज्यकी सीमामें आकर इकट्ठा रहा था, उसकी अन्तिम भांति होना आवश्यक समझा, दोनों राजाओंको युद्धसे सूरतसिंहने पहिले ही अंग्रेजोंके राज्यपर आक्रमण न किया धाराको भंग करके गवर्नमेण्ट अत्यन्त क्रोधित हुई, की धाराके अनुसार जयसलमेरपर होरहा है उसकी परस्पर भी वही निवेदना इसका कर देंगे महाराज रत्नसिंहने शीघ्र ही मेवाड़के महाराजाने इस दोनो राज्योंका जो अनिष्ट हुआ और विवादोंमें कुछ कालके लिए महाराज रत्नसिंह उक्त। ईस्वीमें राज्यके भीतरी शोकानेरके सामन्तोंने जिस भांति का सकलप किया था, इसपरमें होकर भयकर वाण्ड उपस्थित सिंह अत्यन्त भयभीत होगये, पाते इस विद्रोहाग्रिको शान्त अपने गवर्नमेण्टसे सेनाकी अनुमति महाराज रत्नसिंहने सामन्तोंको दमन करनेके लिये

रत्नसिंह सिंहासनपर बैठते ही एक बड़े भारी युद्धमे गये । जयसलमेरकी दुष्ट

राने और राजकर्मचारियोंने वहाँके राजाके अज्ञान होनेसे अराजकतासे पूर्ण वीकानेर राज्यकी सीमामें जाकर वीकानेरकी प्रजाके ऊपर घोर अत्याचार करने प्रारंभ करदिये । वह वीकानेरकी प्रजाकी सारी धन सम्पत्ति लूट कर लेगये थे । तब रत्नसिंहने त्यन्तकुपित होकर जयसलमेरके महाराजके पास युद्ध करनेका प्रस्ताव भेजा और इधर जयपुर और मेवाड़ इत्यादिके राजाओंसे सहायता माँगी । रत्नसिंहके इस युद्धके प्रस्तावको सुनकर जयसलमेरके महाराज कुछ भी भयभीत न हुए, वरन् वह दुर्गुने उद्योगके साथ अपनी रक्षा और रत्नसिंहकी आशाको व्यर्थ करनेके लिये तुरन्त ही युद्धकी तैयारी करने लगे । वीकानेर और जयसलमेर दोनों राजाओंकी सेना जिस प्रकार सजने लगी, जयपुर और मेवाड़की सेना भी उसी प्रकारसे इस जातीय युद्धमें प्रवृत्त हानेके लिये जयसलमेर राज्यकी सीमामें आकर इकट्ठो हुई । बहुत दिन पहिलेसे दोनों राज्योंमें जो झगड़ा चल रहा था, उसकी अन्तिम मीमांसा करनेके लिये ही दोनों राजाओंने युद्धके लिये तैयार होना आवश्यक समझा, परन्तु युद्धके प्रारंभ होनेके पहिले ही एक कारण विशेषने दोनों राजाओंको युद्धसे विमुख करदिया । वह यह कि वीकानेरके महाराज सूरतसिंहने पहिले ही अंग्रेजोंके साथ संधि करनेमें स्वीकार किया था कि किसी देशीय राज्यपर आक्रमण न किया जायगा, और उस समय महाराज रत्नसिंह उस संधिकी धाराको भंग करके जयसलमेरपर आक्रमण करनेके लिये गये, इनके इस आचरणसे बृटिश गवर्नमेण्ट अत्यन्त क्रोधित हुई, और महाराज रत्नसिंहसे कहला भेजा कि तुम संधिपत्र की धाराके अनुसार जयसलमेरपर आक्रमण नहीं करसकते । जिस कारणसे आपमें झगड़ा हो रहा है उसकी परस्पर मीमांसाका भार मेवाड़के महाराजाके हाथमें अर्पण करना होगा वही निवटेरा इसका कर देगे । बृटिश गवर्नमेण्टके पाससे इस प्रस्तावके आते ही महाराज रत्नसिंहने शीघ्र ही युद्ध रोकदिया । और अंतमें गवर्नमेण्टकी सम्मतिसे मेवाड़के महाराजने इस झगड़ेमें मध्यस्थ होकर इसकी मीमांसा की । प्रजाके द्वारा दोनों राज्योंका जो अनिष्ट हुआ था, दोनों राजाओंने उनकी हानिको पूर्ण करदिया । और विवादामि कुछ कालके लिये शान्त होगई ।

महाराज रत्नसिंह उक्त विवादकी मीमांसा होनेके पीछे, पिछले वर्ष सन् १८३० ईस्वीमें राज्यके भीतरी झगड़ोंमें पड़े । महाराज सूरतसिंहके शासनकी शेष अवस्थामें वीकानेरके सामन्तोंने जिस भाँति प्रकाशरूपसे विद्रोही होकर उनको सिंहासनसे उतारने का सकल्प किया था, इसवर्षमें भी उसी प्रकारसे उन सामन्तोंने फिर राजद्रोही होकर भयंकर कण्ड उपस्थित करदिया । उन सामन्तोंकी विद्रोहितासे महाराज रत्नसिंह अत्यन्त भयभीत होगये, उनको इतनी सामर्थ्य न हुई कि वह बिना सहायता पाये इस विद्रोहाग्रिको शान्त करते, महाराज रत्नसिंहने इस समय संधिपत्रके बलसे अंग्रेज गवर्नमेण्टसे सेनाकी सहायता माँगी । संधिपत्रकी छठवीं और सातवीं धाराके अनुसार महाराज रत्नसिंहने अंग्रेज गवर्नमेण्टसे वीकानेर राज्यकी रक्षा और विद्रोही सामन्तोंको दमन करनेके लिये दिल्लीमें अंग्रेज रेसिडेण्टके निकट उक्त सहायताकी

प्रार्थना भेजी। रेसिडेण्ट जीव ही सेनाकी सहायता देनेके लिये सम्मत हुए। ब्रिटिश गवर्नमेण्टने सधिपत्रका अर्थ सभी समयमें समभावसे नहीं किया है, सो हमारे पाठक इसे पहिले ही अनेक स्थानोंमें पढ़ चुके हैं। परन्तु रेसिडेण्टकी सहायताके लिये सेना भेजनेको तैयार होते ही अंग्रेज गवर्नर जनरलने असंतोष प्रगट करके रेसिडेण्टसे कहला भेजा कि “देशीय राजाओंके घरेलू झगड़ोंको शान्त करनेके लिये कभी सहायताके लिये सेना नहीं भेजी जायगी। यदि किसी विशेष कारणके उपस्थित होनेपर गवर्नमेण्ट आज्ञा देगी तो उस प्रकार सहायता दी जासकती है। इस समय बीकानेरकी अवस्था ऐसी नहीं है कि उनको सेनाकी सहायता दी जाय।” गवर्नमेण्टकी यह आज्ञा पाते ही रेसिडेण्टने फिर सहायताके लिये अपनी सेना नहीं भेजी। सधिपत्रका यथार्थ अविफल अनुवाद हम पहिले लिख चुके हैं, उसी सधिपत्रके मतसे अंग्रेज गवर्नमेण्टने राजा सूरतसिंहको सेनाकी सहायता दकर राज्यके विद्रोही सामन्तोंका दमन किया था, परन्तु न जाने क्यों ब्रिटिश गवर्नमेण्टने इस समय उस सधिपत्रका भिन्न अर्थ कर लिया। जिस धाराके मतसे गवर्नमेण्टने एकवार ही बीकानेरके आभ्यन्तरिक उपद्रवोंको शान्त करनेके लिये सेनाकी सहायता दी थी, इस समय उसी धाराका क्या अर्थ कर लिया। एचिसन साहब अपने ग्रंथमें वर्णन कर गये हैं कि “रेसिडेण्ट १८१८ ईस्वीके सधिपत्रकी छठवीं और सातवीं धाराका यथार्थ अर्थ नहीं समझ सके। उपरोक्त दोनों धाराओंके मतसे उस समय कार्य करना था। असतुष्ट प्रजा और सामन्तोंको दमन करनेके लिये बीकानेरके महाराजको परिणाममें उक्तधाराके अनुसार ब्रिटिश गवर्नमेण्टके निकट कभी भी सेनाकी सहायताकी प्रार्थना करनेका अधिकार प्राप्त नहीं था।” परन्तु हम कह सकते हैं कि एचिसन साहबकी यह उक्ति यदि सत्य है, सधिपत्रकी उक्त दोनों धाराओंका यदि इस प्रकारका अर्थ है तो १८१८ ईस्वीमें बीकानेरके सामन्तोंके विद्रोही होनेसे ब्रिटिश सेना क्यों उनको दमन करनेके लिये बीकानेरमें आई थी? तब उक्त दोनों धाराओंका दूसरा अर्थ क्या हुआ? सारांश यह है कि ब्रिटिश कम्पनीने जिस समय जैसी आवश्यकता देखी उस समय वैसा अर्थ किया।

जब महाराज रत्नसिंहने सुना कि गवर्नमेण्टमें सहायता न मिलेगी, तब इन्होंने शीघ्र ही अपनी सामर्थ्यके अनुसार अपने आधीनकी सेनाके द्वारा ही विद्रोही सामन्तोंको वशीभूत करनेकी चेष्टा की। परन्तु इनकी यह चेष्टा सफल भी न होनेपाई थी कि बीचमें ही और एक विवादप्रति प्रज्वलित होगई। यद्यपि जयसलमेरपतिके साथ महाराज रत्नसिंहके विवादकी एकवार मीमांसा होगयी थी परन्तु इस समय अर्थात् १८४५ ईस्वीमें दोनों राज्योंमें वह विवाद इतना प्रबल होगया, कि ब्रिटिश गवर्नमेण्टको फिर शान्ति स्थापन करनेके लिये एक अंग्रेज राजपुरुषको मध्यस्थ करके भेजना पड़ा। उस अंग्रेज राजपुरुषने कार्यक्षेत्रमें जाकर दोनों राजाओंका विवाद इस प्रकार मतोपद्रायक रूपमें निपटा दिया, कि दोनों हीमें जो दीर्घकालसे शत्रुता चली आरही थी उसमें दोनों भूल गये, और दोनोंमें परस्पर मित्रताका सम्बन्ध स्थापित होगया।

कर्नल म्यालिंसन
बीचमें ही हिंसा की ओर
था, परन्तु ब्रिटिश गवर्नमे
किया इससे महाराजकी
वाणिज्यकी श्रेष्ठि
समय बीकानेरके वाणिज्य
द्रव्य बीकानेरमें होकर भार
गवर्नमेण्टने ऐसी व्यवस्था क
होकर भारतके अन्यान्य प्र
उस वाणिज्यकी श्रेष्ठिके
उपस्थित किया। जो वाणि
करते थे उन सभी द्रव्योंपरसे
ब्रिटिश गवर्नमेण्टने वही मह
महाराज रत्नसिंहने
मायास्य गरीबोंको छोड़ दिया

सूरतसिंहका अभियेक-
शासन और अंग्रेज शासन
सरदारसिंहकी अनुरक्ति-सिपाही
देना-ब्रिटिश गवर्नमेण्टका
उत्तकपुररूपसे ग्रहण करके सनद
खंड ग्रामोंका चिर स्वत्व देना-
विवाद विसम्वाद-ब्रिटिश
अनुयोग-ग्रामनिवासियोंके पक्ष
का आदेश-कटवृद्धि-बीकानेरकी
मंत्री समाजके द्वारा बीकानेर
मंत्रीमार्ज-अमरासिंहका
महको दंड-तीर्थयात्रा-माननीय
रानसूत राजाओंका सम्बन्ध पारिवर्
कना-अंग्रेजोंके सम्बन्धमें पचायत-
अंग्रेज-बीकानेरके सामन्तोंपर करवृ
जन प्रभाव-पश्चिम करना-कारण

कर्नल म्यालिसन साहब लिखगये है कि महाराज रत्नसिंहने उन उपद्रवोंके बीचमें ही हिसारकी ओरतक अपने राज्यकी सीमाके विस्तार करनेका दृढ़ यत्न किया था, परन्तु ब्रिटिश गवर्नमेण्टने दृढ़रूपसे असंतोष प्रकाश कर कठोर नीतिका अवलम्बन किया इससे महाराजकी वह आशा दूर होगई ।

वाणिज्यकी श्रीवृद्धिकी ओर ब्रिटिश गवर्नमेण्ट विशेष ध्यान रखती थी । एक समय वीकानेरके वाणिज्यकी अधिक उन्नति थी । काबुलसे अनेक प्रकारके वाणिज्य द्रव्य वीकानेरमें होकर भारतमें आते थे । सन् १८१८ ईस्वीके संधिपत्रके मतसे ब्रिटिश गवर्नमेण्टने ऐसी व्यवस्था कर दी कि जिससे यह वाणिज्य द्रव्य निर्विघ्नतासे वीकानेरमें होकर भारतके अन्यान्य प्रान्तोंमें पहुँच जायाकरे । १८४४ ईस्वीमें अंग्रेज गवर्नमेण्टने उस वाणिज्यकी श्रीवृद्धिके लिये महाराज रत्नसिंहके निकट एक नवीन प्रस्ताव उपस्थित किया । जो वाणिज्यके द्रव्य वीकानेरसे होकर सिरसा और भावलपुरमें जाया करते थे उन सभी द्रव्योंपरसे वीकानेरके महाराज अधिक महसूल लेते थे । इस वर्षमें ब्रिटिश गवर्नमेण्टने वही महसूल घटा देनेका प्रस्ताव किया ।

महाराज रत्नसिंहने इस प्रकारसे पचीस वर्षतक राज्य करके १८५२ ईस्वीमें इस मायामय शरीरको छोड़ दिया ।

तृतीय अध्याय ३.



सरदारसिंहका अभिषेक—राजपूत जातिका साहस तथा बल विक्रम घटनेका कारण—यवन-शासन और अंग्रेज शासनमें राजपूत जातिकी अवस्थाका भेद—ब्रिटिश गवर्नमेण्टकी ओर सरदारसिंहकी अनुरक्ति—सिपाही विद्रोहके समयमें सरदारसिंहका ब्रिटिश गवर्नमेण्टको सहायता देना—ब्रिटिश गवर्नमेण्टका सरदारसिंहको पुरस्कार देना—अंग्रेज राजप्रतिनिधिका सरदारसिंहको दत्तकपुत्ररूपसे ग्रहण करके सनद देना—सनदपत्र—ब्रिटिश गवर्नमेण्टका सरदारसिंहको इकतालीस खंड ग्रामोंका चिर स्वत्व देना—दानपत्र सीमान्तरपर उपद्रवकर—वृद्धिके पलट्टेमें सामन्तोंके साथ विवाद विसम्वाद—ब्रिटिश गवर्नमेण्टके दियेहुए ग्रामोंपर करकी वृद्धि करना—उन ग्रामोंके निवासियोंका अनुयोग—ग्रामनिवासियोंके पूर्व अधिकारको अक्षत रखनेके लिये सरदारसिंहको अंग्रेज राजप्रतिनिधि का आदेश—करवृद्धि—बीदावाटीके सामन्तोंको नवीन सनद देना—महाराज सरदारसिंहकी मृत्यु—नवीन मंत्री समाजके द्वारा वीकानेर राज्यका शासनभार अर्पण—वर्तमान महाराज डूंगरसिंहका अभिषेक—मंत्रीसमाज—अमरसिंहका महाराजके प्राणनाशकी चेष्टा करना—अमरसिंहके द्वारा महाराज डूंगरसिंहको दंड—तीर्थयात्रा—माननीय प्रिन्स आफ वेल्सके साथ महाराजाका साक्षात्—सामन्तोंके साथ राजपूत राजाओंका सम्बन्ध परिवर्तन—महाराज डूंगरसिंहका सामन्तोंकी कर वृद्धिके लिये प्रस्ताव करना—उसके सम्बन्धमें पंचायतक्षेत्र नियोग—जरीब बनाना—वर्द्धित कर देनेमें सामन्तोंकी असम्मति—बीदासरके सामन्तोंपर करवृद्धि—प्रधानसामन्तोंका कर देनेमें असम्मति प्रकाश—सामन्तोंका तीन प्रस्ताव उपस्थित करना—फारागारसे अमरसिंहको छोड़देना—उनके पुत्र रावको राजाकी उपाधि

देना-नोरवादेशके सामन्तोकी अवाध्यता-महाराजका उनके अधिकारको ग्रहण करना-नीची श्रेणीके सामन्तोकी वर्द्धित कर देनेमें असम्मति-महाराज डूगरसिंहके निकट उनका कर घटानेके लिये आवेदन-महाराजका उस आवेदनको ग्रहण न करना-एसिस्टेण्ट पोलिटिकल एजेन्ट कप्तान टालवटका सामन्तोको राजधानीमें बुलाकर वर्द्धित कर देनेकी आज्ञा देना-सामन्तोका असतोष प्रकाश--उनका भागना-सामन्तोको दंड देनेकी तैयारी-बीकानेरके प्रधान सेनापति हुकुमसिंहका सेनाके साथ सामन्तोके विरुद्ध युद्धकी यात्रा करना-विद्रोही सामन्तोकी युद्धके लिये तैयारी-हुकुमसिंहका महाजन, रावतसर और गान्धोली देशपर अधिकार करना-सामन्तोका बीदासरके किलेका आश्रय लेना-उनकी युद्धके लिये तैयारी-विद्रोहियोंको दमन करनेके लिये महाराजकी गवर्नमेण्टसे सहायता मागना-सेनाकी सहायता देनेमें गवर्नमेण्टकी सम्मति-अंग्रेजी सेनाका बीकानेरमें आगमन-अंग्रेजी सेना और महाराजकी सेनाका बीदासरके किलेको घेरना-सामन्तोका युद्ध करनेकी प्रतिज्ञा करना-कप्तान टालवटका बीदासरके किलेके साथ आत्मसमर्पण करनेके लिये सामन्तोके निकट दूत भेजना-सामन्तोका उत्तर-घेरेहुए किलेपर गोलोंकी वर्षा-सामन्तोका आत्मसमर्पण-अंग्रेजोंकी सेनाका राव बीदाके प्राचीन दुर्गोंको समभूमि करना-विद्रोही सामन्तोको कारगारमें भेजना-पार्लिमेण्टके हाउस आफ लार्ड का भारतवर्षके स्टेटसेक्रेटरीका उक्त समरके सम्बन्धमें मतव्य-प्रकाश-बीकानेरके आध्यन्तरिक शासनके सम्बन्धमें अंग्रेज एसिस्टेण्ट पोलिटिकल एजेन्टका असतोष प्रकाश-शासनविभागका व्यक्तिगत परिवर्तन-शासन व्यवस्थाके सम्बन्धमें मतव्य प्रकाश-शासनविभागके सम्बन्धमें वर्तमान पोलिटिकल एजेन्टका मन्तव्य-उपसंहार ।

अपने पिताके परलोक जानेके पीछे सन् १८५२ ईसवीमें सरदारसिंह पिताके सिंहासनपर विराजमान हुए । सरदारसिंहके अभिप्रेतके समयसे बीकानेरकी राजशक्ति मानो क्रमशः हीनबल होनेलगी । जो बल विक्रम साहस शूरता आदि गुण राठौर राजाओंका अंग भूषण थे वे सब एकवार ही निर्जीवसे होगये । राजपूत जातिकी चिर वीरताका मानो एकवार ही लोप होगया । प्रतिवासी राजाओंके साथ युद्ध होनेसे यवनसम्राट के आधीन भारतके अनेक स्थानोंपर सप्राप्तके केवल राठौर ही नहीं वरन् चौहान इत्यादि सभी राजपूत युद्धके अभ्याससे पतित अवस्थामें भी जातीय धर्म पालनके साथ शूरवीरता और बल विक्रमकी अचल भावसे रक्षा करतेआये थे । परन्तु सरदारसिंहके समयमें उस जातीय धर्म पालनके भाव सहसा हास होगये । एक सरदारसिंह ही नहीं, रजवाड़ा ही नहीं, समस्त भारतक्षेत्र ही मानो स्तम्भित होगया, सन्निवंधन होते ही युद्धकी चर्चा न्यून होनेसे सब शांतिका मुख भोगनेलगे । जैसा सरकार अंग्रेजोंसे सवि कर रियासतोंकी जाति मिली है यदि इस शांति समयमें गवर्नमेण्टकी समान वनावटी युद्धमें अपनी समर कुशलता भारतके राजा बनाये रखते तो उनकी सेनामें वीरता धीरता और प्रतापवरावर बना रहता, कारण कि जो विद्या पढकर उसका अभ्यास न रहे तो उसमें अवनति होजती है, युद्धविद्या भी केवल सीखनेसे विना समर किये फलीभूत नहीं होती । हृदयमें दृढताका आविर्भाव नहीं होता, चुप रहनेसे बल विक्रम साहस अवनतिको प्राप्त होजाना है, कोई भी वीरजाति यदि तलवार भाला हाथमें लिये मों वर्षतक चुपचाप बंठी रहे तो क्या उसमें साहस रह सकता है? कभी नहीं,

हमारा इससे यह आ
हमारी यह इच्छा है कि
विक्रम संपन्न रहे,
यदि क्रमसे रियासतोंकी
वृद्धिको प्राप्त होते रह
साथ अपना प्रभुत्व
वृद्धिको प्राप्त होता रहे
जाति अपने आचार
वनेरहेसे राजपूत जातिमें
महाराज सरदारसिं
जानगये थे कि भारतवर्षके
गुणसे बदलगाया है
सरदारसिंह समझ गये कि
भारतवर्षको कषायमान कर
प्रसन्न करना उचित है ।
नवीन महाराजको
पराक्रमी अंग्रेजोंने
विद्रोहका जघन्य काण्ड
समय-तथा महा विपत्तिके
वृद्धि गवर्नमेण्टकी सहाय
द्वारा गवर्नमेण्ट
रुके अंग्रेजोंपर आक्रमण
बड़े साहसेके साथ उस
वेनर जो अंग्रेज अपने
उनको गेडे आदर और
सरदारसिंहने अंग्रेजोंको
रुसर न की । जिस वृद्धि
करनेके लिये रत्नसिंहको स
गवर्नमेण्टसे विपत्तिके सम
पाठक भलीभाँतिसे स्मरण
उस महा विपत्ति
प्रतासे अंग्रेजोंकी -
एजेन्टने महाराज सरदारसिं
भारतवर्षके गवर्नरजनरल और

हमारा इससे यह अभिप्राय नहीं कि देशीय राजा परस्पर युद्ध करते रहे, पर हमारी यह इच्छा है कि वे आलस्य और विलासितामें अपना समय व्यतीत न करके बल विक्रम संपन्न रहे, सरकार अंग्रेजों को बहुत स्थानों पर सेना की आवश्यकता होती है यदि क्रमसे रियासतों की सेना इस कार्यमें ली जायाकरे तो उनमें वह गुण सदा वृद्धि को प्राप्त होते रहें, यवनसम्राटों ने भी देशीय राजाओं की सेना के साथ ही साथ अपना प्रभुत्व संपादन किया था, इन सेनाओं से कार्य लेने से उनका बल वीर्य साहस वृद्धि को प्राप्त होता रहेगा, साथमें ऐसी शिक्षा की भी आवश्यकता है जिससे राजपूत जाति अपने आचार विचार और जातीय धर्म को भली प्रकार से जानती रहे, इन बातों के बने रहने से राजपूत जाति में जातीय गौरव बराबर बना रहेगा ।

महाराज सरदार सिंह बीकानेर के सिंहासन पर विराजमान होकर भलीभाँति जान गये थे कि भारत वर्ष के देशीय राजाओं का चिर-प्रचलित कर्त्तव्यकर्म केवल समय के गुण से बदल गया है, इस कारण वह समयानुसार कार्य करने का यत्न करने लगे । सरदार सिंह समझ गये कि विश्वविजयी बृटिश सिंह भयंकर मूर्ति से भाँपण गर्जन कर भारत वर्ष को कपायमान कर रहा है इससे उसी की अधीनता स्वीकार करके उसी का मन प्रसन्न करना उचित है ।

नवीन महाराज को केवल पाँच ही वर्ष राज्य करते हुए थे कि इसी समय में प्रबल पराक्रमी अंग्रेजों ने प्रबलता से अंतिम आर्त्तनाद उपस्थित किया । १८५७ ईस्वी में सिपाही विद्रोह का जघन्य काण्ड उपस्थित हुआ । उस समय हजारों अंग्रेजों के कुटुम्बों की हत्या के समय-तथा महा विपत्तिके समय महाराज सरदार सिंह बड़े आग्रह के साथ सेना सहित बृटिश गवर्नमेण्ट की सहायता के लिये सन्नद्ध हुए । बीकानेर के समीप हांसी और हिसार देश पर बृटिश गवर्नमेण्ट का अधिकार था, वहाँ की अंग्रेजी सेना ने विद्रोह उपस्थित करके अंग्रेजों पर आक्रमण करना प्रारंभ किया, उस समय बीकानेर के महाराज ने बड़े साहस के साथ उस विद्रोही दल को दमन किया, और अंग्रेजों की सेना को सहायता देकर जो अंग्रेज अपने प्राणों के भय से भयभीत हो भागने के लिये तैयार हो गये थे उनको बड़े आदर और यत्न के साथ अपनी राजधानी में आश्रय दिया । महाराज सरदार सिंह ने अंग्रेजों को प्राणपण से अपनी सामर्थ्य के अनुसार सहायता देने में कसर न की । जिस बृटिश गवर्नमेण्ट ने बीकानेर के विद्रोही सामन्त दल को दमन करने के लिये रत्न सिंह को सधिपत्र के अनुसार सेना की सहायता नहीं दी थी, उसी गवर्नमेण्ट से विपत्तिके समय में उस रत्न सिंह के पुत्रों के सा व्यवहार किया, इसे हमारे पाठक भलीभाँति से स्मरण रखेंगे ।

उस महा विद्रोहानल के शांत हो जाने के पीछे सौभाग्य वश देशी राजाओं की सहायता से अंग्रेजों की शासन शक्ति भारत वर्ष में फिर स्थापित होने के पीछे राजपूताने के गवर्नर के एजेण्ट ने महाराज सरदार सिंह की बड़ी प्रशंसा करके गवर्नर जनरल को पत्र लिखा, इस पर भारत वर्ष के गवर्नर जनरल और प्रथम राजप्रतिनिधि लार्ड केनिगन ने परम संतुष्ट हो सहाय-

कारी अन्यान्य भूपालोके समान वीकानेरके महाराज सरदारसिंहके पास एक बहुमूल्य-उपहार भेजा, इसके पहिले देशी राजाओके हृदयमे ऐसा विचार हुआ था, कि यदि यह पुत्रहीन अवस्थामे प्राणत्याग करेगे तो इनकी रानी आर्य रीतिके अनुसार पोष्यपुत्र वा दत्तकपुत्रको ग्रहण नहीं करसकेंगी, तथा वह पोष्य वा दत्तकपुत्र सिंहासन प्राप्तिका अधिकारी नहीं होसकेगा, और ब्रिटिश गवर्नमेण्ट उस राज्यको अपने हस्तगत करलेगी। परन्तु सिपाहीविद्रोहके पीछे ब्रिटिश गवर्नमेण्टने देशीय राजाओकी उस भीतिको दूर करनेके लिये सभीको इस भावकी एक सनद देदी, कि वह हिन्दूरीतिके अनुसार दत्तकपुत्रको ग्रहण करसकते है, उनका दत्तकपुत्र उनका उत्तराधिकारी होसकेगा, और गवर्नमेण्ट उसके राज्यको अपने हस्तगत न करेगी। महाराज सरदारसिंहने ब्रिटिश गवर्नमेण्टकी जो सहायता की थी उसके लिये अन्यान्य राजाओकी समान इस समय उनको भी सनद दीगई।

सनदपत्र।

महामान्या (रानी विक्टोरिया) की अभिलाषा है कि जो राजा इस समय अपने २ देशको शासन करते है वह सब देश चिरकालतक उनके वंशधरोके द्वारा शासित होते रहेंगे और उनके पद संमानको अक्षतभावसे रक्खाजायगा, उस अभिलाषाको पूर्ण करनेके निमित्त मैं आपको इसके द्वारा सूचित करता हू, कि यदि आपके पुत्र उत्पन्न न हो तो आप अथवा आपके राज्यके भावी शासनकर्ता, हिन्दूविधान और अपने वंशकी रीतिके अनुसार दत्तकपुत्रको ग्रहण करसकते है, इसमे गवर्नमेण्टकी भी सम्मति है। जवतक आपके वंशधर राजभक्तरूपसे स्थित रहेंगे तथा जिस सन्धि आदिके द्वारा गवर्नमेण्टके साथ मित्रता स्थापित हुई है, उस सन्धि आदिपर जवतक विश्वासके द्वारा विशेष ध्यान रक्खाजायगा तवतक किसी प्रकार भी यह नियम भग नहीं कियाजायगा।

(हस्ताक्षर केनिंग)

गवर्नर और वाइसराय, हिन्द

महाराज सरदारसिंहने ब्रिटिश गवर्नमेण्टकी जिस प्रकारसे प्राणपणसे सहायता की थी, उसके बदलेमे केवल एक मूल्यवान् खिलत और उक्त सनदका देना उपयोगी न जानकर १८६१ ईस्वीके पहिले महीनेमे राजप्रतिनिधि एवं गवर्नर जनरल वहादुरने महाराज सरदारसिंहको हिसार देशके ४१ ग्राम भी प्रदान किये। गो कि वे गांव कई वर्ष पहिले इनसे ही छिनकर हिसार प्रदेश सामिलित करलियेगये थे। निम्नलिखित सनदपत्रके द्वारा नीचे लिखेहुए ग्राम राजा सरदारसिंहको दिये गये।

वीकानेरके महाराज सरदारसिंहको ग्राम

दियेजानेका सनदपत्र।

हर्षना विषय है कि, जिस कारणमे राजपूतानेके गवर्नर जनरलके एजेण्टके विज्ञापनमे प्रकाशित हुआ, कि विद्रोहके समयमे महाराज सरदारसिंह वहादुर ब्रिटिश

गवर्नमेण्टकी ओर राज स्थित हुए है। उन्होंने वन गवर्नमेण्टके और भी मेण्टके पक्षमे विशेष सतो न निकटेस धन्यवाद लाभ समय अत्यन्त सतुष्ट हाकर वानवे नपयेकी आमदनी सभी अधिकार महाराजको उनके राज्यके साथ जो गये। १८६१ ईस्वीके पहिले

संख्या ग्रामोंके नाम.

- | | |
|----|--------------|
| १ | सावरा |
| २ | मानकटी |
| ३ | सातसा |
| ४ | जदियासा |
| ५ | कामपुरा |
| ६ | सोलावाली |
| ७ | मूलासा |
| ८ | वासीहर |
| ९ | गिलवाला |
| १० | सहारन |
| ११ | फूलचंद |
| १२ | सुरावाली |
| १३ | चन्द्रवाली |
| १४ | पीरकामटिया |
| १५ | पुन्यावाली |
| १६ | उर्फजगरानी |
| १७ | फुलानी |
| १८ | मगरानी |
| १९ | मासानी |
| २० | टिविवाराजेफा |
| | रउआसाडा |

गवर्नमेण्टकी ओर राजभक्ति और उनकी अनुरक्तिके वश होकर स्वयं कार्यक्षेत्रमें उपस्थित हुए है। उन्होंने धन खर्च करके कितने ही अग्रेजोंके जीवनकी रक्षा की है तथा गवर्नमेण्टके और भी अनेक प्रकारके उपकार किये हैं इस लिये यह व्यवहार गवर्नमेण्टके पक्षमें विशेष संतोषदायक विचारागया, इस लिये उक्त महाराजको गवर्नमेण्टके निकटसे धन्यवाद लाभ और सन्मानसूचक खिलत प्राप्त हुआ है, गवर्नमेण्ट इस समय अत्यन्त संतुष्ट होकर सिरसाके जिलेके मध्यमें स्थित वार्षिक चौदह हजार दोसौ बानवे रुपयेकी आमदनीवाले ग्रामोंकी एक स्वतंत्रतालिका लिपि बद्ध करके उन ग्रामोंका सभी अधिकार महाराजको देती है। इससे वह ग्राम उनके राज्यके अन्तर्गत किये गये उनके राज्यके साथ जो नियम प्रचलित थे इनके सम्बन्धमें भी वही नियम नियत किये गये। १८६१ ईस्वीके पहिले महीनेकी पहिली तारीखसे यह सनद मानी जायगी।

ग्रामोंकी सूची। ११ अप्रैल १८६१ ई०

सन १८६१-६२.

संख्या.	ग्रामोंके नाम.	वार्षिक आमदनी.	मन्तव्य.
१	सावूरा	३०० रुपया	
२	मानकटीवी	१७० "	
३	खाडखाडा	४९० "	१८६५-६६ ईस्वीमें इसकी आमदनी ५९० रुपया है।
४	उदियाखाडा	४०६ "	
५	कामपुरा	१३७ "	उक्तवर्षमें २३५ की आमदनी बढ़
६	सोलावाली	२३४ "	
७	मूलाकाखाडा	४५१ "	
८	वासीहर	५०० "	
९	गिलवाला	४१० "	
१०	सहारन	३५० "	
११	फूलचढ	२५० "	
१२	सुरावाली	९४८ "	
१३	चन्द्रवाली	२०० "	
१४	पीरकामडिया	७४० "	
१५	पुन्यावाली उफेजगरानी }	२०७ "	
१६	फुलानी	४५१ "	
१७	मगरानी	५३४ "	
१८	मासानी	३४६ "	
१९	टिविवाराजेफा	८८९ "	
२०	रडआखाडा	१९९ "	

२१	रातिखाड़ा	१६	"	१८६५-६६ ई० मे इसकी आमदनी २३५ रुपये बढ़ी
२२	किसनपुरा	१२०	"	७०-७१ ई० मे ३०० रुपये बढ़े
२३	सलीमगढ़	१७	"	७०-७१ ई० मे १३० बढ़े
२४	धारुई	२१०	"	६५-६६ ई० मे ३४० की वृद्धि हुई
२५	सिलवानाखुर्द	१९४	"	६५-६६ ई० मे २२६ की वृद्धि हुई
२६	बैरवाला } कल्यान }	२८०	"	
२७	सिलवाला } कल्यान }	२४१	"	६५-६६ ई० मे ३६६ की वृद्धि हुई
२८	तलवाराकल्यान	७५७	"	
२९	जलालाबाद	१७६	"	६५-६६ ई० मे २७६ की वृद्धि हुई
३०	मोहरवाला	४८२	"	६५-६६ ई० मे ५५४ की वृद्धि हुई
३१	असितावाली	२२३	"	६५-६६ ई० मे २६१ की वृद्धि हुई
३२	रामसर	२५८	"	६५-६६ ई० मे ३०८ की वृद्धि हुई
३३	दुवलीखर्द	३९४	"	६५-६६ ई० मे ४५४ की वृद्धि हुई
३४	रामनगर	२००	"	
३५	दुवलीकल्यान	७३०	"	६५-६६ ई० मे ७८० की वृद्धि हुई
३६	भिर्जावाली	३५१	"	६५-६६ ई० मे ४२३ की वृद्धि हुई
३७	चाडवाली	३१०	"	६५-६६ ई० मे ३६० की वृद्धि हुई
३८	बुरहानपुरा	१७४	"	६५-६६ ई० मे २२५ की वृद्धि हुई
३९	खैरवाली	१८१	"	६५-६६ ई० मे २३१ की वृद्धि हुई
४०	गिबधनपुरा	४७३	"	
४१	खान्दानिया	२८५	"	

सत्र जोड़ १४२९१ रुपये

बीकानेरके महाराज सरदारसिंह बहादुरने गवर्नेमण्टके अनेक उपकार करके यह जो ४१ ग्राम पाये थे यह अवश्य इनके पुरस्कारके योग्य थे, परन्तु यवनसम्राटोंने ऐसे उपकार पाकर बहुतसे प्रत्युपकार किये है, जिनकी तुलनासे यह उपकार सामान्य-मात्र होरहता है, परन्तु जहा धन्यवादका ही बड़ा मूल्य गिनाजाता है, वहाँ बीकानेरके महाराजको ४१ ग्रामोंका मिलना अवश्य ही उच्चकक्षाका पुरस्कार गिनाजायगा।

महाराज सरदारसिंहके शासनसमयमे सीमाका विवाद फिर प्रबल होगया, १८६१ ई० मे मारवाडके साथ बीकानेर राज्यकी सीमासे लेकर फिर सप्राप्तके पूर्व-लक्षण दिखाई दिये। बीकानेरकी सीमावाले निवासियोंने मारवाडकी सीमामे जाकर घोर

1. Antcheson's Treaties Vol IV.

अत्याचार करने प्रारम्भ कर उपद्रवोंको शान्त करदिया।

यह हमने बारंबार इस

सामन्त विरक्त होकर अपनी

सुरतसिंहके शासनसमयमे बी

सिंहके साथ सामन्तोंका जैसा

वह सामन्त अनेक आश्रय आ

समस्त सामन्तोंपर करके बढ़ाने

होने लगे। विशेष करके इस

बढाया गयाथा, इसीसे उपद्रव

गवर्नेमण्टके आधीनमे थे, इस

हुआ देखकर वह अत्यन्त अ

बीकानेरके महाराज विरुद्ध

आवेदनपत्रको पाकर महाराज

लिखभेजा कि इन ग्रामोंकी प्रज

अनुसार कार्य करें। और इन

योग्य मनुष्योंको शीघ्रही नियत

जनरल और राजप्रीतिनिधि

अनुष्ठान करनेमे जरा भी

बीकानेर राज्यकी प्रतिष्ठाके सम्

देते आये हैं, अब उनपर कर

गया। बीकानेरके समयसे जो

ऊपर ५०) रुपया प्रतिपैदलपर

कर बढ़ाये जानेसे प्रधान अप्रधा

फिर अगान्तिके लक्षण दिखाई

पोलिटिकल एजेण्ट थे, उन्होंने

करदिया कि सामन्तोंको

रुपया और पैदलके प्रति ५०

बढ़ जानेसे सभी सामन्त

साहजने भी जब यही बीकान

रहनेका साहस न हुआ।

उपद्रवोंकी समाप्ति होगई।

हमारे पाठक पाठिकाओं

वृत्तान्त पढ़ा होगा। यद्यपि यह

यह एक छोटा राज्य गिनाजाता

अत्याचार करने प्रारंभ करादिये, अन्तमे ब्रिटिश गवर्नमेण्टने मध्यस्थ होकर सब उपद्रवोंको शान्त करदिया ।

यह हमने बारंबार इस लिये कहा है कि राजाके दुर्बल होनेसे ही अधीनस्थ सामन्त विरक्त होकर अपनी शक्तिके विस्तार करनेकी अभिलाषा करते हैं । महाराज सूरतसिंहके शासनसमयमे वीकानेरके सामन्त उद्धत होकर राजद्रोही होजाते थे । रत्नसिंहके साथ सामन्तोंका जैसा असद्भाव था, वह दूर न होकर सरदारसिंहके साथ भी वह सामन्त अनेक अप्रिय आचरण करने लगे । महाराज सरदारसिंहने वीकानेरके समस्त सामन्तोंपर करके बढ़ानेका विचार किया, इसीसे राज्यमे फिर उपद्रव उपस्थित होने लगे । विशेष करके इस समय गवर्नमेण्टके दियेहुए इकतालीस ग्रामोंपर भी कर बढ़ाया गयाथा, इसीसे उपद्रव प्रबल होगये । उक्त ग्रामोंके निवासी अबतक ब्रिटिश गवर्नमेण्टके आधीनमे थे, इस समय नवीन शासनमे अपने अधिकारको नष्ट होता-हुआ देखकर वह अत्यन्त असंतुष्ट हुए, और तुरन्तही ब्रिटिश गवर्नमेण्टके समीप वीकानेरके महाराजके विरुद्ध आवेदन करनेको तैयार हुए । अंग्रेज राजप्रतिनिधिने उस आवेदनपत्रको पाकर महाराज सरदारसिंहके समीप विशेष असंतोष प्रकाश करके एक पत्र लिखभेजा कि इन ग्रामोंकी प्रजाको गवर्नमेण्टने जैसा अधिकार दिया है आपभी उसीके अनुसार कार्य करें । ओर इन सब ग्रामोंमे अपने राज्यके सुशासनके लिये सब अंगोंमे योग्य मनुष्योंको शीघ्रही नियत कीजिये । महाराज सरदारसिंहने भारतवर्षके गवर्नर जनरल और राजप्रतिनिधिके इस पत्रको पाकर आवश्यक संस्कार और सुशासनके अनुष्ठान करनेमे जरा भी विलम्ब न किया । परन्तु राव बीका द्वारा संवत् १५४५ मे वीकानेर राज्यकी प्रतिष्ठाके समयसे संवत् १९२६ पर्यन्त जो सामन्तगण एकहारा राज्यकर देते आये हैं, अब उनपर कर बढ़ाकर राज्यकोषकी आय बढ़ाये जानेका अनुष्ठान किया-गया । बीकाजीके समयसे जो सामन्त प्रतिअश्वारोही सेनाका वार्षिक (१००) रुपया प्रति ऊँटपर (५०) रुपया प्रतिपैदलपर पच्चीस रुपया देतेआये थे. इस समय महाराजके अधिक कर बढ़ाये जानेसे प्रधान अप्रधानसभी सामन्त महा असंतुष्ट होगये, और उसीसे राज्यमे फिर अशान्तिके लक्षण दिखाई दिये । परन्तु मेजर पावलेट (इससमयके कर्नल) जो अंग्रेज पोलिटिकल एजेण्ट थे, उन्होंने इन उपद्रवोंको निवारण करनेके लिये यह अहारा कर नियत करदिया कि सामन्तोंको प्रत्येक अश्वारोहीके प्रति वार्षिक २०० रुपया ऊँटके प्रति १०० रुपया और पैदलके प्रति ५० रुपया देना होगा । पहिलेकी अपेक्षा इस समय दुगने करके बढ़ जानेसे सभी सामन्त विरक्त होगये थे, परन्तु ब्रिटिश गवर्नमेण्टके प्रतिनिधि पावलेट साहबने भी जब यही स्वीकार करदिया, तब उनको गवर्नमेण्टके भयसे कुछ भी कहनेका साहस न हुआ । सभीने एक साथ प्रतिज्ञा करके हस्ताक्षर करदिये और उपद्रवोंकी समाप्ति होगई ।

हमारे पाठक पाठिकाओने राव बीका द्वारा अधिकार कीहुई बीदावाटीका वृत्तान्त पढ़ा होगा । यद्यपि यह बीदावाटी वीकानेर राज्यके अन्तर्भुक्त था, परन्तु यह एक छोटा राज्य गिनाजाता था । महाराज रत्नसिंहके पूर्ववर्ती वीकानेरके

अनेक उपकार करे,
परन्तु यवनसम्राटने
यह उपकार सामान्य
नाता है, वहा वान
दुरन्तार गिनाजाया।
फिर प्रबल होग
फिर सभामके
सामामे जाकर

महाराजने वीदावाटीके सामन्तोपर कर नहीं लगाया, राव वीकाके वीकानेर राज्यके स्थापन करनेके छ. वर्ष पहिले अर्थात् सवत् १५४० मे उनके भ्राता वीदासिहने इस वीदावाटी राज्यको स्थापन किया था । वीका और वीदा दोनो ही सहोदर भ्राता थे । वीदाके साथ इनकी माताने आकर इस वीदावाटीमे आकर निवास किया । वीकाने इसी लिये प्रतिज्ञा की थी कि जबसे माता वीदावाटीमे आकर निवास करेगी तबसे मे तथा मेरे वंशधर किसी समय भी वीदावाटीपर आक्रमण नहीं करेगे । रत्नसिहने इस प्रतिज्ञाको पालन न करके वीदावाटीके सामन्तोसे नियमित कर ग्रहण किया । महाराज सरदारसिहने भी उसी प्रकारसे सवत् १९२६ मे वीदावाटीके सामन्तोके निकटसे वार्षिक पचास हजार रुपया नियत कर ग्रहण किया ।

इस करके उपद्रवोके शांत होजानेके पीछे महाराज सरदारसिह १८७२ ईस्वीके पहिले महीनेमे स्वर्गवासी हुए ।

महाराज सरदारसिहकी पुत्रहीन अवस्थामे मृत्युहोनेसे वीकानेरका सिंहासन शून्य होगया । इसी कारणसे वृटिग गवर्नमेण्टकी आज्ञानुसार मंत्रिसमाजकी सृष्टि करके उस समाजके हाथमे शासनका भार सौपागया । प्रधान राजनैतिक अंग्रेज कर्मचारी उस मंत्रीसमाजके सभापति होकर राज्य करने लगे । इस प्रकारसे कुछ काल-तक राज्य होनेके पीछे नवीन महाराजको नियुक्त करनेके लिये राजरानी और सामन्तोने विचार किया कि राजहता सूरतसिहके वंश लोपहोनेसे शीघ्र ही मृतक महाराजके कुटुम्बमेसे किसी मनुष्यको दत्तकपुत्ररूपसे ग्रहण कर उनका अभिषेक करना उचित है । अतएव लालसिह नामक एक बुद्धिमान् मनुष्यके पुत्र डूगरसिह को शेष दत्तक पुत्रस्वरूपसे ग्रहण करनेका प्रस्ताव किया गया । राजरानी और सामन्तोने भी इसमे अपनी सम्मति दी । गवर्नमेण्ट पहिलेहीसे प्रतिज्ञाके पात्रमे बंधगई थी कि महाराजकी यदि पुत्रहीन अवस्थामे मृत्यु होजाय तो राजरानी हिन्दूरीतिके अनुसार किसीको दत्तकपुत्रस्वरूपसे ग्रहण करे, इस कारण गवर्नमेण्टने विना कुछ आपत्ति किये इनको वीकानेरका अधीश्वर स्वीकार करलिया और अभिषेकके प्रस्तावमे शीघ्र ही अपनी सम्मति दे दी । अल्पावस्थामे डूगरसिह राजाकी उपाधि धारण कर बड़ी धूमधामके साथ वीकानेरके सिंहासनपर शोभायमान हुए ।

महाराज डूगरसिह बहादुर अल्प वयस्क होनेके कारण राजकार्यको कुछ नहीं जानते थे, इसीसे इनके हाथमे ससपूर्ण राज्यशासनका भार देना असंभव जानकर अंग्रेज गवर्नमेण्टकी रीतिके अनुसार एक स्वयं मंत्रीसमाज नियुक्त हुआ । महाराजके पिता लालसिह उस मंत्रीसमाजके सभापतिपदपर विराजमान हुए, और महाराज, हरिसिहराव, यशवन्तसिह, मेहता मानमल और मगनहोरालाल यह सब सदस्य पदपर नियुक्त हुए ।

१८७५ ईस्वीमे महाजनके मामन्त अमरसिह महाराज डूगरसिह बहादुरका जीवननाश करनेको उन्हे विष देनेके लिये तैयार हुए । महाराजने उनके ऊपर अत्यन्त क्रोधित हो उनको प्राणदण्डके बदलेमे चार वर्षके लिये कारागारमे

रहनेकी आज्ञा दी । अमरसिहने पदपर नियुक्त हुए ।

महाराज डूगरसिह बहादुर यथासे राज्यशासन करते थे । मृत्यु गये, और वहांसे जय यह अपने भारतके भावी सम्राट् जिनमआफन. प्रिन्स आफवेल्स बहादुरने महारा. को बढानेमे किसी भातिको क्रम

राजपूत राजाओंको पूर्ण हो साथ सामंत मण्डलोके संग जिस समय सम्पूर्णरूपसे स्वयं राज्यकी रक्षा तथा शासन करने सामन्तोसे करस्वरूपसे नगद रकमा पृथ्वीको भोगते थे उनको उसी सेना देना, तथा वर्षमे कई महो करनी पडती थी । वननासनक गिरकर भी सामन्तोसे नगद धन

राजाओंके साथ मिलकर युद्ध सहित युद्ध करनेको गये थे, पर ओर गाँतियों देवों गिराजमान का भय नहीं है, ओर अंग्रेज जाना नहीं पडता, इस कारण भी देशीय राजाओंके पक्षमे विशेष करके बुद्धिमान् अंग्रेज राजनेकी प्रतिज्ञा कर उन देशीय सृष्टि करके उस अपने आयो- अधिक सचा देना पडा है, और राजनेकी भी जायश्यकता नहीं बदलनेसे उन्हे अपने २ जायोपने ओर इसी लिये देशीय राजा

वीकानेरमे स्थित गवर्न १८८३ ईस्वीकी ११ मईको २५ वर्षके जो करदेनेकी समाप्त होगया है । १८८२ वर्ष करना चाहिये कि उस का

रहनेकी आज्ञा दी । अमरसिहके कारागारमें जाते ही उनके पुत्र रामसिह पिताके पदपर नियुक्त हुए ।

महाराज डूगरसिह वहादुर अवस्थाके अधिक होनेपर भी मंत्रीसमाजकी सहायतासे राज्यशासन करते थे । महाराज १८७६ ईस्वीमें हरद्वार और गया तीर्थको गये, और वहांसे जब यह अपने राज्यको लौट रहे थे तब इन्होंने आगरेमें जाकर भारतके भावी सम्राट् प्रिन्स आफ वेल्स वहादुरके साथ साक्षात् किया । महा माननीय प्रिन्स आफ वेल्स वहादुरने महाराजको बड़े आदरभावके साथ ग्रहण कर उनके सम्मान को बढ़ानेमें किसी भी भांतिकी कसर न की ।

राजपूत राजाओंको पूर्ण स्वाधीनता लुप्त होने और अवस्थाके परिवर्तनके साथ ही साथ सामंत मण्डलीके संग उनका पूर्वसम्बन्ध भी बदलता गया । राजपूत राजा जिस समय सम्पूर्णरूपसे स्वाधीनताके अमृतमय फलको भोगते थे, अपने बाहुबलसे राज्यकी रक्षा तथा शासन करते, अंग्रेज गवर्नमेण्टकी रीति जाननेसे पहिले उन्होने सामन्तोसे करस्वरूपसे नगद रुपया नहीं लिया था । जो सामन्त जितनी आमदनीवाली पृथ्वीको भोगते थे उनको उसी प्रकारसे निर्द्वारित रीतिके अनुसार युद्धके समयमें सेना देना, तथा वर्षमें कई महीनेतक राजाके यहां रहकर राज्यशासनकी सहायता करनी पड़ती थी । यवनशासनके समय देशीय राजाओंने स्वाधीनताके हेमगिरिसे गिरकर भी सामन्तोसे नगद धन ग्रहण नहीं किया था । उस समय आधीनके सामन्त राजाओंके साथ मिलकर यवनसम्राट्की आज्ञानुसार भारतके अनेक प्रान्तोंमें सेना सहित युद्ध करनेको गये थे, पर अंग्रेजी राज्यमें वह रीति बदल गई । इस समय चारों ओर शांतिमयी देवी विराजमान है, किसी देशी अथवा विदेशी राजाके द्वारा आक्रमणका भय नहीं है, और अंग्रेज गवर्नमेण्टकी आज्ञानुसार सेना सहित समरक्षेत्रमें भी जाना नहीं पड़ता, इस कारण सामन्त जो चिरकालसे सेनाकी सहायता करते थे उन्हें भी देशीय राजाओंके पक्षमें सेनाकी सहायता देनेकी आवश्यकता नहीं होती है ? विशेष करके बुद्धिमान् अंग्रेज गवर्नमेण्टने प्रायः प्रत्येक देशीय राज्यको निर्विघ्नतासे रखनेकी प्रतिज्ञा कर उन देशीय राजाओंसे वार्षिक कई लाख रुपया ले स्वतंत्र सेनाकी सृष्टि करके उसे अपने आधीनमें रक्खा है, इस कारण राजाओंको इसके लिये अधिक खर्चा देना पड़ा है, और सामन्तोंने जो सेना रक्खी है इस समय उस सेनाके रखनेकी भी आवश्यकता नहीं होती इस कारण देशीय राजाओंकी इस अवस्थाके बदलनेसे उन्हें अपने २ आधीनके सामन्तोसे उस सेनाके बदलेमें नगद रुपया लेना पड़ा है और इसी लिये देशीय राजाओंके साथ विवाद विसंवाद तथा युद्धतक भी होगया है ।

वीकानेरमें स्थित गवर्नर जनरल एसिस्टेंट एजेण्ट ए डवल्लिड रिचार्ड्सने गत १८८३ ईस्वीकी ११ मईको वीकानेरके शासन विज्ञापनमें लिखा कि “ १८७० ईस्वीमें दशवर्षके जो करदेनेकी व्यवस्था हुई थी, चार वर्ष बीत गये, वह नियमित समय समाप्त होगया है । १८८२ ईस्वीके अप्रैलके महीनेमें सामन्तोंकी सम्मतिके अनुसार कार्य करना चाहिये कि उस करको अब किसी प्रकारसे बढ़ाया जाय, इस कारण उनके

महाराज डूगरसिह
राजने उनके
लिये कारागार

अधिकारकी पृथ्वीको हस्तगत करना ठीक है, इस प्रस्तावके होजानेपर पाँच महीनेके पीछे सभी सामन्त वीकानेरमे इकट्ठे हुए, और उन्होंने श्रीमान् महाराजके प्रति निवेदन किया कि एक पंचायतके हाथमे इस कार्यका भार अर्पण कियाजाय। उनके इस अनुरोधकी रक्षा की गई। अर्थात् चार सामन्त और चार राजपुरुषोंने उस पंचायतमे नियुक्त होकर तीन महीनेतक धोरपरिश्रम कर उपस्थित प्रश्नोंका विचार करदिया। इस समय ठाकुर (सामन्त सर्वसाधारणमे ठाकुर नामसे विख्यात थे) ऐसा कहते हैं कि १८७० ईस्वीमे जो २०० रुपयेका नियम हुआ था, वह लोग उससे अधिक कर नहीं देसकते, और उन्होंने अपने २ पट्टेको लौटा दिया है। नियमित करकी सख्या घटा देनेसे इन उपद्रवोंके विचार करनेकी चेष्टा की गई है। ऐसी आशा होती है कि शीघ्र ही इसका विचार होजायगा * मेजर रिचार्ड्सने यह आशा प्रकाशित की अत्यन्त दुःखका विषय है कि थोड़े दिनोंमे ही उनको आशाके विपरीत फल फलनेके पूर्वलक्षण दिखाई देते हैं।

वीकानेरके महाराजने अन्यान्य साधारण सामन्तोंकी समान बीदावाटीके सामन्तों के ऊपर एक बार ५० हजार रुपयेसे लेकर फिर ८६००० हजार रुपया नियत करदिये। यद्यपि महाराज रत्नसिंहके समान सरदारसिंहने भी इन सामन्तोंसे ५० हजार रुपया कर ग्रहण करके सनद दे दी थी कि अबसे कभी कर नहीं बढ़ाया जायगा, परन्तु महाराज डूंगरसिंहने उस सनद पर विश्वास न करके उपस्थित अवस्थाको समझकर ही प्रस्तावित करके बढ़ा देनेकी आज्ञा दी। इस करके बढ़नेसे ही धीरे २ भयकर उपद्रव होनेलगे।

महाराज डूंगरसिंहने प्रचलित करको दुगुना बढ़ाकर राज्यके प्रधान २ सामन्तोंमें महा आपत्ति उपस्थित की, परन्तु अंतमे सामन्तोंने अंग्रेज पोलिटिकल एजेण्टको राजाका पक्ष लेते हुए देखकर शीघ्र ही उस करके देनेमे राजी होकर स्वीकारपत्रपर हस्ताक्षर करदिये। परन्तु उन्होंने इस वर्द्धित करके देनेके पहिले महाराजके निकट यह प्रस्ताव किया, कि महाजनके भूतपूर्व सामन्त सरदारसिंहने जो महाराजको विष देकर मारनेकी चेष्टा की थी, इस कारण उनको कारागारमे रक्खा गया था, इस समय उनको छोड़ देना चाहिये क्यों कि इसका कोई प्रबल प्रमाण नहीं पायाजाता कि जिससे यह जाना जाय कि वह निश्चय ही विष देनेके लिये तैयार हुए थे, और फिर १८७८ ईसवीसे अभीतक कारागारमे बंदी रहनेसे उनको भली भाँतिसे फल भी मिलगया है। दूसरे रावतसरके सामन्तोंको उनके अधिकारसे रहित कर महाराजने जो उनके अधिकारी देशोंको अपने अधिकारमे करलिया है वह देश उन सामन्तोंको देदिये जाय, और पहिले उनका जैसा सम्मान तथा पारसर्वादा थी इस समय वह भी करनी होगी। तीसरे गान्धोली तथा जसानाके सामन्तोंके

* Report of the Political Administration of Rajasthan States for 1882-83.

(१) महाराजके सामन्तोंके
स्वीकारपत्रमे इसके
इन्डियनमिनिस्टरमें जो पत्र
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Administration of the
Rajasthan States for 1882-83.

भी उनका पूर्व अधिकार देना होगा” । महाराज डूंगरसिंहने सामन्तोकी इनभअभिलाषाओको तुरन्त ही पूर्ण करीदिया और केवल कारागारके वंदी अमरसिंहको छोड़ कर ही निश्चिन्त न हुए वरन् उनके पुत्र महाराव रामसिंहको “राव राजा” की उपाधि दी और इससे उनका और भी अधिक सम्मान बढ़ाया । जसानाके ठाकुर और इनके भ्राता जोरासरके ठाकुरोका पूर्व अधिकार भी दे दिया गया* । और नोखा नामक देशके सामन्तके कामदार अर्थात् प्रधान कर्मचारीके बीकानेर राजदरवारका अपराधी होनेसे महाराजने नोखाके सामन्तोको आज्ञा दी, कि उसको शीघ्रही राजदरवारमे भेज दे परन्तु सामन्तने राजाकी आज्ञा पालन न की और उक्त कामदारको लेकर उन्होंने भिन्न देशमे प्रस्थान किया । इसपर महाराजने उक्त नोखा देशपर अधिकार कर लिया था, इस समय उस अराजभक्त सामन्तको भी चले आनेकी आज्ञा दी गई परन्तु सामन्तने उस आज्ञाको पालन न किया ।

यद्यपि महाराज डूंगरसिंह बहादुरने सामन्तोको उक्त प्रार्थनाको स्वीकार किया था, तथा सामन्त गण, उस वद्धित करके देनेमे सम्मत भी होगये थे परन्तु नीची श्रेणीके सामन्त इस वद्धित करके देनेसे फिर भी असंतुष्ट रहे । वह किसी भांति भी उस वद्धित करके देनेमे राजी न हुए । अंतमे उन सबने मिलकर डूंगरसिंहके पास यह समाचार भेजा, कि इस करके देनेमे हम लोग सब प्रकारसे असमर्थ है । इस कारण हमें क्षमा किया जाय, महाराजने इसके उत्तरमे कहला भेजा कि राज्यके प्रधान २ सामन्त जब कि इस बढ़ेहुए करको देखे है तब मैं इस विषयमे आपकी कोई बात नहीं सुन सकता । तब तो वह नीची श्रेणीके सामन्त निराश हो राज्यमे असन्तोष दायक उपद्रव करनेलगे ।

इस समय मेजर रिचार्ड्स अन्य स्थानको बदले गये और कप्तान टालवट उनके पदपर नियुक्त होकर आये । कप्तान टालवटने बीकानेरमे आकर महाराजके मुखसे समस्त वृत्तान्त सुनकर जानलिया कि करके देनेमे जो गड़बड़ी होरही है इसका विचार सरलतासे नहीं होगा, इस कारण उन्होंने सब सामन्तोको बुलाकर आज्ञा दी कि किसी २ स्थानपर दुगुना और किसी २ स्थानपर तिगुना कर आपको देना होगा, और सभीको पहिले सन्धिपत्रकी पाँचवी धाराके अनुसार एक सन्धिपत्र पर हस्ताक्षर करनेहोगे । सामन्तोने इस प्रस्ताव पर अत्यन्त असन्तुष्ट होकर कहा कि इस समय जो कर बढ़ा दिया गया है उसको घटा दिया जाय, और सब स्थानोपर समभावसे करके ग्रहण करनेको व्यवस्था कीजाय । कप्तान टालवट भलीभाँतिसे जानगये थे कि सामन्त

(१) महाजनके सामन्तोके कर्मचारी लक्ष्मीचन्द महताने सिविल और मिलिटरी गजट नामके समाचारपत्रमे इसके सम्बन्धका जो पत्र प्रकाशित किया है, तथा १८८४ ईसवीकी तीसरी जौलाईको इन्डियनमिररमे जो पत्र उद्धृत हुआ है, हमने उसीसे इस अगको उद्धृत किया है ।

* Report of the Political Administration of Rajputana states for 1882-83

असन्तुष्ट होगये है, यह सरलतासे कर देनेमे राजी न होंगे, इस कारण उन्होंने सबके सामने कहा कि यदि तुम लोग हमारा नियमित कर नहीं दोगे तो तुमको इसका उचित फल मिलेगा। सामन्त यह वचन सुनकर अत्यन्त क्रोधित हो उसी समय राजधानी छोड़कर चले गये।

इस प्रकारसे जब सामन्त राजाकी आज्ञा न मानकर और राजधानी छोड़ कर चले गये तब महाराज डूंगरसिंहने अत्यन्त क्रोधित हो सामन्तोंको दमन करनेके लिये उचित उपाय सोचा। बृटिश एजेण्टने भी तुरन्त ही महाराजके इस प्रस्तावको समर्थन कर लिया। अन्तमे रेसिडेण्टकी सम्मतिके अनुसार वोकानेरके प्रधान सेनापति हुकमसिंह को महाराजने आज्ञा दी कि राज्यके प्रधान २ सामन्तोंके अधिकारी देशोपर शीघ्रही अपना अधिकार किया जाय। प्रधान सेनापति हुकमसिंह अपनी समस्त सेना साथ लेकर राजाकी आज्ञा पालन करनेके लिये चले। यह सुनकर सभी सामन्त अपने २ स्वार्थकी रक्षाके लिये राजाकी सेनासे युद्ध करनेके लिये अपनी २ सेना और कुटुम्बियोंको साथ ले महाजन नामक ठिकानेमे इकट्ठे हुए। प्रधान सेनापतिने वहाँ सेना रखकर विद्रोही सामन्तोंसे कहला भेजा, कि “महाराजकी ऐसी आज्ञा है कि तुमलोग अपने २ नगरो और किलोको हमें देदो। उपस्थित उपद्रवोका विचार होते ही फिर यह नगर और किले आपको देदिये जायगे”। सामन्तोंने देखा कि इस समय महाविपत्ति उपस्थित है। महाराजकी सेनाके साथ युद्ध करनेकी हमारी सामर्थ्य नहीं है, और फिर दीर्घकाल तक यहा रहना भी असंभव है, इस कारण दुर्भेद्य किलेमे चले जाना उचित जाना और रावतसर तथा गन्धोली नामक तीनों ठिकानोंके किलोको छोड़कर वे वीदावाटी देगके वीदासर नामक स्थानके दुर्भेद्य किलेमे गये। वीदावाटीके सामन्तोंने भी वर्द्धित करको देना स्वीकार नहीं किया था इसीसे उन्होंने विद्रोही सामन्तोंके नेता पदकोही ग्रहण किया था, सामन्तोंने वहाँ इकट्ठे होकर महाराजके साथ युद्ध करनेका विचार किया।

सामन्तोंकी इस प्रकारसे विद्रोही व्यवस्था देखकर महाराज डूंगरसिंहने कप्तान टालवटके सम्मुख यह प्रस्ताव किया कि अंग्रेजी सेनाको सहायताके अतिरिक्त इस विद्रोहकी अग्निके शान्त होनेका दूसरा उपाय नहीं है। कप्तान जनरलने राजपूतानेके गवर्नर जनरलके एजेण्ट कर्नल ब्रेड फोर्डके पास यह प्रस्ताव भेजा और गवर्नमेण्टकी सम्मतिके अनुसार उन्होंने शीघ्र ही १८१८ ईस्वीके सविपत्रके अनुसार अंग्रेजी सेनाको सहायता देनेकी आज्ञा दी। शीघ्र ही प्रवल अंग्रेजी सेना युद्धसाजसे सजगई। मेजर जनरल डवल्लिड एम टारण वुलके आधीनमे एफ रायल आर्टिलरी नामक गोलन्दाज दलकी तीन तोपें, मेजर क्यारिस्टनके आधीनकी के वासेंस्टार रेजिमेण्ट नामक सेनादलके दो कपनी मेजरटाडिरोके आधीनकी आठ कम्पनी बम्बईकी पैदलोंकी एक शाखा, लेफ्टिनेण्ट कर्नल कौनमरके आधीनकी एक कम्पनी, सापार्स तथा मिनार्स मेजर क्रिगरके आधीनमे मेरवाड़ा सेनाका दल, एव मेजरगिस् सरके आधीनमे परनपुरके पैदलोंकी २०० सेना, और दिडीडरेगटार सेनादलकी १५० सेना सजकर वोकानेरमे आ

पहुँचा। जनरल जिलेसपि ३ पाठक गण। यह तो हम अंग्रेजी समयके भेदसे दूसरी रत्नसिंहने इस प्रकारसे विद्रोह सेनाको सहायता मांगी थी न उस सेनाके देनेका निषेध कि गवर्नमेण्ट वोकानेर लिये सेनाकी सहायता नहीं इस प्रकारको सहायता देनेके गवर्नमेण्टने सन्धिधाराकी भी दवाको निराकरण करनेके लिये वोकानेर राज्यके १५ सहित शीघ्रही वीदावाटीमे सेना भी जनरल जिलेसपि के पोलिटिकल एजेण्ट कप्तान अंग्रेजी सेनाको आयाहुआ सामन्त साथ मिलकर १८१८ गये थे। यद्यपि राठोरोका मल होगा है, यद्यपि वोराको अत्युक्ति नहीं होगी कि यद्यपि प्रवाद वचनामे परिणत होगे और अंग्रेजोंको युक्त सेनाके भी रणक्षेत्रमें जानेकी प्रतिज्ञा इत्यादि राज्यके सामन्त उनको इसको तो हम पहिले ही किया गया। कप्तान टालवटने उनका जो परिणत है उसको तुरन्त ही यह आज्ञा पालन कि हमारे भाग्यकी परीक्षा यह भी कहलाभेजा कि तुम यह आज्ञा सुनकर सामन्त वोकानेर राज्यकी प्रतिष्ठा की

- (१) १८१४ ईस्वीके ३
- (२) १८१४ ईस्वीके ३

पहुँचो । जनरल जिलेसपि इस सेनाके प्रधान सेनापति पदपर नियुक्त होकर आये । पाठक गण ! यह तो हम पहिले ही कह आये है कि अंग्रेज सरकारने सन्धिपत्रके अर्थको समयके भेदसे दूसरी प्रकारका कर लिया था । १८३० ईसवीमे जब महाराज रत्नासिहने इस प्रकारसे विद्रोही सामन्तोके दमन करनेके लिये ब्रिटिश रेसिडेण्टके निकट सेनाकी सहायता मांगी थी और रेसिडेण्ट सेना देनेको तैयार हुए तब ब्रिटिश गवर्नमेण्ट ने उस सेनाके देनेका निषेध किया, सन्धिकी धाराका इस प्रकारका अर्थ करलिया कि गवर्नमेण्ट वोकांनेर राज्यके भीतरी झगडोमे अथवा विद्रोहको निवारण करनेके लिये सेनाकी सहायता नहीं देगी, केवल सन्धिवंधनके समम महाराज सूरतसिहको इस प्रकारकी सहायता देनेके लिये सम्मत होनेसे सहायता दी थी, परन्तु इस समय गवर्नमेण्टने सन्धिधाराकी उसी प्रकारकी व्याख्या करके वोकांनेरके आभ्यन्तरेक उपद्रवको निवारण करनेके लिये सेना भेजी ।

वोकांनेर राज्यके प्रधान सेनापति हुकुमसिहने महाराजकी आज्ञानुसार सेना सहित शीघ्रही वोदावाटीमे जाकर वोदासरके किलेको घेरलिया । इस ओर अंग्रेजी सेना भी जनरल जिलेसपिके साथ आकर वोकांनेरकी सेनाके साथ मिलगई । अंग्रेज पोलिटिकल एजेण्ट कप्तान टालवट भी शीघ्रतासे वहां पहुँच गये । राजाकी सेना और अंग्रेजी सेनाको आयाहुआ सुनकर वोदावाटीके सामन्त विद्रोही सामन्त तथा अन्यान्य सामन्त साथ मिलकर राठौरोका बाहुवल दिखानेको युद्धके निमित्त पहिलेसे ही सज गये थे । यद्यपि राठौरोका बल विक्रम लुप्त होगया है यद्यपि जातीय बल एकवार ही क्षीण होगया है, यद्यपि वोरोको सख्या रजवाडोमे नहीं रही है, कि वहुनः ऐसा कहनेसे भी अत्युक्ति नहीं होगी कि यद्यपि राजपूत जातिका वह विश्वविदित साहस शूरता इस समय प्रवाद वचनोमे परिणत होगई है, तथापि वह सम्मिलित विद्रोही सामन्त राजाकी सेना और अंग्रेजोकी युक्त सेनाके साथ युद्ध करनेको तैयार हुए । उन्होने इस कारण भी रणक्षेत्रमे जानेकी प्रतिज्ञा की, कि पीछे जयपुर, जोधपुर, जयसलमेर और मारवाड़ इत्यादि राज्यके सामन्त उनको भीरु और कायर पुरुष कहकर उपहासन करे ।

इसको तो हम पहिले ही कहआये है कि विद्रोही सामन्तोके साथ कैसा व्यवहार किया गया । कप्तान टालवटने सब विद्रोही सामन्तोसे कहला भेजा कि किलेके भीतर उनका जो परिवार है उसको वे वहाँसे और किसी स्थानपर भेज दे, सामान्तेने तुरन्त ही यह आज्ञा पालन की । इस आज्ञासे सामन्त भली भाँति समझगये कि हमारे भाग्यकी परीक्षा सरलतासे सम्पन्न नहीं होगी । इसके पीछे कप्तान टालवटने यह भी कहलाभेजा कि तुम शीघ्रही वोदासरके किलेको हमें दे दो । कप्तान टालवटकी यह आज्ञा सुनकर सामन्तेने कहला भेजा कि, “वोकासिहने सवत् १५४५ मे वोकांनेर राज्यकी प्रतिष्ठा की है, उनके छोटे भ्राता वोदासिहने इससे पहिले अर्थात्

(१) १८८४ ईसवीक ३ जौलाईके इन्डियनमिरर देखो ।

(२) १८८४ ईसवीक ३ जौलाईके इन्डियनमिररको देखो ।

संवत् १५४० में बीदासर राज्य स्थापन किया था । बीदासिहने अपनी माताके साथ निवास कर शपथ करके यह प्रतिज्ञा की थी मैं तथा मेरे उत्तराधिकारी किसी समय भी बीदासरपर आक्रमण नहीं करेंगे, यह बीकानेरके इतिहासमें भली भँतिसे प्रकाशित हो चुका है, उसी समयसे इस बीदासरके ऊपर बीकानेरके किसी राजाने भी हस्ताक्षेप नहीं किया । जबतक करका विचार भली भँतिसे न होजायगा, तभीतक हम निर्विघ्नतासे इस बीदासरमें रहेंगे ।” सामन्तोंके यह वचन सुनकर कप्तान भलो भँतिसे जान गये कि राठौर सामन्त अंग्रेजोंकी सेनाको आया हुआ देखकर कुछ भी भयभीत न हुए, वे अपने ओजस्वी स्वभावके वश युद्ध करनेके लिये तैयार हैं, इस कारण उन्होंने शीघ्रही बीदाके बनायेहुए किलेको घेरनेकी आज्ञा दी । १८८३ ईस्वी की १६ वी दिसम्बरको अंग्रेजी सेना और बीकानेरके महाराजकी सेनाने किलेको जा घरा, और उसके मुँहपर तोप लगाकर गोलोंकी वर्षा करनेलगे । बहुत समयके पीछे आज फिर समरानलने प्रज्वलित होकर विचित्र दृश्य दिखाया । एक ओर प्रवल पराक्रमी अंग्रेजी सेना दूसरी ओर संख्यावद्ध क्षीणबल राठौर सामन्त केवल जातीय गौरव तथा राजपूतोंके सम्मानकी रक्षाके लिये अपनेको बलहीन जानकर भी युद्धमें लिप्त हुए थे । निरन्तर गोलोंकी वर्षा करके अंग्रेजी सेनाने उस प्राचीन किलेको विध्वंस कर दिया । तब उन विद्रोही सामन्तोंने अंतमें १८८३ ईस्वीकी २५ दिसम्बरको अंग्रेजी सेनाको आत्म समर्पण कर दिया । विजयी अंग्रेजी सेनाने बीदासरके किलेके अतिरिक्त और भी कई एक किले एकवार ही तोड़ फोड़ डाले ।

बीदासरके सामन्तोंके आत्मसमर्पण करते ही उनको राजनैतिक बदीरूपसे देहलीके किलेमें भेज दिया गया । वह वहाँ बंदीभावसे रहने लगे । अन्यान्य सामन्त भी बंदीभावसे कारागारमें रक्खे गये । इन बंदी सामन्तोंके विषयमें उस समय कोई विचार नहीं हुआ, परन्तु ऐसी आशा की जाती थी कि ब्रिटिश गवर्नमेण्ट शीघ्र ही बीकानेरके महाराजके साथ परामर्श करके अच्छी व्यवस्था करदेगी ।

उपरोक्त समयके सम्बन्धमें इंग्लैण्डकी पार्लिमेण्ट, हाउस आफ्लार्डस नामक सभामें भारतवर्षके सेक्रेटरी आफस्टेटस् अर्लआफ किम्बर्लीने जो कहा था “वह प्रकाशित करते थे कि बीकानेरके महाराजके साथ विद्रोह उपस्थित हुआ, और वह उस विद्रोहको निवारण करनेमें समर्थ न हुए, तभी उन्होंने भारतवर्षकी गवर्नमेण्टसे सहायता माँगी । भारतवर्षकी गवर्नमेण्टने इनकी सहायताके लिये जनरल जिलेसपिके आधीनमें प्राय १८०० सेना भेजी । यह हमें सतोष है कि उस सेनाने बीकानेर राज्यमें जाकर एक मनुष्यका भी प्राणनाश नहीं किया और कईएक किलोंको विध्वंस करनेके अतिरिक्त और कोई अनिष्ट नहीं किया । इस काण्डमें शेषतक यही वृत्तान्त है ” ।

१ महाराजने सामन्तोंके कर्मचारी, सिविल और मिलिटरी गजटमें यह प्रकाशित किया है । तथा १८८४ की ३ जूलैके इण्डियनमिररमें यह उद्धृत हुआ है ।

२ लन्दनके टाइम्स नामक पत्रमें यह वृत्तान्त प्रकाशित हुआ है । १८८४ ईस्वी की २७वी अगस्तको इण्डियनमिररमें यह उद्धृत हो चुका है ।

अत्यन्त दुःखका ।
प्रजा और सामन्तोंके
अंग्रेजी सेनाने पूर्वोक्त
सहायताकी थी, परन्तु मू
ईसवीमें राजपूत राज्योंके
भलीभँति जानाजाता है
नहीं हुई थी । परन्तु म
शासन विज्ञापनमें बीकानेर
मन्त्री समाज (कौन्सिल)
समय केवल एक पुरुषका
नुरात्मिक राजकर्मचारी थे,
उन्होंने गत अक्टूबर महान
किया गया है, अर्थात्
सदस्य थे, और जो अपने
पदसे रहित कियेगये थे,
महानेमें जिस समय गवर्नर
महाराज प्रति सोमवार और
एक ऐसी आजा कीजाती है
मन्त्रीसमाज शासन विभागके
ध्यान रक्खेगें । मृतपूर्व
रखते थे, और राजकर्मचा
कलेक माननीय महाराज
गवर्नर जनरलके राजपूतानेमें
सि, एस आई, ने १८८३ ई
जनरलके निकट लिखा कि
परन्तु वह प्रजाके प्रति
इसके सम्बन्धमें कुछ भी
अनुष्ठानका प्रयोजन है, इस
माननीय महाराजने स्वयं
और इससे उन्होंने प्रजाके
भी प्रजामें सुफल उत्पन्न
सतोष दायक मन्त्र्य प्रकाश

* Report of the p
1882-83

x Selections from
foreign Department N

अत्यन्त दुःखका विषय है कि महाराजके राज्यशासनके सम्बन्धमें साधारण प्रजा और सामन्तोंके समान ब्रिटिश गवर्नमेंटने भी संतोष प्रकाश नहीं किया। यद्यपि अंग्रेजी सेनाने पूर्वोक्त विद्रोहको निवारण करनेके लिये सब प्रकारसे महाराजकी सहायताकी थी, परन्तु भूतपूर्व पोलिटिकल एजेण्ट मेजर, एडवलिड रिचार्ड्सने १८८१-८२ ईसवीमें राजपूत राज्योंके शासन वृत्तान्तमें जो मन्तव्य प्रकाशित किया है उससे भलीभाँति जानाजाता है कि उस समय वीकानेर राज्यकी उचित सुशासन व्यवस्था नहीं हुई थी। * परन्तु मेजर रिचार्ड्सने पिछले वर्षके अर्थात् १८८२-८३ ईसवीके शासन विज्ञापनमें वीकानेरके शासनके सम्बन्धमें लिखा है कि “अवतक जिस प्रकार मन्त्री समाज (कौन्सिल) द्वारा शासनकार्य निर्वाह होता चलाआया है, उसमें इस समय केवल एक पुरुषका परिवर्तन हुआ है। महाराज हरीसिंह जो दरबारके पुरुषानुक्रमिक राजकर्मचारी थे, और जो अनेक वर्षोंसे मन्त्रीसमाजके प्रधान सेनापति थे, उन्होंने गत अक्टूबर महीनेमें प्राणत्याग किये हैं। वह गून्थ पद कुछ दिनोंके लिये पूर्ण किया गया है, अर्थात् उनके भ्राता राव यशवन्ताभिह जो एक समय मन्त्रीसमाजके सदस्य थे, और जो अपने कर्तव्य पालनमें दृढ़ नहीं थे इसीसे वह १८७९ ईसवीमें पदसे रहित कियेगये थे, अब पुनः उसी पदपर नियुक्त किये गये हैं। गत मार्चके महोनेमें जिस समय गवर्नर जनरलके एजेण्ट वीकानेरमें आये, उस समयसे माननीय महाराज प्रति सोमवार और बृहस्पतिवारको प्रजाका आवेदन पत्र लेकर सुना करते हैं, एवं ऐसी आशा कीजाती है कि वह इस भाँति आवेदन पत्रको सुनेंगे, कि जिससे मन्त्रीसमाज शासन विभागके किसी विषयमें विलम्ब न करे। इस लिये वह विशेष ध्यान रखेंगे। भूतपूर्व मृतक महाराज किसानोंके स्वार्थसाधनके लिये विशेष ध्यान रखते थे, और राजकर्मचारियोंके कार्यकी ओर अधिक ध्यान देते थे, परन्तु आजकलके माननीय महाराज राजकर्मचारियोंकी ओर अत्यन्त मृदु व्यवहार करते हैं।” * गवर्नर जनरलके राजपूतानेमें स्थित एजेण्ट लेफ्टिनेण्ट कर्नेल ई. आर. सि. वाडकोर्ड सि. एस. आई, ने १८८३ ईसवीकी २७ वी अगस्तको माननीय राजप्रतिनिधि गवर्नर जनरलके निकट लिखा कि वीकानेरके माननीय महाराज सब प्रकारसे स्वस्थ शरीर हैं परन्तु वह प्रजाके प्रति विच्छिन्न भावसे रहते हैं, और महलके बाहर क्या हो रहा है, इसके सम्बन्धमें कुछ भी नहीं जानते, राज्यके सुशासनके लिये किस प्रकारके अनुष्ठानका प्रयोजन है, इसको कुछ भी स्थिर नहीं कर सकत हैं, हमारे वहाँ रहनेके समय माननीय महाराजने स्वयं प्रजाके आवेदनपत्रको ग्रहण कर सुननेका विचार किया, और इससे उन्होंने प्रजाके कल्याणकी अभिलाषाकी, इससे उनके सामान्य आभासमें भी प्रजामें सुफल उत्पन्न होनेकी संभावना है, परन्तु शासनके सम्बन्धमें इतना सामान्य संतोष दायक मन्तव्य प्रकाश किया जाता है। +

* Report of the political Administration of Rajputana states for 1882-83.

x Selections from the Records of the Government of India foreign Department No. CXC III.

उपसंहारमें हमें केवल इतना ही कहना है, यद्यपि हम अंग्रेजी पोलिटिकल एजेण्ट की उक्तिके प्रति ऐसी आस्था नहीं दिखाते तथापि हम वीकानेरके शासन सम्बन्धमें अन्यान्य लक्षणोंसे भली भाँति जानगये हैं, कि राज्यके आभ्यन्तरिक शासनके सम्बन्ध में सुव्यवस्था करना कर्त्तव्य है, हम आशा करते हैं, कि महाराज बड़े उद्योगके साथ हमारी अभिलाषाको पूर्ण कर सामन्तमंडली तथा प्रजाके हृदयको आकर्षित करनेमें समर्थ होंगे।

वर्तमान वृत्तान्त ।

यह वीकानेर देश जोधपुरके उत्तरकी ओर है। पृथ्वीके हिसाबसे यह राजपूतानेका दूसरा और निवासियोंके हिसाबसे चौथा राज्य ठहरता है। इसमें २२३४० वर्गमील पृथ्वी है और ८३१२१० निवासी सन् १८९१ की गिन्तीमें पाये गये। इसकी वापिक आमदनी अठारह लाख १८००००० रुपये है। यहां नदियां नहीं कुओंसे जल लिया जाता है। नगरके कुएँ ३०० फुट तक गहरे हैं, बाहर २० फुट खोदनेसे पानी निकलता है। यहांके घोंडे गाय भैंस बैल आदि जैसे होते हैं वैसे सब भारत-वर्षमें नहीं पाये जाते। भीते यहांकी ऐसी ऊँची है और मुँडरो तथा बुर्जोंसे ऐसी विभूषित है कि दूरसे बड़ा नगर दिखाई देता है, सबकै तंग और तिरछी है इसमें पत्थरके चित्रित अनेक घर हैं, राज्यमें कालिजके सिवाय कितनी ही पाठशाला हैं संवत् १९४४ में महाराज डूंगरसिंहके छोटे भाई।

महाराज राजराजेश्वर नरेन्द्र शिरोमणि

श्रीगंगासिंहजी बहादुर ।

गद्दीपर विराजमान हुए। इनकी अवस्था उस समय अनुमान दशवर्षकी की थी इस कारण राजपूतानेके पोलिटिकल एजेण्ट मेजर टालवट साहब C. 1. E के अधिकारमें कौंसल द्वारा राजकाज होता था अब श्रीमान् कालिजसे विद्या पढ़ कर योग्यता प्राप्त करके अधिकार संपन्न हुए हैं। आपने विलायतकी यात्रा भी की है। भली प्रकार प्रजापालन करते हैं। इनके समय वीकानेरकी उन्नतिमें बहुत आशा है परमेश्वर महाराज को चिरजीव रखकर प्रजापालनमें तत्पर रखे।

वीकानेरकी प्राचीन और की सरया-

अवस्था-सत्य-फल-वृक्ष-कृषि-वाणिज्य और शिल्प-पर्व और नगरके वाणिज्य पर धातुईकर-दंड एवं खुर्दिया-वीकानेरके प्रधान २ स सेनाकी सूची-आधुनिक विवरण विचारालय-फोनदारी विचारालय

इतिहासवेत्ता दाहू सा

पहिले लिख गये हैं, कि "

इस देशको सब प्रकारसे मर

प्राचीन कालके उत्कर्षावस्था-

अवस्थाकी वरापरी नहीं की

जाटोंके ऊपर अपने अधिक

इस देशको जो अवनति

यह मरुक्षेत्र एक समय उर्वर

समय बालू अधिक बढ गई है

ह कि इससे बहुतसे निवा

सदेहोंसे रहित हो वीकानेरके

इकट्ठा करनेमें समर्थ होते थे,

यवनवादाशाहोंसे कुछ अतिरिक्त

आमदनीसे भी उस सेनाके

राज्यकी शोचनीय अवस्थाके

यहाँके निवासी चोर डकैतोंके

चारी राजाके अधिक कर व

में प्रजा इस करके देनेसे शा

म अवस्थामें भी राज्यकी प्रजा

नगरोंको बल पूर्वक अपने

नुभार उनकी आधीनता स्वी

प्रान्तोंके कोई चिह्न भी नहीं

चतुर्थ अध्याय ।

वीकानेरकी प्राचीन और वर्तमान अवस्थाका भेद-वीकानेरकी भूमिका परिमाण-मनुष्यों की संख्या-जाटजाति-सारस्वत ब्राह्मण-चारण-उद्यानपाल-क्षौरकार-राजपूत-प्राकृतिक अवस्था-सस्य-फल-वृक्ष-कर्पणयंत्र-जल-लवणहृद-प्राकृतिक सौन्दर्य-खानिज पदार्थ-पशुपालक-वाणिज्य और शिल्प-पशम-लौहद्रव्य-मेला-राजस्व-खास भूराजस्व-धुआकर-अंगकर आमदनी और नगरके वाणिज्य पर महसूल-पुपायेति अर्थात् कृषिकर, मालभा प्राचीन राजस्वकी सूची-धातुईकर-दंड एवं खुशियाली-सामन्तोके आधीनके पूर्वतन सेनाकी सूची-पूर्वतन राजसेनाकी संख्या-वीकानेरके प्रधान २ सामन्तोके नाम धाम-राजस्व और सेनाकी तालिका-पूर्वतन विदेशीय सेनाकी सूची-आधुनिक विवरण-राजस्व-स्वास्थ्य चिकित्सालय, राजस्व सम्बन्धी मुकदमे-दीवानी विचारालय-फौजदारी विचारालय-बन्दिओकी संख्या-विद्यालय-

इतिहासवेत्ता टाड् साहव वीकानेर राज्यके प्राकृतिक वृत्तान्तको वर्णन करनेके पहिले लिख गये है, कि “अग्नेजोके समीप यह देश अत्यन्त अपरिचित था, अग्नेज इस देशको सब प्रकारसे मरुक्षेत्र जानते थे। प्रवादियोंके मुखसे इस देशके अत्यन्त प्राचीन कालके उत्कर्षावस्थाके अनेक परिचय पायेजाते है, पर उनके साथ वर्तमान अवस्थाकी बराबरी नहीं की जासकती। जिस समयसे राजपूतोंने यहांके निवासी जाटोके ऊपर अपने अधिकारका विस्तार किया उसी समयसे गत तीनसौ वर्षमे इस देशकी जो अवनति होगई है इसको देखकर हमारा अनुमान ठीक होता है, यह मरुक्षेत्र एक समय उर्वर और घनी वसतीसे पूर्ण था, यद्यपि इस देशमे इस समय बालू अधिक बढ़ गई है तथापि यह देश अब भी इतने धान्य उत्पन्न करनेमे समर्थ है कि इससे बहुतसे निवासियोंका भोजन संग्रह होसकता है, यह अनुमान सभी सदेहोसे रहित है। वीकानेरके भूतपूर्व राजा रणक्षेत्रमें अपनी स्वजातीय दश हजार सेनाको इकट्ठा करनेमे समर्थ होते थे, यद्यपि वह प्रबल सेनादलके व्ययसम्पादन करनेके लिये यवनवादशाहोसे कुछ अतिरिक्त भूवृत्ति भोग करते थे, परन्तु वे केवल अपने राज्यकी आमदनीसे भी उस सेनाके पालन करनेमे समर्थ थे। अधिक अनुर्वरताके अतिरिक्त इस राज्यकी शोचनीय अवस्थाके कुछ अन्य कारण भी देदीप्यमान थे। एक ओर जिस भाँति यहांके निवासी चोर डकैतोके द्वारा सतायेजाते थे, उसी प्रकारसे राज्यमे भी अत्याचारी राजाके अधिक कर बढ़ानेसे प्रजा अत्यन्त पीड़ित होती थी, उस शासनके सम्बन्ध मे प्रजा इस करके देनेसे शान्ति नहीं पाती थी। यही बड़े आश्चर्यका विषय है कि इस अवस्थामे भी राज्यकी प्रजा अधिकतासे विध्वंस नहीं हुई। वीकाने जिन ग्राम और नगरोको बल पूर्वक अपने अधिकारमे किया था और जिन ग्राम निवासियोंने इच्छानुसार उनकी आधीनता स्वीकार की, पिछली तीन शताब्दियोंमे इस समय उन ग्रामोके कोई चिह्न भी नहीं पाये जाते और जो ग्राम बचे थे वह भी क्रमानुसार उसी

दशाको पहुँच गये है। एक समय जिस भाँति बहुतसे वाणिज्यकी वस्तुओंसे पूर्ण लकड़ इस राज्यमें आयाकरते थे और उनपरसे महसूल लेकर राज्यकी आमदनी बढ़ती थी इस समय राज्यकी शान्ति नष्ट होनेसे और चोर डाकुओंकी वृद्धि होनेसे अब उस भाँतिसे वाणिज्य द्रव्य नहीं आते है, इससे वीकानेरके महारावको जिस भाँति हानि पहुँचती है, उसी भाँति वाणिज्यके प्रधान स्थान चूरू, राजगढ़, और रेनी इत्यादिकी अवनातिसे प्रजाको भी यथेष्ट हानि पहुँची है। एक समय इस वाणिज्य स्थानपर सिन्धु-जात और गङ्गाजीके किनारेके देशोंसे बहुतसे वाणिज्य द्रव्य आयाकरते थे। यही नहीं कि केवल वीकानेर राज्यकी ही यह शोचनीय अवस्था होगई है, जिस कारणसे वीकानेरकी यह दुर्गति हुई है उसी कारणसे जयसलमेर तथा और भी पूर्व सीमावर्ती राज्योंकी ऐसी दुर्दशा होगई थी। वीकानेरके समान उन सब राज्योंमें सुशासनके अभावसे चोर और डाकू प्रचलतासे, बढ़ गये थे। वीकानेरके बोदावत स्वयं जैसे अत्याचारी और तस्कर थे, वैसे ही जयसलमेरके मालदेवोत और जयपुरके सेखावत भी होगये थे। फिर इनके साथ अधिक पश्चिम मरुक्षेत्रके सराई, खोसा और राजड़गण राज्यके सभी स्थानोंपर चोर डाकू लूटते हुए फिरा करते है। यह भी जानागया है कि अरब देशके बट्टूगणोंके समान यह शेषोक्त कई एक जातियो समान आचार व्यवहारवाली कही जासकती है।” महात्मा टाड् साहबकी इस उक्तिको पढ़ कर हमारे पाठक सरलतासे अनुमान करसकेंगे कि उस समय वीकानेर राज्यकी आभ्यन्तरिक अवस्था कैसी थी। यद्यपि अनेक वर्ष बीत गये है परन्तु हम अत्यन्त दुःखके साथ प्रकाश करते है, कि इस दीर्घकालमें वीकानेर राज्यकी अवस्था उचित रीतिमें नहीं बदल सकी थी। यद्यपि अधिकतर चोर और डाकुओंके उपद्रव निवारण होगये है यद्यपि आभ्यन्तरिक सुशासनके लिये अनेक उपाय हो रहे है तथापि राज्यमें आजतक पूर्णरूप शान्ति विराजमान नहीं है। यद्यपि वाणिज्य और व्यापारमें अधिकांशसे लाभ हुआ है, रजवाड़ोंके अन्यान्य राजपूत राज्योंमें इस दीर्घकालमें वाणिज्यकी इतनी उन्नति होगई है पर वीकानेर उतनी उन्नति नहीं करसका है।

वीकानेरकी भूमिका परिमाण—महात्मा टाड् साहब लिखगये है कि “ इस राज्यके पूंगलसे राजगढ़तक देश पूर्वकी अपेक्षा विस्तारवाले है और इसका परिमाण प्रायः नव्वे कोशतक है, और चौडाई उत्तरसे दक्षिण तक है। भटनेर और महाजन परगनेके मध्यस्थ भूमिका परिमाण अम्मी कोश तक है, सम्पूर्ण वीकानेर राज्यकी भूमिका परिमाण कोई ग्यारह सौ कोशसे अधिक नहीं होगा। पूर्वकालमें इन विस्तारित देशोंमें दो हजार सातसौ नगर और ग्राम थे, परन्तु इस समय उसमें आधे भी नहीं है। ” “ आचिसन साहबने १८७६ ईस्वीमें लिखा है कि वीकानेरकी भूमिका परिमाण १७६७६ मील है ”।

मनुष्योंकी सन्ख्या—माव् टाड् साहब जिस समय रजवाड़ोंमें उपस्थित थे उस समय वीकानेरके निवासीयोंकी सन्ख्या कितनी थी, उसके सम्बन्धमें लिखगये है, “ इसके कुछ एक उदाहरणोंके बिना दिये हुए माव् टाड् देशकी जनसन्ख्याकी

मनुमानिक सूचीको देख पश्चिमकी ओरके देश भटनेरतकके देशोंकी भी देशोंकी जनसंख्या जय राज्यकी सीमातकके देशोंकी जनसंख्या सर्वत्र विशेष करके कितने ही सूची दी है, उसे देखकर स्थिर करसकते है ”।

“ वारह प्रधान नगर

प्रधान २ नगर।

वीकानेर,

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१०० ग्राम जिनके पराग

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८०० छोटेग्राम-

इतिहासवेत्ता टाड् लिख जाँय तो सबको निश्चितगरी मील पीछे २५ निहार सकते। वीकानेरके

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के समान जनसंख्या होगी।” इन निवासियोंमें चार अंशोंमेंके तीन अंश यहांके आदि निवासी जाट हैं, और शेष उनके विजेता वीकाके वंशधर हैं। इनमें सारस्वत ब्राह्मण, चारण कवि, और अन्यान्य कितनी ही जातियां हैं। समस्त निम्न जातियोंके निवासियोंकी संख्या राजपूतोंके दश अंशोंमेंका एक अंश भी नहीं होगी। अधिक शांतिके होनेसे वीकानेरके निवासियोंकी संख्या इस समय बढ़ गई है।

जाटजाति-वीकानेरके जाट निवासियोंके सम्बन्धमें कर्नल टाड् साहब लिखगये हैं कि यहांके निवासियोंमें जाटोंकी संख्या समधिक है, और वह सबसे अधिक धनवान् भी है, जाटोंके प्राचीनकालके समाजिक नेतागणोंके समान इस समय सभी प्राचीन भूमिहार अर्थात् भूस्वामी हैं, वह विशेष धनवान् हैं, परन्तु उनका धन किसी भी कामका नहीं होता, कारण कि राज्यके भयसे वे सदा चिथड़ा लगे रहते हैं, केवल विवाह इत्यादिके समयमें वह लोग अधिकतासे धन खर्च करते हैं। अधिक क्या कहे वह लोग भोजन करानेके लिये राजमार्गपर मनुष्य रखकर अनिमंत्रित मुसाफिरोतकको बड़ी विनती से घर बुलाकर भोजन कराते हैं। इस प्रकारसे वह जितने मनुष्योंको भोजन करासकते हैं उनका गौरव उतना ही सौगुणा बढ़ता है।

सारस्वत ब्राह्मण-“इस देशमें प्रायः सारस्वत ब्राह्मण ही अधिक निवास करते हैं। वे लोग इस बातका गर्व करते हैं कि जाटगणोंके इस देशमें उपनिवेशके स्थापनके पहिले उनके पूर्वपुरुष ही इस देशके अधीश्वर थे, वे लोग शांतिप्रिय और परिश्रम करनेवाले हैं। वे ब्राह्मण होकर कोई कुसस्कार नहीं करते। परन्तु मांस खाते हैं, तमाखू सेवन करते, कृषिकार्य करते और अधिक क्या कहें वह लोग पवित्र गौओंका व्यवसाय भी करते हैं।”

चारणगण-“चारण गण इस देशके निवासियोंमें सबसे पवित्र गिनेजाते हैं और वे पूजनीय भी हैं। वह वीरवतधारी राजपूत ब्राह्मणोंके धर्मदेशकी अपेक्षा चारण गणोंके वीरगाथाके प्रति विशेष मान्य दिखाते हैं। चारणगणोंका देशके सभी राठौर सम्मान करते हैं और प्राचीन गाथाके बलसे सभी भूवृत्तिको भोगते हैं, जैसलमेरके इतिहासमें इनका वर्णन विस्तारपूर्वक किया जायगा।”

“प्रत्येक राजपूत-परिवारमेंमाली एवं नाई यही क्षौर कार्य करते हैं। यह लोग प्रत्येक ग्राममें पायेजाते हैं। ये लोग प्रायः राजपूतोंके भोजन भी बनाते हैं।

चूहड़ एवं थोरी-कर्नल टाड् साहब लिखगये हैं कि “चूहड़ एवं थोरी यह प्रकृत चोरजाति हैं चूहड़गण लकड़ों जंगलके और शेषोक्त गण मेवाड़के निवासी हैं वीकानेरके प्रायः सभी सामन्तोंने इस चूहड़ और थोरी जातिके कितनेही नेताओंको वेतन देकर सेवककी भांति अपने यहां रक्खा है। किसी असाध्य कार्यके लिये इनको रक्खा जाता है। भादराके सामन्तोंने अपने आधीनके सभी राजपूतोंको विदा देकर केवल चूहड़ और थोरी जातिके मनुष्योंको अपने यहां रक्खा था। चूहड़ अत्यन्त विश्वासि गिनेजाते हैं। सीमान्त और नगरके द्वारकी रक्षाका भार उनके हाथमें रक्खा

जाता है। प्रत्येक शव दाह जानाजाता है कि यह

राजपूत-वीकानेरके वीकानेरके राठौरोंके वीरजातियोंके समान आमेर और मेवाड़के वीर होते आये थे। बहुत कभी पीड़ित नहीं हुए, भोगने पड़े हैं। पूर्वायुक्त नहीं है। वे लोग हाथका जल पीते हैं साहसी, सहनशील, शिक्षा तथा शासनरीति परन्तु इसके विरुद्ध वे अत्यन्त आसक्त होगये हैं। प्रबल शक्ति विस्तार की है”

प्राकृतिक अवस्था सम्बन्धमें लिखा है, कि इस धिक परिमाणसे बालुकामय विस्तारवाले हैं, वह अंश भी राज्यके मध्यस्थलसे आरम्भ पर्वतोंको भेदकर जैसलमेर कि यह शिखरमाला समुद्रके शेष होगई है। उत्तर पूर्व उत्तम है। उस मिट्टीका रंग योगी है और वहां जल भी अधिकतासे उत्पन्न होते हैं। मोहिलोंके अधिकारी उत्तर सीमामें शेष होगये हैं नाता है। यहाँ गेहूँ श्रेणीका नाज उत्पन्न नहीं बहुत उत्तम है, मेवाड़ और मिट्टीने अपने देशके होना है उसी वर्षमें वहाँके

जाता है। प्रत्येक शव दाह होनेपर यह एक २ आना करके दस्तूरी लेते हैं, इससे यह जानाजाता है कि यह यहांके आदिम निवासी है”।

राजपूत-वीकानेरके राठौरोके सम्बन्धमें साधू टाड् साहवका यह मत है, “कि वीकानेरके राठौरोके वीरत्वमें कुछ भी परिवर्तन नहीं हुआ, भारतवर्षके अन्यान्य वीरजातियोंके समान इन्होंने भी वीर कहा कर यश प्राप्त किया था। जिस तरह मारवाड़ आमेर और मेवाड़के वीर राजपूत महाराष्ट्र और पठानोंके द्वारा बहुत वर्षोंसे पीड़ित होते आये थे। बहुत दूरतक स्थित होनेसे वीकानेर राज्यके राठौरगण उनके द्वारा कभी पीड़ित नहीं हुए, परन्तु उन्हें उस तरह राज्यके भीतरी अत्याचारोंसे विशेष दुःख भोगने पड़े हैं। पूर्वाञ्चलवर्ती स्वजातियोंकी अपेक्षा राठौर इनसे अधिक कुसंस्कार युक्त नहीं हैं। वे लोग खानपानके विषयमें विशेष विचार नहीं रखते जिसके हाथका जल पीते हैं उसके हाथका भोजन भी कर सकते हैं। वह लोग जैसे साहसी, सहनशील, सरलहृदय और अत्यन्त धीर हैं, वैसे ही यदि युद्धकी शिक्षा तथा शासनरीतिके वश होते तो संसारमें वह सबसे श्रेष्ठ योद्धा हो सकते थे। परन्तु इसके विरुद्ध वे इस देशके उपनिवेशके स्थापनकी अवधिसे मादक सेवनमें अत्यन्त आसक्त होगये हैं। अफीम और गॉजेने वर्तमान समयके वंशधरोंमें अपनी प्रबल शक्ति विस्तार की है”।

प्राकृतिक अवस्था-महात्मा टाड् साहवने वीकानेर प्रदेशकी प्राकृतिक अवस्थाके सम्बन्धमें लिखा है, कि इस राज्यमें कितने ही स्थानोंके अतिरिक्त अन्य सभी न्यूनाधिक परिमाणसे बालुकामय हैं। पूर्वसे लेकर पश्चिमकी सीमातक जो अंश सबसे अधिक विस्तारवाले हैं, वह अंग भी बराबर बालुकामय हैं। यद्यपि बालुकामय छोटे २ शिखर राज्यके मध्यस्थलसे आरम्भ हुए हैं, परन्तु प्रधान भूधरमाला प्रत्येक ओरके छोटे २ पर्वतोंको भेदकर जैसलमेर राज्यकी ओरकी गई है, अन्य पक्षमें यही ठीक कहना होगा कि यह शिखरमाला समुद्रके पूर्ववर्ती देशोंसे आरम्भ होकर वीकानेरके हृदयमें आकर शेष होगई है। उत्तर पूर्व प्रान्तमें राजगढ़से नोहर और रावतसर देशतककी मिट्टी उत्तम है। उस मिट्टीका रंग काला है, कुछएक बालुका मिलीहुई है, कृषिकार्यके उपयोगी है और वहां जल अत्यन्त निकट पायाजाता है, इस देशमें गेहूं चना और चावल भी अधिकतासे उत्पन्न होते हैं। भटनेरसे गाराके किनारेतककी मिट्टी भी इसी प्रकार है। मोहिलोके अधिकारी समस्त देश बालुकामय है, शिखरके शेष अंश इन्हीं देशोंकी उत्तर सीमामें शेष होगये हैं। प्रत्येक वर्षकी वर्षाऋतुमें वर्षाका जल चारोंओर भरजाता है। यहाँ गेहूं भलोभाँतिसे उत्पन्न होते हैं। यद्यपि मृत्तिकाके दोषसे यहाँ ऊँची श्रेणीका नाज उत्पन्न नहीं होता है। मोहिलके उर्वर क्षेत्रकी अपेक्षा इस मरुक्षेत्रका बाजरा बहुत उत्तम है, मेवाड़ और मारवाड़के श्रेष्ठ धान्यके साथ मिलान करनेसे यहाँके निवासियोंने अपने देशके बाजरेकी स्वयं प्रशंसा की है। जिस वर्षमें बहुतसा बाजरा उत्पन्न होता है उसी वर्षमें वहाँके निवासी दो वर्षके लिये उसे संग्रह करके रख लेते हैं, इस

वाजरेकी खेतीमें अधिक जलका प्रयोजन नहीं होता, परन्तु वर्षाके ठीक समयमें होनेसे ही बहुत धान्य उत्पन्न होता है” ।

“वाजरेके अतिरिक्त तिल और मोठ भी यहाँ उत्पन्न होते हैं । यह मनुष्य और पशु दोनोंके लिये उपयोगी और खाद्य है, तिलोसे रंधन और जलानेका कार्य होता है । गेहूँ, चना, और जव उर्वरक्षेत्रमें उत्पन्न होते हैं परन्तु हमने केवल बीकानेरके प्रधान २ धान्योका उल्लेख किया है” ।

जिस मिट्टीमें गेहूँ उत्पन्न होते हैं वहाँ रुई भी उत्पन्न होती है । इस देशके कपासमें सात और दश वर्षतक फल लगते हैं । रुईके फल उतार कर वहाँके निवासी उन वृक्षोंकी गाखाको काट डालते हैं, और केवल जड़की रक्षा करते हैं । प्रत्येक वर्ष में यह वृक्ष बढ़ते रहते हैं, और अन्तमें यही वृक्ष बड़े आकारवाले होजाते हैं, इस देशमें रुई अधितासे उत्पन्न होती है, इससे अन्य देशोंमें इतने बड़े बड़े वृक्ष नहीं देखेजाते” ।

मनुष्योंके आहारके लिये अनेक प्रकारकी शाक सब्जी उत्पन्न होती है । गौ आदि पशुओंके भोजनके लिये उत्तम धान्य बोया जाता है । ज्वार कचरी, ककड़ी और बड़े २ तरबूज यहाँ बहुतायतसे उत्पन्न होते हैं, यह फल विशेष उपकारी है, कारण कि जिस समय दुर्भिक्ष होता है, अथवा जिस समय कोई फल नहीं मिलता उस समयके व्यवहारके लिये उन्हें खण्ड २ करके धूपमें सुखा रखते हैं । इस फलका वाणिज्य भी होता है, और जिस समय अन्यान्य फल भली भाँतिसे उत्पन्न होते हैं उस समय भी मनुष्य इन फलोंको बड़े आदरके साथ भोजन करते हैं । सूखेहुए तरबूजके आटेका पदार्थ स्वास्थ्यके लिये विशेष उपकारी है, समुद्रकी यात्राके समय सामुद्रिक रोगमें इसको अत्यन्त प्रयोजनीय जानकर ग्रन्थकारने कुछ थोड़ेसे पदार्थ कई वर्ष बीते कलकत्तेको भेजे थे । हमारे भारतके जहाज बहुतायतसे इन पदार्थोंको संग्रह करसकते हैं, कारण कि जितनी आवश्यकता होती है तरबूजकी उतनी ही खेती की जाती है, जिससे जहाजवाले और मारवाड़के निवासी दोनोंको अच्छा लाभ होसकता है । भारतवर्षके भीतरी देशोंमें जो तरबूज उत्पन्न होते हैं, उनकी अपेक्षा यहाँके तरबूज अत्यन्त श्रेष्ठ मानेगये हैं, और मरुस्थलमें यात्रा करनेवाले मुसाफिरोका कथन है कि यहाँकी वालूके शिखरपर जितनी जगह तरबूज उत्पन्न होने हैं उन तरबूजोंसे अश्वारोही और घोडेतककी तृपा दूर होसकती है” ।

“इस मृन्ने देशके निवासी लोगोका सर्वस्व वर्षाके ऊपर निर्भर है । उन्हें प्रायः प्रतिसात वर्षके अन्तर दुर्भिक्षका सदेह रहता है, इस कारण जो द्रव्य मनुष्योंके

(१) कर्नल टाट् साहब अपने टीकेमें लिखगये हैं, “१८१३ ईसवीमें मैंने मि० सोमराफ्टके पास परीक्षाके लिये भेजे कुछ द्रव्य थे परन्तु उसका फल क्या हुआ सो कुछ नहीं जाना जाता” ।

(२) मि० वारोने अपनी ‘ग्रनाद टुवे दक्षिण अफ्रीकाकी विवरणी पुस्तकमें लिखा है कि यहाँ तरबूज बहुत बहुतायतसे उत्पन्न होते हैं ।

आहारके लिये उपयोगी रखते हैं । गरीब लोग करके उसे वाजरेकी भेगा करीर आदि के छोटे २ खेजडा वृक्षकी छाल जो उसे मैदाकी तरह चूर्ण संग्रह और उपयोग करनेमें

“फलवाले बड़े २ वृक्ष

और इमलीके वृक्ष लम्बा फलवाले वृक्ष अपिभ्रतासे

उत्पन्न होते हैं, उनकी उचाई

वह घरोके बाननेके होते हैं । सक नामक एक

विशेष उपकारी है । यहाँके

गिरनेको रोकते हैं” ।

बीकानेरमें मदार

वैसे ही मजबूत भी होते हैं,

सटाउ होती हैं और प्रायः

बीदावाटीमें उपजती हैं ।

क्षुपियत्र-“यहाँके

हैं, हल केवल एक मेल या

अन्तर माली लोग उस

चलनीका व्यवहार करते

बोयाजाता है” ।

जल-“इस मरुदेशकी

राजधानीके निकटवर्ती देश

पड़ता है । थाल जहाँ मरुक्षेत्र

योग्य जल नहीं निकलता ।

पीने योग्य होता है । प्रत्येक

(१) सभी प्रधान २ वृक्ष

एक चेरियासे हाता है प्रायः

यह जलधारा इंट वा पथरकी

द्वार सुखा रहता है, उसमें

एक वर्षतक उत्तम अवस्थामें रहता

आहारके लिये उपयोगी है, यहाँके निवासी उन सबको बड़े यत्नके साथ संग्रह कर रखते हैं। गरीब लोग प्रायः भुरट, बूर हिरारू सेवन, इत्यादिके फलोंका चूर्ण करके उसे वाजरेकी मैदाके साथ मिलाकर भोजन करते हैं। बनवेर, खैर, और करीर आदिके छोटे २ फल भी बहुतसे नीची श्रेणोंके मनुष्य संग्रह कर रखते हैं खेजड़ा वृक्षकी छाल जो अति तिक्त है उसको भी संग्रह करते हैं और सुखाकर उसे मैदाकी तरह चूर्ण करके खाते हैं, तात्पर्य यह कि खानेके योग्य किसी वस्तुका संग्रह और उपयोग करनेमें वहाँके लोग कसर नहीं लगाते।

“फलवाले बड़े २ वृक्ष यहाँ नहीं पायेजाते, राजधानीके मुख्य २ स्थानोंमें आम और इमलीके वृक्ष लगाएजाते हैं परन्तु बबूल पीलू ‘ और जाल नामक छोटे २ फलवाले वृक्ष अधिकतासे उत्पन्न होते हैं, सेहुडा नामके एक प्रकारके वृक्ष और भी उत्पन्न होते हैं, उनकी उँचाई बीस फुट होती है।

वह घरोंके बनानेके काममें आते हैं। भारत विख्यात नीमके वृक्ष भी यहाँ उत्पन्न होते हैं। सक नामक एक और प्रकारके जो वृक्ष उत्पन्न होते हैं वह यहाँके लिये विशेष उपकारी है। यहाँके निवासी कुँएके चारोंओर इसको फैलाकर कुँएमें रेतके गिरनेको रोकते हैं”।

बीकानेरमें मदार (आक) के वृक्ष बहुत होते हैं, यहाँपर वे जैसे बड़े होते हैं वैसे ही मजबूत भी होते हैं, उनकी जड़से जो रस्सियाँ बनती हैं वे बड़ी कड़ी और खटाउ होती हैं और प्रायः मूँजकी रस्सियोंकी अपेक्षा उत्तम होती हैं सन मूँज यहाँ बीदावाटीमें उपजती है।

कृपियंत्र—“यहाँके कृपियंत्र साधारण है, पर यहाँके कृषिक्षेत्रोंके लिये उपयोगी है, हल केवल एक बैल या ऊँटके द्वारा चलाया जाता है। दो बैल वा ऊँटका हल अकसर माली लोग उस समयमें चलाते हैं जब कि मिट्टी अधिक कठिन होती है। सभी चलनीका व्यवहार करते हैं, और उस चलनीसे एक ३ धान्य पृथक् और दूर २ बोयाजाता है”।

जल—“इस मरुदेशकी पृथ्वीमें बड़े गहरेपर जल पायाजाता है, बीकानेरकी राजधानीके निकटवर्ती देश नख नामक स्थानमें दो तीनसौ फुट खोदनेसे जल दिखाई पड़ता है। थाल अर्थात् मरुक्षेत्रमें ६० फुटसे अधिक बिना खोदेहुए मनुष्योंके पीने योग्य जल नहीं निकलता। ३० फुट खोदनेसे जो जल निकलता है, वह पशुओंके पीने योग्य होता है। प्रत्येक कुँएके चारोंओर सक नामक वृक्षकी दीवारी बँधी रहती है।

(१) सभी प्रधान २ नगरोंमें माली जल बेचा करते हैं। इस जल बेचनेका कार्य उनकी एक चेटियासे होता है प्रायः सभी घरोंमें हौज बने होते हैं, वर्षा ऋतुमें इनमें खूब जल भरजाता है, यह जलधारा ईंट वा पत्थरकी बनी होती हैं और सब ढकी रहती हैं, केवल ऊपरके भागका एक द्वार खुला रहता है, उसमें पवन जाती है। उसके द्वार सभी बन्द करके रखते हैं इसमें जल एक वर्षतक उत्तम अवस्थामें रहता है।

हिन्दुस्तानके रेगिस्तानमें कई एक नमककी झीलें एकमे मिलकर 'शिर' नामसे प्रसिद्ध है। परन्तु उनमेंसे कोई भी मारवाड़की झीलकी भांति नहीं है। उक्त झीलके किनारेपर 'सिरा' नामका एक बड़ाभारी नगर भी बसा हुआ है जिसका नामकर्ण झीलके ही नामसे संबन्ध रखता है। सिरा झीलका लंबाई चौड़ाई प्रायः छ. मील होगा। दूसरी नमककी झील दो मील लंबी चौड़ी चौपूरके पास है। ये दोनों झीलें सर्वत्र प्रायः पांच फुट गहरी होगी। गरमीके दिनोंमें गरम वायुके संयोगसे लवण आपसे आप पानीके ऊपर जम जाता है। उसीमेंसे नमकके चैलेके चैले उतार लिये जाते हैं। उक्त दोनों झीलें नमक दक्षिणी झीलसे कम दामका होता है।

प्राकृतिक सौन्दर्य—“ इस देशमें प्राकृतिक सौन्दर्य कुछ भी नहीं है, और ऐसे दृश्य बहुत थोड़े हैं कि जिनको नेत्रोंके लिये आनन्ददायक कहा जाय। परन्तु हमने यहांके ऐसे मनुष्य देखे हैं कि उन लोगोंको अन्य देशके उपादेय आहारकी अपेक्षा यहांकी रावड़ी और वाजरेकी रोटी ही अत्यन्त प्यारी होती है। वह मनुष्य हिममण्डित अचलराज हिमालयकी अपेक्षा यहांकी वालुकामय छोटी २ भूधरमालाको ही प्रीत पूर्वक देखते हैं। हमारे पाठक पाठिकागण अवश्य ही स्मरण करेंगे, कि जहां जन्म हो वही देश प्यारा लगता है।

खानिज पदार्थ—“यहां खानिज पदार्थोंकी उपज बहुत कम है। राज्यके कई प्रदेशोंमें शुद्ध पत्थरकी खानें हैं। विशेष करके बीकानेरकी राजधानीके तेरह कोश उत्तर पश्चिमको पृथिवारा नामक स्थानकी खानसे दो हजार रुपया वार्षिक आय है, बीदासर और विरामसरमें तौबेकी खानें हैं। परन्तु विरामसरकी खानसे तो लागतका भी खर्च नहीं निकलता और बीदासरकी खानोंसे ३० वर्षतक तांबा निकाला जा चुका है इस लिये इस समय वहां भी लाभ होना असंभव है।

“कोलाद नामक स्थानके निकट एक खानसे एक प्रकारकी मिट्टी अधिकतासे तेलसे भोगी सी निकलती है, और वह वाणिज्यके अन्य द्रव्योंकी तरह विदेशको भेजी जाती है, इसीसे राज्यको वार्षिक पन्द्रह सौ रुपयेकी आमदनी होती है। यह मिट्टी मनुष्योंके बाल और शरीरके साफ करनेके लिये विशेष काममें आती है। और ऐसा भी विदित है कि एक श्रेणीकी स्त्रियाँ अपने लावण्य और बुद्धिके लिये इस मिट्टीको खाती भी हैं”।

पशु-मरुक्षेत्रकी गौ अत्यन्त श्रेष्ठ हैं। ऐसेही यहांके ऊँट भी लादने और युद्ध क्षेत्रमें सारोंके काममें आते हैं, उनका मूल्य भी अधिक होता है, और भारतवर्षमें यह सब ऊँटोंसे श्रेष्ठ गिने जाते हैं। इन ऊँटोंका सर प्रायः बड़ा सुन्दर होता है और यहाँ भेड़ें भी बहुत होती हैं, और यहाँके स्वाभाविक उपजनेवाले घास पातसे उनके आहार में कुछ कमी नहीं होती नीलगाय तथा प्रत्येक जातिके हरिन भी यहाँ देखे जाते हैं। मारवाड़की लोमड़ीका गठन अत्यन्त चमत्कारक है। शृगाल और हरिन ही नहीं वरन् शेरतक बीकानेरके जंगलोंमें पाये जाते हैं।

वाणिज्य और—
और सब देशोंसे इसी स्थान
पंजाब और काश्मीरके द्रव्य
द्रव्य भी अर्थात् पशुमालेके
और दादरीके रास्तेसे आते
यहाँसे सम्पूर्ण राजपूत
जैसलमेर होकर मुलतान और
लुंगी नामके वस्त्र फल
नारियल, हार्थीवर्त इत्यादि
निवासियोंके व्यवहारमें आ
ये, उसी कारणसे यहाँ
पशु—मारवाड़में
अनेक भाँतिके वस्त्र बनते
स्त्री पुरुषोंके पहिने योग्य
है, इस पशुमें अच्छे
एक जोड़ी लोई तीन
पिकती है। शेषोंके मोलकी
प्रकारसे जाल कह सकते हैं।
फुटतक होती है, इतनी लम्बी
होता, और न देखनेमें बड़ी
“भैंस, बकरी, और
वाणिज्यका एक प्रधान
लोहद्वय—“बीकानेरके
प्रगसा प्राप्त की है। राज्य
सन कारखानोंमें बुनी, तलवार
दांतोंके भी अनेक प्रकारके
और कड़े भी तैयार होते हैं”
देशमें व्यवहार करने
मेला—“कातिक और
वर्षमें मेला हुआ करता है, और
करते हैं। उस मेलेमें
जगलके घोड़े विक्रानेके
गौरव नहीं रहा। सारांश
ऐसा होगा है”।

वाणिज्य और शिल्प—“वीकानेर राज्यमें राजगढ़ वाणिज्यमें प्रधान नगर है। और सब देशोंसे इसी स्थानपर वाणिज्यके द्रव्योंसे भरेहुए छकड़े आया करते हैं। पंजाव और काश्मीरके द्रव्य हाँसी हिसार होकर यहाँ आते हैं, और पूर्वाञ्चलके वाणिज्य द्रव्य भी अर्थात् पशमीनेके वस्त्र, नील, चीनी, लोहा, ताँवा इत्यादि दिल्ली रिवाड़ी और दादरीके रास्तेसे आते हैं। हाड़ोती और मालवेसे अफीम आती थी और फिर यहाँसे सम्पूर्ण राजपूत राज्योंमें उन वस्तुओंका आवागमन होता है, समुद्रदेगसे जैसलमेर होकर मुलतान और शिकारपुरसे शकटोंमें खजूर, गेहूँ, चावल और स्त्रियोंके लुंगी नामके वस्त्र फल इत्यादि और पाली समुद्रके किनारेके देशोंसे टीन, औषधि, नारियल, हाथीदाँत इत्यादि आते हैं, इन सब द्रव्योंमेंसे कितने ही द्रव्य वीकानेरके निवासियोंके व्यवहारमें आयाकरते थे, और बहुतसे यहाँसे अन्य देशोंको भी जाते थे, उसी कारणसे यहाँ समधिक वाणिज्यका महसूल सग्रह होता है।

पगम—“मारवाड़में जो अधिक भेड़े उत्पन्न होती हैं, उनके गरीरके रुँसे अनेक भाँतिकें वस्त्र बनते हैं, और उनका भी वाणिज्य होता है। भेड़ोंके रुँसे स्त्री पुरुषोंके पहिरने योग्य पोशाकें बनती हैं जो धनी निर्धन सभीके काममें आती हैं, इस पगमके अच्छे निकृष्ट सभी श्रेणीके वस्त्र यंत्रोंके द्वारा बनायेजाते हैं। मोटी एक जोड़ी लोई तीन रुपयेकी विकती है, और बढ़िया वारीक लोई ३० रुपयेकी विकती है। शेषोक्त मोलकी लोई देखनेमें अधिक सुन्दर होती है वरन् उसको एक प्रकारसे गाल कहसकते हैं। उनकी पगड़ी भी बनती है, जिनकी लम्बाई ४० से ६१ फुटतक होती है, इतनी लम्बी पगड़ीके गिरपर बाँधनेसे कुछ भी बोझा नहीं मालूम होता, और न देखनेमें बड़ी ही लगती है—अर्थात् इतनी वारीक होती है”।

“भैस, वकरी, और गौ इत्यादिके दूधसे जो घी निकलता है वह भी यहाँके वाणिज्यका एक प्रधान द्रव्य गिनाजाता है”।

लोहद्रव्य—“वीकानेरके शिल्पियोंने लोहेके अनेक भाँतिके द्रव्य बनाकर विशेष प्रशंसा प्राप्त की है। राजधानी और प्रधान २ नगरोंमें लोहेके कारखाने हैं। उन सब कारखानोंमें छुरी, तलवार, चाकू, भाले, बंदूक इत्यादि बनते हैं, शिल्पीगण हाथीदाँतके भी अनेक प्रकारके द्रव्य तैयार करते हैं, इनमें स्त्रियोंके पहिरने योग्य चूड़ी और कड़े भी तैयार होते हैं”।

देशमें व्यवहार करनेके लिये पहरने योग्य स्थूल वस्त्र अधिकतासे बनते हैं”।

मेला—“कार्तिक और फाल्गुनके महानेमें कोलाद और गजनेर नगरमें प्रत्येक वर्षमें मेला हुआ करता है, और उस मेलेमें आसपासके स्थानोंसे अनेक वणिक आया करते हैं। उस मेलेमें मारवाड़से ऊंट गाय तथा मुलतान और लखवी जंगलके घोड़े बिरुनेके लिये आते हैं। परन्तु इस समय उस मेलेका अब वैसा गौरव नहीं रहा। सारांश यह है कि इस समय यहाँका वाणिज्य एकबार ही लोप होगया है”।

राजकर—“ पहिले वीकानेरके अधीश्वरका राजस्व कर कई प्रकारसे संग्रह किया जाता था। खालसा अर्थात् राज्यके अधीनकी भूमिका कर, कृषि कर और दंड यह तीन आमदनीके प्रधान द्वार थे। परन्तु सब प्रकारसे राजाका राजस्व वार्षिक पाँच लाख रुपयेसे अधिक नहीं होता था। यदि रजवाड़ेके अन्यान्य राजपूत राज्योंके साथ इसका मिलान किया जाय तो मालूम होगा कि जितना वीकानेरकी भूमिका परिमाण है उसके हिसाबसे वहाँके सामन्त अधिकांश पृथ्वीके अधिकारी हैं। रजवाड़ेके अन्यान्य राज्योंके सामन्त उतनी परिमित भूमिके अधिकारी नहीं हैं। इसका कारण केवल यही है कि वीदावत और कांथलोटगणोने सबसे पहिले इस देशकी भूमिके अधिक भागपर अधिकार किया था, उन दोनों सम्प्रदायोंका भूभाग एकसाथ मिलानेसे वीकाके अधिकारी राज्यकी अपेक्षा बड़ा होगया। दूसरे वीदावत और कांथलोटगण वीकाको अपने अधिकारी देशमेका कोई अंश देनेके लिये सम्मत नहीं हुए। वह वीकाको केवल नाममात्रका अधीश्वर मानते थे। राजगढ़ रेवी नोहर, गारा, रत्नगढ़, और चूरु यह कितने ही देश महाराजकी खास भूमि हैं। कुछ ही दिनोंसे चूरु राजाके अधिकारमे होगया है ”।

इतिहासलेखक टाड साहब लिखते हैं, कि “ निम्नलिखित प्रकारसे छ प्रकारका कर संग्रह होता है,—खालसा अर्थात् खासभूमिकाकर, धुआकर, अंगकर, चुगी और आमदरपत्तीका महसूल, कृषिकर और छठा मालवा ”।

१ खालसामे खास भूमिकरसे पहिले वार्षिक दो लाख रुपयेकी आमदनी थी परन्तु कुसस्कार और फजूलखर्चीके कारण राजाओंने निजके कुल नगर और गांवोंमेसे दो तिहाई उजाड़ दिये हैं। पहिले इन खास ग्रामोंकी सख्या २०० थी परन्तु इस समय केवल ८० से अधिक नहीं हैं। और उन अस्सी ग्रामोंका राजस्व कर एक लाख रुपयेसे अधिक नहीं है। मूरतसिंह अपनी इच्छानुसार चलते हैं। वे पात्र कुपात्र या कर्तव्य अकर्तव्यका कुछ भी विचार न करके जिसे जो जो चाहा सो वगस देते थे। वह चाहे ब्राह्मण हो चाहे एक उँटेरा उनकी नजरमे सब बराबर ह। और खालसा अर्थात् खास भूमि में ही उनके सब खर्च चलते हैं। इसी लिये वह यथेच्छ दान करनेके लिये सर्वमाधारण प्रजासे मनमाना धन उगाहते हैं।

२ “ धुआकर—यद्यपि यह कर साधारणतः धूम्रका कर समझाजाना है परन्तु वास्तवमे इसको अग्निकर कहना चाहिये। सभी रसोई बनाना चाहे और और सभी कामकरना चाहै पर सबके घरमे आतिश दान या धुआँकस कहासे आया, मूरतसिंहके सचिवने इसे राहगीर कर यह कर नियत करलिया, प्रत्येक घरसे इस करका एक रुपया लियाजाता था, प्रचल सामर्थ्यशाली सामन्त यदि इस करके देनेमे लुटकाग न पाते तो इससे अपार धन संग्रह हो सकता था प्रधान २ सामन्तोंके इस करके बिना दिये भी इस समय इसमे एक लाख रुपया आता है। राजा लूतकरणके बड़े पुत्र रत्नसिंहने वीकानेरके भिहासनको छोटकर केवल महाराज देशको ग्रहण किया था वह भी

इस धुआँके करको नहीं देते

बड़ाये जानेकी सम्भावना

ग्रामकी वसती आधी

संग्रह कियाजाता। यह धुआँ

३ “ अंगकर—यह

प्रकारसे सम्पत्ति कर कहा

विचारा जाता है और

भी अंगकरकी गणनामें

दण्ड वकरी और एक भसका

अंगकी समान गिना है और

सिंहने इसका दुगुना कर

गया है, तथापि इससे बाँ

४ “ आमदरपत्ती—

परन्तु महाराज मूरतसिंहके

एकमात्र राजधानीसे जो

राज्यसे आती है यह उतनी

अधिक था, परन्तु इस समय

अधिक रुपयेमे वीकानेरके

आमदनी होती थी। चोर

होनेसे पंजाबके साथ बाणि

भावलपुर और निहारपुरसे

पूर्वाञ्चलको लेजाते थे, इ

राज्यमे स्थिर प्रकृष्ट नीतिका

सौमन्यिकीके धान्यके उपर

टाड साहबने अंग्रेजी

वीकानेरके बाणिज्यको जो

परन्तु हम यहाँ असन्त

वीकानेरके बाणिज्यकी

आमदनी भी बढ़ गई है।

५ कृषिकर—

हलपर पाँच रुपया कर

संग्रह करलेते थे। खेतमें

ग्रहण कर लेता था। राजा

मिया, जिससे जाट अत्यन्त

गरीबी की रीति थी उस

इस धुएँके करको नहीं देते । अन्यान्य कर जिस प्रकारसे बढ़ाया जाता था तथा उसके बढ़ाये जानेकी सम्भावना रहती थी । वैसी इस करकी अवस्था नहीं थी, यदि किसी ग्रामकी वसती आधी घटजाती तो जो ग्राममे निवास करनेवालोसेही समस्त कर नहीं संग्रह किया जाता । यह धुएँका कर केवल जैसलमेर और बीकानेर राज्यमे प्रचलित है” ।

३ “अगकर—यह देहकर राजा अनूपसिंहने प्रचलित किया था । यह एक प्रकारसे सम्पत्ति कर कहा जासकता है । प्रत्येक अवस्थाका मनुष्य एक अंगरूपसे विचारा जाता है और उसके प्रति चार आना कर नियत होता है, गौ, बैल, भैस, इत्यादि भी अगकरकी गणनामे सम्मिलित है, और इन सबके ऊपर भी कर लगता जाता है । दूध बकरी और ग्क भैसका एक ही अंग नियत किया गया है, परन्तु एक ऊँटको चार अगकी समान गिना है, और उसपर ग्क रुपया कर लिया जाता है । राजा गज-सिंहने इसको दुगना कर दिया यह कर यद्यपि समय २ पर अनेक रूपसे बदलता गया है, तथापि इससे वार्षिक दो लाख रुपयेकी आमदनी होती है” ।

४ “आमदरफती—तथा नगरका वाणिज्य शुल्क—यह कर अधिक परिवर्तन शील है, परन्तु महाराज सूरतसिंहके शासन समयसे इस करको बहुत हानि पहुँची है । पूर्वकालमे एकमात्र राजधानीसे जो वाणिज्य शुल्ककी आमदनी होती थी, इस समय समस्त राज्यसे आती है यह उतनी आय नहीं है । पहिले इसका परिमाण दो लाख रुपयेसे अधिक था, परन्तु इस समय एक लाख रुपयेसे भी कम है । इस एक लाखसे अधिक रुपयेमे बीकानेरके प्रधान वाणिज्य स्थान राजगढ़से आधे लाख रुपयेकी आमदनी होती थी । चोर और डाकुओंके द्वारा अधिक अत्याचार और उपद्रवोंके होनेसे पञ्जाबके साथ वाणिज्य कार्य एकवार ही बढ़ होगया । पहिले मुलतान भावलपुर और शिकारपुरसे वणिक्लोग व्यापारी द्रव्योंको बीकानेरमे होकर पूर्वाञ्चलको लेजाते थे, इस समय वह व्यापार भी नष्ट होगया है । और राज्यमे स्थिर प्रकृष्ट नीतिका अभाव ही इसका कारण है । इस समय केवल प्रति सौमन विक्रीके धान्यके ऊपर सैकड़ा पर ४ चार रुपया कर संग्रह होता है ।” कर्नल टाड् साहवने अंग्रेजी गवर्नमेण्टके साथ महाराज सूरतसिंहके संधिवंधनके पहिले बीकानेरके वाणिज्यको जो अवस्था थी, यहाँ उसका वर्णन भलीभाँतिसे किया है, परन्तु हम यहाँ अत्यन्त आनंदके साथ प्रकाशित करते हैं कि इस समय बीकानेरके वाणिज्यकी अवस्थाकी अधिक उन्नति होगई है । और इसीसे राज्यकी आमदनी भी बढ़ गई है ।

५ कृषिकर—कृषिकार्यमे जितने हलोका व्यवहार होता है, उनमेसे प्रत्येक हलपर पाँच रुपया कर लिया जाता है । पूर्वकालमे किसानोंके यहाँसे नाज संग्रह करलेते थे । खेतमें जितना धान्य उत्पन्न होता था, उसका एक चतुर्थांश राजा ग्रहण कर लेता था । राजा रायसिंहने इस करको तोड़ दिया और एक और कर स्थापन किया, जिससे जाट अत्यन्त ही आनंदित हुए, कारण कि जिस समय धान्य ग्रहण करनेकी रीति थी उस समय राजाके यहाँके कर्मचारी इच्छानुसार किसानोंको

कष्ट देते थे । पहिले इसी कारणसे दो लाख रुपया राजस्वका दिया जाता था, परन्तु अन्यान्य विभागोंके समान बीकानेरकी खेतीकी भी क्रमशः अवनति होगई, उसके साथ ही साथ इस करका परिमाण भी घट गया । बीचमें दो लाख रुपया दिया जाता था, इस समय एक लाख पच्चीस हजार रुपया संग्रह होता है। इस स्थानपर हम अत्यन्त सन्तोषके साथ प्रकाशित करते हैं कि राज्यमें सम्पूर्ण शान्तिके होनेसे कृषिकार्यकी श्रीवृद्धिके साथ राज्यकी आमदनी भी बढ़गई है ।

“ ६ मालभा—इस देशके आदि निवासी जाट जिस समय बीका और उनके उत्तराधिकारियोंकी आधीनता स्वीकार करके बीकाकी अनुगत प्रजापदपर अपनी इच्छासे नियुक्त हुए, उस समय वह जाट स्वयंही कर देनेमें सम्मत होगये थे, इस कारण वह कर समभावसे प्रचलित है । मालशब्दका अर्थ भूमि है इसलिये यह भूमिकर नामसे विदित है । बीकानेर राज्यकी प्रजा जितनी पृथ्वीको जोतती है उसमें प्रतिसौ बीघे पृथ्वीके ऊपर दो रुपया इसकरका नियत हुआ है । इस करसे इस समय पचास हजार रुपया भी संग्रह नहीं होता ” ।

राजस्वकी सूची ।

१ खालसा*	२००००० रुपया.
२ धुआँकर	१००००० ”
३ अगकर	२००००० ”
४ वाणिज्यशुल्क+	७५००० ”
५ हलका कर	१२५००० ”
६ मालभा (भूमिकर)	५००००० ”

जोड़ ६५०००० रुपया हुआ

* कर्नल टाड साहबने अपने टीकमें निम्नलिखित सूची प्रकाशित की है.

“ नाहरजिलेके	८४	ग्रामोंका राजस्व	१००००० रुपया.
रेनी	२४	“	१०००० ”
राणिया	४४	“	२०००० ”
जालोली	१	“	५०००० ”
सब आदिम खास भूमिका राजस्व कर			१३५००० रुपया.

जयसे राजगढ़, चुरू और अन्यान्य कई देश खास अधिकारमें होगये हैं ।

+ प्राचीन समयके वाणिज्य शुल्ककी सूची ।

नृनकरण ग्रामका वाणिज्य शुल्क	...	...	२००० रुपया
राजगढ़	“	“	१०००० ”
मेरगामर	“	“	५००० ”
राजधानी बीकानेरके	“	“	७०००० ”
चुरू और अन्यान्य नगरके	“	“	४०००० ”

सब आमदनी १३७००० रुपया हुई.

उपरोक्त वार्षिक कर

है, और उससे राजा सूत

“ धातूई नामका कर

पांच मुद्रा है, ओर प्रत्येक

सूते की थी, केवल आ

इस करको और सभी देते

है, इसी कारणसे उनसे

नहीं देते, इसके द्वारा एक

कर्नल टाड साहब

वर्तमान महाराज सूत

संग्रह किया है, और राजा

जोवी और श्रमजीवियोंके

देकर उनसे धन संग्रह करते

राजस्वकी आमदनी दुगुनी कर

द्वाराभिह वहदुरसे अपनी

इतिहासवेत्ताने १८१३

प्रकारके कर भी प्रचलित

से ग्रहण किया जाता था, और

करनेकी आज्ञा देता था । स

इस करके ग्रहण करनेकी

देती थी । दंटरको ग्रहण

एक २ कर्मचारी रहते थे ।

करके संग्रह करते थे । गान

आशयसे दो वर्षम दण ह

वर्षमें उनको दंड न देना प

हुआ, इससे सामन्तोंने

निकाल दिया, और आपत्त्य

संग्रह किया जाता था उसके

“ सूरतसिंहने एक

प्रकाशित करना हम अत्यन्त

बीकानेरके समस्त राठोरीकी

संग्रह था, उस समय उन्होंने

गामोंके प्रत्येक घरसे १०

राज्य करके प्रजासे जब इस

“सूरतसिंहने एक समय जिस खुशाली करको सग्रह किया था, उस वृत्तान्तको प्रकाशित करना हम अत्यन्त आवश्यक समझते हैं। राजा सूरतसिंहने जिस समय वीकानेरके समस्त राठौरोकी सेनाके साथ भटनेरको जीतकर अपने राज्यकी सीमाको बढ़ाया था, उस समय उन्होंने विजयसे उद्दीप्तहो उस युद्धके खर्चके लिये अपने राज्यमेंके प्रत्येक घरसे १० रुपया देनेकी प्रजाको आज्ञा दी। सूरतसिंहने घोररूपसे अत्याचार करके प्रजासे जब इस प्रकारसे कर ग्रहण किया और प्रजाने उनकी विजयके

लिये जब रुपया दे दिया तब उनके परास्त होनेसे मानो प्रजाके भाग्यमें कैसी दुर्घटना हुई इसका अनुमान इतिहासप्रिय हमारे पाठक स्वयं कर सकते हैं।

सामन्तोके आधीनकी सेनाकी संख्या-कर्नल टाड् साहवने महाराज सूरतसिंहके शासनकालीन सामन्तोके आधीनकी सेनाकी संख्याके सम्बन्धमें वर्णन किया है कि "सामन्त शासनकी रीतिके मतसे देशको शासन करनेवाले राजाओं के चरित्रोंके ऊपर सामन्तोसे सेना संग्रह कराना निर्भर है, यदि सूरतसिंह सर्वजन प्रिय होते, यदि किसी प्रबल समरके उपलक्ष्यमें जातीय सेनाके समावेशकी आवश्यकता होती तो राजा सूरतसिंह समरक्षेत्रमें वीकाके वंशकी दश हजार राजपूत सेनाको इकट्ठा कर सकते थे, विदेशीय सेनाके अतिरिक्त उनमें बारह हजार अश्वारोही उपस्थित होते। परन्तु इतना सन्देह है कि वर्तमान अवस्था और समाजके उद्देश्यमें प्रत्येक विषयकी अवनाति होनेसे इस समय उपरोक्त संख्यामेंसे आधी भी इकट्ठी नहीं सकती। " राजाके निज आधीनकी सेनामें केवल एक दल विदेशीय पाँचसौ पैदल, ५ तोपें और ढाईसौ अश्वारोही हैं। यह सभी विदेशीय सेनापतिके आधीनमें चलते हैं। इसके अतिरिक्त वीकानेरकी राजधानीके किलेकी रक्षाके लिये एक राजपूत सेनापति नियुक्त है। उन्होंने पुरीहर जातीय और उस किलेकी रक्षाके हेतु जो सेना नियुक्त रखी है उसको वेतन देनेके लिये राजाके यहाँसे पच्चीस खण्ड ग्रामोंकी आमदनी मिलती है।

साधू टाड् साहव उपरोक्त सामन्तोकी सूचीको प्रकाश करनेके पहिले लिख गये हैं कि यद्यपि वीकानेरके सामन्तोके आधीनमें अधिक सेना थी, परन्तु वर्तमान महाराज सूरतसिंहको इसकी चतुर्थांश सेना इकट्ठी करनी कठिन है।

महाराज सूरतसिंहके शासनसमयकी विदेशी सेना।

	अश्वारोही	पैदल	तोपें
सुलतानखॉ		२००	
अनोखेसिंह सिकर		२५०	
बुधसिंह देवडा		२००	
दुर्जनसिंह बटालियनके आधीनकी	७००	४	४
गंगासिंह बटालियनके आधीनकी	१०००	२५	६
जोड़ विदेशीय	१७००	६७९	१०
बड़ी तोपें			२१
	१७००	६७९	३१

सामन्तोके नाम	कुल
वैराशाल ...	बाग
अभयसिंह	बनारान
अनूपसिंह	बाग
पेमासह	ऐ०
चेनसिंह	बनीगेन
हिम्मतसिंह	रावोव
शिवसिंह	बनीरात
उमेदसिंह	बीदावत
जतसिंह	
बट्ट दुरसिंह	नारान
सूर्यम	
गुमानसिंह	
अताइसिंह	...
शेरासिंह	
देगासिंह	नारान
उमेदसह	
मुरतानसिंह	
कर्णादान	...
सुरतानसिंह	
परमासह	कच्छनाहा
...	पंवार
...	बाका

बीकानेरके पूर्वतन सामन्त श्रेणीकी सूची.

सामन्तोंके नाम	कुल	वासस्थान	तहसील उसूल रु०	सेनाकी संख्या		विशेष.
				पैदल	सवार	
वैराशाल ...	बीका	महाजन	४००००	५०००	१००	राजा लखनकरण के उत्तराधिकारीने एकसौ चौवालीस ग्रामोंको पाकर सिंहासनके अधिकारको छोड़ दिया यह बीकानेरके सबसे प्रधान सामन्त हैं.
अभयसिंह .	वनीरोत्	भुकरका	२५०००	५०००	२००	
अनूपसिंह ...	बीका	जसाना	५०००	४००	१०	
पेमासिंह ...	ऐ०	वाई	५०००	४००	२५	
चैनसिंह ...	वनीरोत्	सावह	२००००	२०००	३००	यह दोनों विदेशी सामन्त हैं एक तो जयपुरके आर दूसरे प्राचीन पंवार वंशके
हिम्मतसिंह ...	रायोत्	रावतसर	२००००	२०००	३००	
शिवसिंह ...	वनीरोत्	चूरु	२५०००	२०००	२००	
उमेदसिंह } जैतसिंह }	वीदावत	वीदासर साउनदवा }	५००००	१००००	२०००	
वहादुरसिंह } सूर्यमल्ल } गुमानसिंह } अताइसिंह }	नारनोत्	मैननसर तिनदीसर काटर कुटचोर }	४००००	४०००	५००	यह दोनों विदेशी सामन्त हैं एक तो जयपुरके आर दूसरे प्राचीन पंवार वंशके
शेरसिंह ...		निम्बाजी	५०००	५००	१२५	
देवीसिंह } उमेदसिंह } सुरतानसिंह } कर्णादान }	नारनोत्	सीधमुख कारीपुरा अनातपुरा विपासर }	२००००	५०००	४००	
सुरतानसिंह	कच्छवाहा	नयनावास	४०००	१५०	३०	
पद्मसिंह ...	पंवार	जैसीसर	५०००	२००	१००	यह दोनों विदेशी सामन्त हैं एक तो जयपुरके आर दूसरे प्राचीन पंवार वंशके
किसनसिंह ...	बीका	ह्यादीसर	५०००	२००	५०	

सामन्तोंके नाम	कुल	वासस्थान	तहसील उसूल रु०	सेनाकी संख्या		विशेष
				पैदल	सवार	
रावसिंह ...	भाटी	पूगल	६०००	१५००	४०	जैसलमेरके भट्टियों के समीपसे पूगलदेश-को छान लिया है
मुलतानसिंह ...	ऐ०	राजासर	२५००	२००	५०	
लखनरसिंह ...	ऐ०	सनेर	२०००	४००	७५	
करनीसिंह ...	ऐ०	मतीसर	१०००	२००	९	
भूमसिंह ...	ऐ०	चक्रा	१०००	६०	४	
वीकाके आदि अधि- कृत देशके चारों सामन्त हैं ।						
१ भानीसिंह ...	भाटी	विहचनाक	१५००	६०	६	
२ जालिमसिंह ...	ऐ०	गरविआना	१०००	४०	४	
सरदारसिंह ...	ऐ०	सुरजीरा	८००	३०	२	
कायतसिंह ...	ऐ०	रनदिसर	६००	३२	२	
चदसिंह ..	करसोत	नोरवा	११०००	१०००	५००	११ वर्ष हुए २७ ग्राम जोवपुरके महा- राजसे लेकर इन्होंने यहा निवाम किया था
सतीदान ...	रूपावन	वदीलह	५०००	२००	२५	
भूमसिंह ...	भाटी	जागल	२५०००	१००	२	
केतमी	ऐ०	जामिनगर	१५०००	५००	१५०	
डेवरामिह ...	भेंडला	सारोटा	११०००	२०००	१५०	ग्राम मल्या २७
पद्मसिंह ...	भाटी	कुदम	१५००	६०	६	
कल्याणसिंह ...	ऐ०	नयनियाह	१०००	१०	२	
मम जोड़—			३३१८००	४३५००	५१००	

भूमिकर-कर्मल टाड
राज्यकी आमदनीकी जो
८३ ईस्वीमें राजपूत राज्योंके
लिखा है "कि दरवारका कथन
जिलोंसे अवतक नहीं मिला
ठीक आमदनी और उसके
आमदनीकी अवस्था उत्तम
और दीवी परानेका ७०००
है कि इस समय राज्यकी
था ।" इसको पढ़कर
रकी आमदनी क्रमशः बढ़ गई
इसमें कुछ संदेह नहीं कि
यही कहना है कि जितने
देना किसी प्रकार भी
है । और यह भी सत्य है
वृद्धि हुई थी, परन्तु
एजेण्टको विश्वास था कि
सत्य है तो अत्यन्त संतोषका

स्वास्थ्य-मेजर रवार्ट्स
और दिसम्बर महीनेमें
सर्वसाधारण प्रजा टीका
लोगोंके अंग्रेजी टीका
अल्प परिणाम है । नगरके
किये गये हैं ।"

चिकित्सालय-समस्त
त्सालय है । गतवर्षमें वहां
रोगियोंने केवल औषधी लेकर
मूल्यके हिसाबमें १४३४
राजसम्बन्धी मुकद-
जाये थे, और पहिले वर्षके २
मुकदमाका विचार होगया है
विचार करना वाकी है ।"

आधुनिक विवरण ।

भूमिकर-कर्नल टाड साहबने महाराज सूरतसिंहके शासनसमयकी बीकानेर राज्यकी आमदनीकी जो सूची प्रकाश की है हमने उसे यथास्थान दिखलाया है। १८८२-८३ ईस्वीमें राजपूत राज्योंके शासनविज्ञापनमें बीकानेरके एसिष्टेंट पोलिटिकल एजेण्टने लिखा है “कि दरवारका कथन है कि गत सम्बत्की आमदनी और खर्चका यथार्थ हिसाब जिलेसे अवतक नहीं मिला, वह अधूरा रह गया है, इस कारण इस समय राज्यकी ठीक आमदनी और उसके खर्चकी सूची देनेमें दरवार असमर्थ है। गतवर्षमें राज्यकी आमदनीकी अवस्था उत्तम रही है। परगने हनुमानगढ़का भूमि-कर २५००० रुपया और टीवी परगनेका ७००० रुपया वार्षिक २० वर्षसे बढ़ा दिया गया है। ऐसा विदित है कि इस समय राज्यकी आमदनी वारह लाख रुपयेकी थी और खर्च भी उतना ही था।” इसको पढ़कर हमारे पाठकगण सरलतासे अनुमान कर सकते हैं कि बीकानेरकी आमदनी क्रमशः बढ़ गई थी। विशेष करके वर्तमान वर्षमें सामन्तोंके कर बढ़ानेसे इसमें कुछ संदेह नहीं कि आगामी वर्षमें आमदनी अधिक बढ़ जायगी, तब हमें केवल यही कहना है कि जितने रुपयेकी आमदनी होती थी उतने ही रुपयाका खर्च कर देना किसी प्रकार भी उचित नहीं था। राजभण्डारको धनसे परिपूर्ण करना उचित है। और यह भी सत्य है कि शासन विभागकी उन्नतिके साथ ही साथ खर्चकी भी वृद्धि हुई थी, परन्तु आमदनी देखकर उन्नति करना शोभा पाता है। पोलिटिकल एजेण्टको विश्वास था कि वर्तमान व्यय करनेपर दो लाख रुपया बचत है, यदि यह सत्य है तो अत्यन्त सतोषका विषय होगा।

स्वास्थ्य-मेजर र्वार्टस् उक्त शासन विज्ञापनमें लिख गये हैं कि गत “नवम्बर और दिसम्बर महीनेमें राजधानीमें चेचक रोगका प्रबलतासे प्रादुर्भाव हुआ था। सर्वसाधारण प्रजा टीका लगानेके फलको अनुभव करनेमें असमर्थ है। गतवर्षमें २७२ लोगोंके अंग्रेजी टीका लगाया गया, राजभरकी जनसंख्याके हिसाबसे यह अति अल्प परिणाम है। नगरके स्वास्थ्यके सम्बन्धमें कितने ही उन्नतिमूलक अनुष्ठान किये गये हैं”।

चिकित्सालय-समस्त बीकानेर राज्यमें अथवा राजधानीमें केवल एक चिकित्सालय है। गतवर्षमें वहां ५४ रोगियोंने जाकर चिकित्सा कराई थी और ३६७४ रोगियोंने केवल औषधी लेकर ही चिकित्सा की थी। चिकित्सकोंके वेतन और औषधीके मूल्यके हिसाबमें १४३४ रुपया खर्च हुआ था”।

राजसम्बन्धी मुकदमें-पोलिटिकल एजेण्ट लिखते हैं, “वर्षमें ३१६ मुकदमें आये थे, और पहिले वर्षके २२७ मुकदमोंका विचार करना बाकी था, इनमेंसे २७१ मुकदमोंका विचार हो गया है और १८८३ ईस्वीके ३१ मार्चतक ३१७ मुकदमोंका विचार करना बाकी है”।

दीवानी विचारालय—“ गतवर्षमें वीकानेरकी सदरदीवानो अदालतमें ५८८ नवीन मुकदमे आये थे। पूर्ववर्षके ४२१ मुकदमोका विचार करना बाकी था। इस प्रकारसे सब १०१० मुकदमोमें गत वर्षमें ६४० मुकदमोका विचार शेष होगया है वीकाके वंशधर किस प्रकार न्याय प्रिय थे वह इस सूचीसे जाना जाता है।

फौजदारी विचारालय—मेजर रिचार्ड्स लिखते हैं कि “फौजदारी विचारालयके कार्यका विवरण इस सूचीसे प्रकाशित है १२३१ मुकदमे आये इनमेंसे ७१७ मुकदमे कर दिये गये हैं और ५१४ मुकदमोका विचार करना बाकी है। सब मिलाकर १०८० अपराधी पकड़े गये हैं।

कारागारसे दंडपानेवाले	...	...	३४० मनुष्य
अर्थ दंडवाले	....	...	२५५
छोड़दियेगये	.	...	२४६
भागगये	..	...	१५
जमानतपर छूटे	.	...	१३९
मरगये	...	...	१६
देशनिकालेवाले	.	...	८
जिनकी खोज होरही है . .			६१
छोटी कन्याकी हत्याका एक भी अपराध नहीं हुआ ”।			
“ वीकानेरके कारागारमें निम्नलिखित अपराधी बंदी है।—			
जन्मभरके लिये	...	....	१३ मनुष्य
१४ वर्षके लिये	...	....	५
१२ ”	..	...	३
१० ”	.	...	२
९ ”	.	...	१
८ ”	.	...	२
७ ”	..	...	१३
६ ”	..	...	७
५ ”	..	...	१४
५ वर्षसे कमती वर्षके लिये	.	...	९८
९ मासमें कम समयके लिये	.	...	३३
विचाराधीन	...	...	२१

सब २१२ मनुष्य

उपरोक्त वदियोंमेंसे १९६ पुरुष और १६ स्त्री हैं। सामन्तोके आधीनके देशोंके जो अपराधी विचार होकर कारागारमें भेज दिये गये थे उनको इस सूचीमें नहीं लिखा है। हमने नगरका कारागार दिखाया है, देखो कैसा साफ और परिमित है ”।

विद्यालय

इसमें २७ फरवरीको नाम वर्तमान महाराजके कि राज्यमें जितना होगी, विद्या शिक्षाके वि

भूयनेकी आदि उत्पत्ति

वरसाका छावनी स्थापन

मन-रावदुलीच-हुतेनलौ-हु.

भ्रातृकपरिवर्तन-प्राचीन

गणोंकी सूची मन्त्रमें प्राप्त

इतिहास लेखक टाड

नेर देशके सम्बन्धमें एक

नेरके इतिहासको समझ

समय वीकानेरके सम्पूर्णत.

स्वतन्त्र वासस्थान था।

भी विरोध करके उनकी

करते उस समय उनकी

जातिने ही इस देशका ७५

एक प्रचल चलशाली भाटी

वंशाधीनरूपसे प्रसिद्ध

इतिहासमें इस नामकरणके

इतिहाससे जानाजाता है कि

समय इसका नाम भटनेर

समस्त उत्तरांश“नेर”

विशेष है। जब

उनको आदि भाटीजातिसे

कर्नल टाड साहबने

उत्तरांचलमें स्थित जो

जनशून्य अवस्थामें पड़ी

पर कितने ही प्राचीन

पंचम अध्याय ५.

कर्नल टाड् साहदने पीछे लिखा है, कि भटनेरके आधीनका भूखंड और उसके उत्तरांचलमे स्थित जो पृथ्वी गाड़ा नदीके किनारे तक गई है, वह भूमि इस समय जनशून्य अवस्थामे पड़ी हुई है, परन्तु पूर्वकालमे ऐसी जनशून्य नहीं थी, हमने यहां-पर कितने ही प्राचीन समयके नगरोंकी सूची प्रकाशित की है वह नगर पूर्वकालमे

विशेष प्रसिद्ध थे; और उनके पूर्वगौरवके चिह्न आजतक विराजमान है, उन नगरोंके इतिहासको विचार करनेसे अवश्य ही हमारे इस मन्तव्यके बहुतसे प्रमाण मिल सकते हैं”।

“इस भटनेर प्रदेशने मध्य एशियासे भारतवर्षके आक्रमणके मार्गमें स्थापित होकर विशेष प्रसिद्धि प्राप्त की है। इस जाटजातिने गजनीके महम्मदके साथ सिन्धु-नदीमें जलयुद्ध करके उसके भारतमें प्रवेश करनेमें विघ्न डाला था, इस जातिके पूर्व पुरुषोंने उक्त समरके बहुत समय पहिले मारवाड़ और पंजाबमें उपनिवेश स्थापन किया था, हम जब उनको ३६ राज्यघरानोंमेंकी एकजातिरूपसे देखते हैं तब हम सरलतासे अनुमान कर सकते हैं कि भारताविजेता गजनीके सुलतानसे बहुत शताब्दी पहिले इन जाटोंने प्रवल राजनैतिक सामर्थ्य प्राप्त की थी। शहाबुद्दीनके भारतवर्षपर अधिकार करनेके बारह वर्ष पहिले अर्थात् १२०५ ईसवीमें शहाबुद्दीनका स्थलाभिषिक्त कुतबउद्दीन स्वयं उत्तर मरुक्षेत्रके जाटोंके विरुद्ध युद्धभूमिमें गया था, कारण कि उस समय जाटोंने यवनोके अधिकृत हासी देशको बलपूर्वक छीन लिया था। फीरोजकी उपयुक्त उत्तराधिकारिणी हतभागिनी महारानी रजिया बेगम जिस समय सिंहासन छोड़नेको बाध्य हुई थी उस समय वह जाटोंकी शरण गई और जाटोंने इसको आश्रय दिया और प्राचीन टिमिरियोंके समान बाईकारियोंके साथ मिलकर रजियाके आधीनमें उसके शत्रुओंके विरुद्ध युद्ध करनेके लिये वे अग्रसर हुए, परन्तु दुर्भाग्यका विषय है कि रजिया शत्रुओंको बढ़ला देनेमें समर्थ न हुई, केवल वह रणक्षेत्रमें जीवन देकर अपने गौरवको बढ़ा गई। फिर १३९७ ईसवीमें जिस समय तैमूरने भारतवर्षपर अधिकार किया, उस समय उसने अत्यंत क्रोधित हो भटनेरपर आक्रमण किया। आक्रमणका कारण यह था कि तैमूरने जिस समय सुलतानपद आक्रमण किया था उस समय जाटोंने उसके विरुद्ध विषम बाधा देकर उसको अस्तव्यस्त कर दिया था। तैमूरने उसी क्रोधसे स्वयं सेना सहित भटनेरपर आक्रमण कर जाटोंको भयंकररूपसे निगृहीत किया। सारांश यह है भट्टि और जाट इस प्रकारसे परस्पर मिले हुए थे कि उनको दो जाति कहना कठिन था। हमारी इस प्रश्नकी भाटियोंके इतिहासमें विशेष रूपसे समालोचना करनेकी इच्छा थी, पर जिस समय राठौर जातिकी शासनशक्तिका इस भटनेरपर विस्तार हुआ, हम उस समय भटनेरके उस समयके इतिहासको वर्णन करनेके लिये प्रवृत्त हुए हैं”।

कर्नेल टाड साहबने इतिहासके सम्बन्धमें लिखा है, “कि तैमूरके आक्रमण करनेके कुछ काल पीछे मरोठ और फूलरा स्थानकी एक सम्प्रदायने भाटियोंके नेता बैरसीहके आधीनसे बाहर होकर भटनेरपर अधिकार कर लिया था, उस समय एक मुसलमान भटनेरका शासन करता था। वह तैमूरके आधीन था। या दिल्लीके बादशाहके आधीनमें यह कुछ विदित नहीं हुआ, परन्तु यह अनुमान है कि वह तैमूरके आधीन हो, इस यवन अधीश्वरका नाम चिगातखॉ था। इसने जाटोंके भटनेरपर अधिकार कर लिया था”।

बैरसी सत्ताईस
भीरो भटनेरके
दिल्लीके यवनसम्राट्की
और दोनों बार वह
तीसरी बार प्रवल
घेरकर भीरोको घेरा
अन्तमें जब देखा कि
है तब उसने संधि की
किलेकी रक्षाके लिये आ
ने कहलाभेजा कि यदि आ
दिल्लीके बादशाहके क
जायगा। भीरोने इस घोर
देखकर शोक ही
भीरोके वंशको भट्टिजातिसे
के पीछे और भी छः वंश
किया था। भीरोसे छठे
विराजमान थे, उस
अधिकार कर लिया। भटनेर
फतेहाबादमें जाकर निवास
राजा सुजनसिंहके पास
और इमाममुहम्मदके
बहादुरशाहके शासन समयमें
साधु टाड साहबके
सूरतसिंहने उनको बताया
है। उसी जावताखांके
समय रानी नामक स्थानमें
भोक्ता है। नीकानेरके
इमाममुहम्मदने इसको
डकती करके तीन लाख
लटमारके भयसे समस्त
अधिकारी देश ब्रिटिश

(१) कर्नेल टाड
को जार्जटासने तीन लाख
दिया था, परन्तु पिछले वर्षमें

वैरसी सत्ताईस वर्षतक भटनेर पर राज्यकरके परलोकवासी हुए। उनके पुत्र भीरो भटनेरके अधीश्वर हुए। भीरोके शासन समयमें चिगातखाँके उत्तराधिकारीने दिल्लीके यवनसम्राट्की सहायता लेकर वरावर दो बार भटनेरपर आक्रमण किया, और दोनो बार वह भागगया, वैरसीके वंशधरोने उसकी यथेष्ट हानि की। परन्तु तीसरी बार प्रवलपराक्रमके साथ आक्रमण करके चिगातखाँके वंशधरोने भटनेरको घेरकर भीरोको घोरविपत्तिमें डाला। भीरोने दीर्घ कालतक अपनी रक्षा करके अन्तमें जब देखा कि भोजनके अभावसे सेना सहित प्राण त्यागनेकी पूर्ण सम्भावना है तब उसने संधिकी सूचना देनेवाली सफेद पताका किलेपर लगादी, और अपने किलेकी रक्षाके लिये आक्रमणकारियोंके पास संधिका प्रस्ताव भेजा। आक्रमणकारियों ने कहलाभेजा कि यदि आप मुसलमानधर्मको अवलम्बन करें, अथवा अपनी कन्याको दिल्लीके बादशाहके करकमलमें समर्पण करें, तो आपका राज्य विध्वंश नहीं किया जायगा। भीरोने इस घोर विपत्तिमें पड़कर अपनी प्राणरक्षाका अन्य कोई उपाय न देखकर शीघ्र ही यवनधर्मको स्वीकार करलिया। उसी दिनसे यवनधर्मी भट्टीजातीय भीरोके वंशको भट्टीजातिसे पृथक् करनेके लिये उनका भट्टी नाम रक्खा गया है। भीरो के पीछे और भी छः वंशधरोने क्रमानुसार इस प्रकारसे यवन होकर भटनेरका शासन किया था। भीरोसे छोटे पुरुष रावदुलिच उर्फहयातूखाँ जिस समय भटनेरके सिंहासनपर विराजमान थे, उस समय वीकानेरके अधीश्वर महाराज रायसिंहने भटनेरपर अधिकार करलिया। भटनेर वीकानेरके आधीन होगया। भीरोके वंशधरोने खानगढ़ फतेहाबादमें जाकर निवास किया। हयातूखाँको मृत्युके पीछे हुसेनखाँ नामक उसके पोतेने राजा सुजनसिंहके पास फिर भटनेरको अपने अधिकारमें करलिया। हुसेनमुहम्मद और इमाममुहम्मदके समयतक यह देश उनके अधिकारमें था, शेषमें महाराज सूरतसिंहने बहादुरखाँके शासन समयमें इस भटनेरको फिर अपने अधिकारमें करलिया।”

साधू टाड साहबके समयमें जावताखाँ इस देशका अधीश्वर था, महाराज सूरतसिंहने उनको विताडित किया, वीकानेरके इतिहासमें इसका वर्णन कियागया है। उसी जावताखाँके सम्बन्धमें महात्मा टाड साहब लिख गये हैं, जावताखाँ जो इस समय रेनी नामक स्थानमें निवास करता है, इस समय केवल पचीस ग्रामोंका भोक्ता है। वीकानेरके रायसिंहने अपनी रानीके नामसे इस रेनी नगरको बसाया था। इमाममुहम्मदने इसको अपने अधिकारमें करलिया था। जावताखाँने इस समय चोरी डकैती करके तीन लाख रुपया वार्षिक संग्रह करलिया था। इसके अत्याचार और लूटमारके भयसे समस्त द्रिद्र जाट धन और प्राणके मारे सदा शंकित रहते थे, इसके अधिकारी देश ब्रिटिश राज्यकी सीमामें स्थापित थे, इसको वहाँ चोरी करनेका साहस

(१) कर्नल टाड साहब अपने टीकेमें लिखते हैं सम्वत् १८५७-१८०१ ईसवी में विख्यात वीर जार्जटामने तीन लाख रुपये पाकर कुछ दिनोंके लिये इस देशको भाटियोंके आधीनमें कर दिया था, परन्तु पिछले वर्षमें राठौरोने फिर अपने अधिकारमें कर लिया।”

न हुआ, तब उसने उत्तरांशमें चोरी करनी प्रारम्भ की। उसी कारणसे उत्तरांश जनशून्य होगया है, एक समयमें इस देशके खेतोंमें बहुतसे पशु चरा करते थे। बीकानेरकी उत्तर सीमासे गाड़ नदीतकके देश अधिक उर्वर थे और इनके निकटही जलपानेका विशेष सुभीता था, इन विस्तारित खेतोंमें बालुकामय भूधरमालाका नामतक नहीं है, इसीसे यहाँ कृषिकार्यमें विशेष सुभीता था, अनेक शताब्दीं बीतनेपर कगर और हाकड़ा नदी सूख गई, ऐसा विदित होता है कि इसी कारणसे यह देश जनशून्य होगया है और ऐसा भी लोग कहते हैं कि यह नदी पूर्वकालमें पश्चिमकी ओरको फूलरा होकर गई थी। उस फूलरामें नदीका चिह्न आजतक विराजमान है। फूलरा होकर वह नदी उच्च नामक स्थानमें सिन्धुनदीके साथ मिलगई थी। नेर अर्थात् मरुक्षेत्रकी बालुकामय भूधर-वलीसे यह नदी घाटके अधीश्वर राव हमीरके शासनसमयमें लुप्त होगई थी, कविकी गाथामें उसकी ऐसी ही कीर्ति है। यदि कोई अंग्रेज भ्रमण करनेको इस भारतीय मरु-क्षेत्रमें जाय तो वह अमरकोटेके निकटवर्ती चोर नामक स्थानके अत्यन्त प्राचीन सोढा-राजके वंशधरोको देखेगा और यदि उस राजवंशके कवि जीवित रहे तो उस कविके मुखसे इस स्मरणीय इतिहासके अनेक विवरण उक्त घटना सन् तारीखके हिसाबसे सरलतासे जाने जासकेगा, कि इस देशका उक्त प्राकृतिक और राजनैतिक परिवर्तन किस प्रकारसे हुआ था। अत्यन्त प्राचीन कालके प्रधान २ नगरोका मूल चिह्न आज भी इस देशकी बालुकाके गर्भमें विराजमान है। उन सब चिह्नोंसे सरलतासे उक्त प्रवाद प्रमाणित होता है। और उस नगरमें भटनेरकी पश्चिमी सीमामें स्थित पूर्वोक्त रंगमहल इत्यादि जो भूगर्भमें स्थित कक्षादि आजतक श्रेष्ठ अवस्थामें थे जो सब ऐतिहासिक घटनासे पूर्ण थे वह भी सरलतासे जाने जासकते हैं, भटनेरके साढे बारह कोश दक्षिण सीमान्तवर्ती दूंदूसर नामक स्थानके एक अत्यन्त वृद्ध निवासीने हमारे प्रश्नके उत्तरमें उक्त देशकी प्राचीन अवस्थाके सम्बन्धमें कहा है, कि जब पँवारवशके महाराज इस समस्त देशको शासन करते थे, तब सिकन्दररुमीने आकर उनपर आक्रमण कर इस देशको विध्वंस करदिया था”।

कर्नल टाड् साहब लिखगये हैं, कि “हमारे राज्यकी पश्चिम सीमाके अन्तमें हासी हिसारसे उसने इस देशमें गमन किया था। उपरोक्त सम्बन्धके प्रवाद वाक्य कहांतक सत्य हैं उनकी परीक्षा की जा सकती है। प्राचीन प्रमारजातिके महलोंके ध्वंसावशेषका अनुमान होसकता है परन्तु और भी पश्चिम प्रान्तके मरुक्षेत्रके सम्बन्धमें भी इस प्रकारके प्रवाद प्रचलित है, इस प्रकारके टूटेफूटे महल अवतक विराजमान हैं प्रवाद मुखसे प्राचीन राजधानीका नामतक सुनाजाता है, परन्तु उसका कोई चिह्न इस समय दृष्टिगोचर नहीं हुआ। उक्त देशमें बड़ी सरलतासे जाया जासकता है, मार्गमें जातेहुए कोई कष्ट नहीं होता। यह भ्रमण करनेवालोंके लिये अवश्य ही प्रीति-कारक है। इस स्थानमें जानेसे राजपूतानेके उत्तर मरुक्षेत्रके अनेक प्राचीन तत्व बड़ी सरलतासे ज्ञात होसकते हैं। और वहाँके अनेक प्रकारके प्रवाद तथा भिन्न २ जातिके अनेक विधिके सामाजिक आचार व्यवहार ग्योजकरनेवालोंके लिये विशेष लाभकारी हैं।

यद्यपि इस देशमें बड़ी सरलतासे होता है, तथा प्राणियोंकी श्रेणियां विदित मरुभूमिके साथ अंशोकी तुलना यहाँसे और अनेक जातिकी मनुष्यसमाजके आचार तत्त्वानुसंधान करसकते हैं यहाँकी भैंसे साधारण लवणहृद है और अनेक हैं, और उनमें सभ्यताके शाखाओसे कुटी बनाते हैं यह कुटो अफ्रीका

साधू टाड् साहबने

आभोर, बंजारे, व

कालोंवंग, कल्यानसर फूलरा
भामेली, कोरीवाला कालरा
अत्यन्त प्राचीन और पर्वत
मारुकामें हुई थी। जैनियोंके
मिलते हैं, मरुक्षेत्रके दुर्लभा
पत्र पाया था। नौ गताब्दी
लाखाफूलानी निवास करते
नाम भली भाँतिसे विदित है
उदयादित्य एक समयके हैं

इतिहासवेत्ता टाड्
हमने ऊपर उसका वर्णन
परन्तु इसमें कुछ भी
टाड् महोदयने सभी प्रा
प्रभावसे इस समय वह
साहबके उपदेशके मतसे
अपसर होंगे तो अनेक
शक्तिका विस्तार होनेके
प्रतापके साथ राज्य करते थे,

यद्यपि इस देशमें उद्भिज्ज और पशु अत्यन्त अल्प है, परन्तु यहांका कृषिकार्य बड़ी सरलतासे होता है, और गंगाजीके किनारेके देशोंकी अपेक्षा यह देश उद्भिद है, तथा प्राणियोंकी श्रेणियां भिन्नतासे देखी जाती हैं. कहागया है कि अफ्रीकाके विश्व-विदित मरुभूमिके साथ यहांके प्राकृतिक दृश्य और स्वभाव जाति द्रव्योंके अनेक अंशोंकी तुलना यहांसे होसकती है। भट्टि, खोसा, राजड़ सराई. मांगलिया, सोडा और अनेक जातिकी श्रेणियां खोजकरनेवालोंके लिये उपयुक्त है जीवतत्त्वज्ञाता मनुष्य यहांके मनुष्य समाजके आचार व्यवहार और प्रयोजनीय विवरणको संग्रह करनेके पीछे ग्राम्यपशुसे तत्त्वानुसंधान करसकते हैं। यहां वनैले गधे और प्रत्येक श्रेणीके हरिण आदि पशु है, यहाँकी भैसे साधारण तृणका आहार करके डेढ़ महीनेतक जल नहीं पीतीं, यहाँ लवणहृद है और अनेक श्रेणियोंके धान्य उत्पन्न होते हैं यहाँके मनुष्य विलासी नहीं हैं, और उनमें सभ्यताके अनेक चिह्न पायेजाते हैं। यहाँके वर्तमान निवासी वृक्षोंकी शाखाओंसे कुटी बनाते हैं। कुटीका नाम झोपड़ा है। कुटीको भीतरसे मिट्टीसे लीपते हैं। यह कुटी अफ्रीका निवासियोंकी कुटीकी अपेक्षा श्रेष्ठ है ”।

साधू टाड् साहबने इस देशके प्राचीन नगरकी निम्नलिखित सूची प्रकाशित की है,—
आभोर, बंजारे, बंजारेका नगर रंगमहल सोदल वा सूरतगढ माचोतल, रायतीबंग, कालोबंग, कल्यानसर फूलरा मरोट तलवारा गिलवारा, चुन्नी, मानिकखर सूरसागर, भामेली, कोरीवाला कालधरानी। फूलरा और मरोटदेश आजतक प्रसिद्ध है, पहिले अत्यन्त प्राचीन और पवारवंशियोंके आदि शासनके समयमें इसकी गणना नाकोटी मारुकामे हुई थी। जैनियोंके प्राचीन शालाका मुख अक्षरोसे अंकित ताम्रफलक यहाँ बहुत मिलते हैं, मरुक्षेत्रके दुर्लभा नामक स्थानमें हमने इस प्रकारका एक ताम्रबेका अनुशासन पत्र पाया था। नौ शताब्दीके बीच जानेपर वह देश विध्वंस होगया है। फूलरादेशमें लाखाफूलानी निवास करते थे, मरुक्षेत्रके इतिहासमें पाठकगणोंके सम्मुख उनका नाम भली भाँतिसे विदित है। लाखाफूलानी अनहलवाराके सिद्धराय और धारके उदयादित्य एक समयके हैं ”।

इतिहासवेत्ता टाड् साहबने भटनेरके जिस इतिहासका वर्णन किया है, हमने ऊपर उसका वर्णन किया। भटनेर देशकी सीमा यद्यपि बड़ी नहीं है, परन्तु इसमें कुछ भी संदेह नहीं कि यह एक अत्यन्त प्राचीन राज्य है। टाड् महोदयने सभी प्राचीन नगरोंकी तालिकाको प्रकाश किया है, समयके प्रभावसे इस समय वह सब लुप्त होगया है, स्थान २ पर टूटेफूटे जो चिह्न विराजमान हैं, टाड् साहबके उपदेशके मतसे खोज करनेवाले यदि उन सब विध्वंस हुआकी परीक्षा करनेमें अग्रसर होंगे तो अनेक प्राचीन तत्त्व प्रकाश हो सकते हैं। मरुक्षेत्रमें राठौरोकी शासन शक्तिका विस्तार होनेके बहुत शताब्दीके पहिले प्रमरवंशीय राजा इस देशमें प्रबल प्रतापके साथ राज्य करते थे, और उनके बाहुबलने एक समय समस्त भारतवर्षको

कम्पायमान कर दिया था। मेसोडोनियाके भुवन विदित वीर अलिकजंडरने इस देशके अधीश्वरके साथ बाहुबलकी परीक्षा की थी, आज भी उसी प्रकार जनरल सुनाई देता है तब सरलतासे स्वीकार किया जा सकता है। कि इस देशके अधीश्वर सामान्य बलशाली नहीं थे। कर्नल टाड् साहबने इस बातको स्वीकार नहीं किया कि अलिकजंडर इन देशोंमें समरके लिये आये थे, परन्तु हम कह सकते हैं कि जब सहस्रो लोगोमें यह बात प्रचलित है कि “सिकन्दररूमीने रंगमहल इत्यादिको विध्वंस किया है, तब उस प्रवादमें कैसे अविश्वास कर सकते हैं ?

अलिकजंडरने भारतजयके अभिप्रायसे वीरसाजसे आकर जो वीरता दिखाई थी, उसका विस्तार इतिहासकी भिन्न पुस्तकमें पाया जाता है। उसने जो रंगमहल विध्वंस किये यह किसी इतिहासमें प्रकाशित नहीं किया इसीसे कर्नल टाड् साहबने इसके सम्बन्धमें सन्देह प्रकाश किया है। परन्तु हमें विश्वास है कि अलिकजंडर भारतविजयके लिये जिस मरुक्षेत्रमें आया था, उनमेंसे प्रधान २ समरके अतिरिक्त अन्यान्य युद्धोंका विवरण इतिहासवेत्ताने वर्णन नहीं किया। वे कट्रियाके जिस ग्रीक-वंशीयने रंगमहलपर आक्रमण किया था, उसका भी कोई प्रमाण किसी इतिहासमें नहीं पायाजाता। इस अवस्थामें हम किस प्रकार अनुमानके द्वारा सिद्धान्त कर सकते हैं कि अलिकजंडरने रंगमहलपर आक्रमण नहीं किया ? जब कि सैकड़ों वर्षसे यह बात प्रचलित है कि सिकन्दर रूमीने इस देशको जीतकर स्वयं अपने बाहुबलसे इस दृष्टान्तकी रक्षा की थी, तब अन्य प्रमाणोंके अभावमें वह प्रवाद ही ग्रहण करनेके योग्य है।

भटनेर इस समय वीकानेरके अधिकारमें है। यद्यपि इस देशकी अवस्था इस समय अधिकतासे बदल गई है, परन्तु ऐसी कोई विशेष राजनैतिक घटना नहीं हुई कि जिसके विस्तार सहित उल्लेख करनेका प्रयोजन हो, इस कारण हमने इस स्थानपर वीकानेर राज्यके इतिहासका उपसंहार किया।

वीकानेरका इतिहास समाप्त।

‘श्रीविद्भट्टेश्वर’ स्टीम् प्रेस-बंबई.

वीकानेरके राज्य वंशका कुरसीनामा.

रत्नसिंह
१६०३—१६३

कल्याणसिंह

१६३०—१६८८

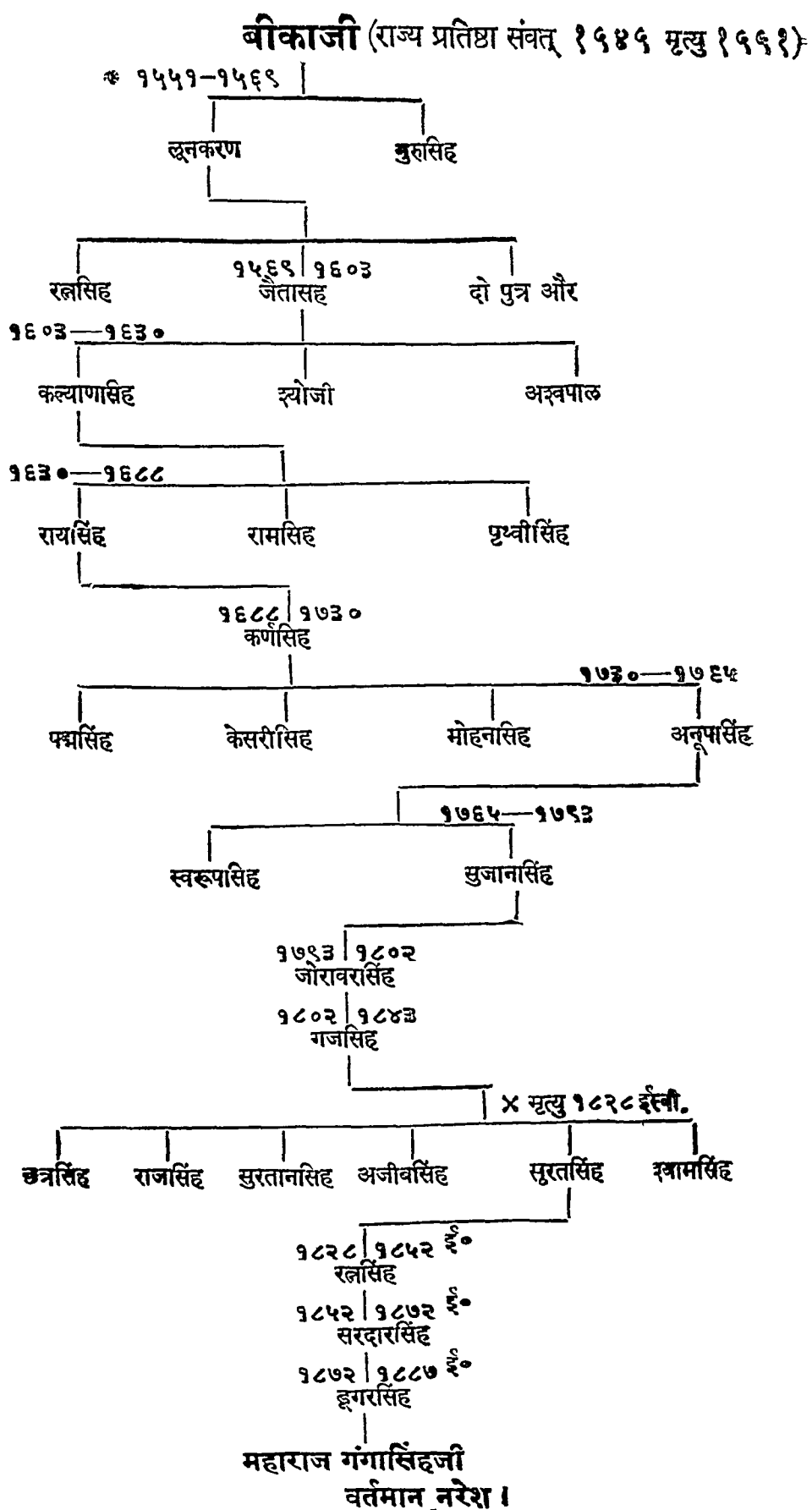
रायसिंह

प्रभासिंह

उग्रसिंह

पूला सवत

बीकानेरके राज्य वंशका कुरसीनामा.



* पहला संवत् राज्याभिषेकका और दूसरा मृत्युका है. X यहांसे सन ईस्वी आरंभ होता है.



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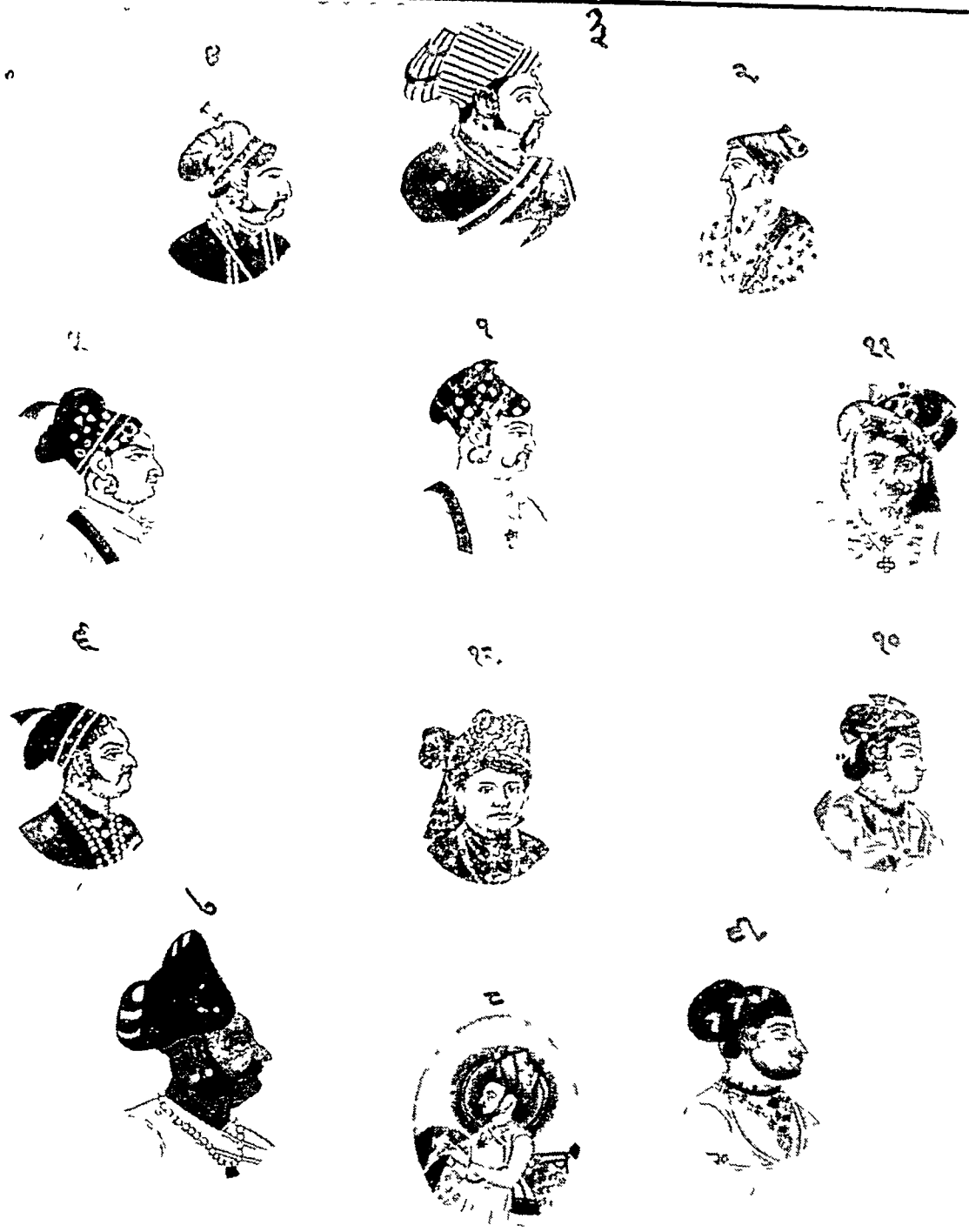


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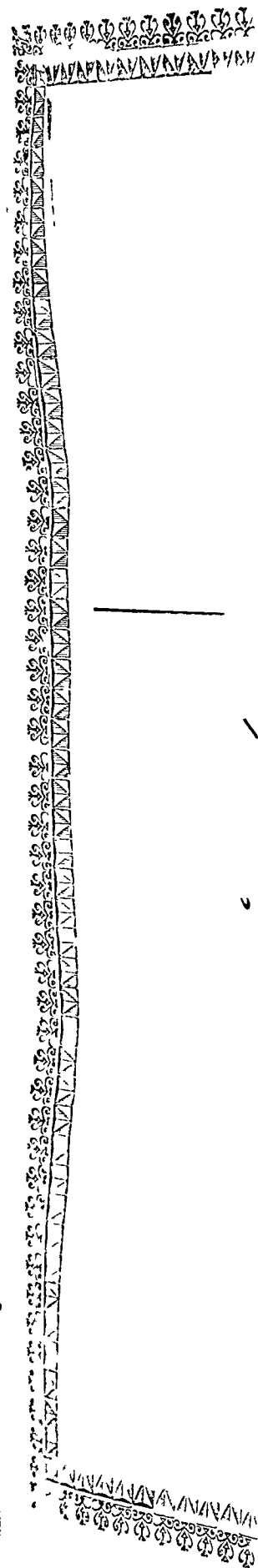
- (१) भीमसिंह, सन नहीं
- (२) सावलसिंह, -११-
- (३) अमरसिंह, -११-
- (४) जसवंतसिंह, ११
- (५) मुन्नासिंह, (कुलही रोज मिया)

मामा-बेगम



जैसलमेर ।

(१) भीमसिंह, सन नहीं मालूम,	(६) तेजसिंह, (गूरपर) वो	(९) गजसिंह,	१८२०
(२) सावलसिंह, - - -	शम्स कि जो विना अधिकार	(१०) रणजीतसिंह,	१८४६
(३) अमरसिंह, - - -	किसीका राज पाट छीन ले-	(११) वरीसाल,	१८५४
(४) जसवंतसिंह, १७०२	(७) अखसिंह, १७२२	(१२) महारावलशालि-	
(५) बुढासिंह, (कुछही गेज राज किया)	(८) मूलराज, १७६२	वाहन	१८९१



1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

राजस्थान.

दूसरा भाग.

जयसलमेरका इतिहास.

सूचना-जयसलमेर राज्यके
प्रमाण-भारतवर्षके

यात्रा-यदुवंशका आदि नगर
नेता मथुरा द्वारकापति ^

जाकर, नाम द्वारा मस्यलमें ११.

मरुक्षेत्रमे प्रतिवाहुका

और सुरासानके दोनों

राजा राजका कर्मपर आक्रमण

मृत्यु-गजनीका अधिकार-कुमार
ब्राह्मण

ब्राह्मन नगरका स्थापन-पञ्चाव

फिर गजनीपर अधिका
शालिवाहना

शालिवाहन नगरमें निवास-उनके
स्वतन्त्र-व्यवस्था

मृत्यु-सुरासागके सिंहासनपर

मृत्यु-उवके पुत्र भट्टिका
राज्यप्राप्ति

राज्यप्राप्ति-उनके भ्राता मनसूर
कार-मंगल

कार-मंगलरावके पुत्रोंकी जातिका
और जानकी

भार जाटकी उपाधि प्राप्ति-तक्षक

क्षेत्रमे आगमन-मरुक्षेत्रमे
महाराजजी

भद्वाराचकी कन्याका विवाह-
देशका अर्थी

भारत का भविष्य-वाराह

प्रायः जातिके साथ सं १५

॥ श्रीः ॥

राजस्थानका इतिहास.

दूसराभाग २.

जयसलमेरका इतिहास.

प्रथम अध्याय १.

सूचना-जयसलमेर राज्यके प्राचीन नाम-जयसलमेरके भाटी राजपूतोंका यदुवंश सम्भूत
प्रमाण-भारतवर्षके अधीश्वर भरतसे इस वंशकी उत्पत्ति-प्राचीन भारती गणोंकी समुद्र
यात्रा-यदुवंशका आदि नगर प्रयाग, मथुरा, और द्वारका, उनका अन्तर्जातिक समर-यदुवंशके
नेता मथुरा द्वारकापति श्रीकृष्णवशका विस्तार-उनके प्रपौत्र नाभ और खीरका द्वारकासे निकाले
जाकर, नाभ द्वारा मरुस्थलमें राज्य स्थापन करना जाडेचा और यदुभान-नाभके परलोक जानेपर
मरुक्षेत्रमे प्रतिवाहुका अभिषेक-उनके पुत्र-सुबाहु राजा गज-उनके द्वारा गजनी स्थापन-सीरिया
और खुरासानके दोनों अधीश्वरोंद्वारा राजा गजका आक्रान्तहोना-दोनों अधीश्वरोंकी पराजय-
राजा गजका कश्मीरपर आक्रमण-उनका विवाह-खुरासानके पतिका दूसरी बार आक्रमण-गजकी
मृत्यु-गजनीका अधिकार-कुमार शालिवाहनका पंजावमें आगमन संवत् ७२ मे उनके द्वारा शालि-
वाहन नगरका स्थापन-पंजाव विजय-दिल्लीके तूबरवंशीय जयपालकी कन्याका पाणिग्रहण-
फिर गजनीपर अधिकार-बालन्दका अभिषेक-उनके बहुत वंशधर-उनकी देशविजय-बालन्दका
शालिवाहन नगरमें निवास-उनके पुत्र चाकितोंको गजनी देना-चाकितोंका मुसलमान धर्म अवल-
म्बन-खुरासानके सिंहासनपर अभिषेक-चाकितोंसे एक सम्प्रदाय मुगलकी उत्पत्ति-बालन्दकी
मृत्यु-उनके पुत्र भट्टीका राज्याभिषेक-यदुवंशके परिवर्तित भाटीवशका नामकरण-मंगलरावको
राज्यप्राप्ति-उनके भ्राता मनसूर राव और पुत्रोंका गारानदीके पार होना और लखी जंगलपर अधि-
कार-मंगलरावके पुत्रोंकी जातिका नाश-उनके राजपूत नामका लोप-उनके वंशधरोंको आभोरिया
और जाटकी उपाधि प्राप्ति-तक्षक जाति-तक्षशीलकी राजधानीका आविष्कार, मंगलरावका मरु-
क्षेत्रमे आगमन-मरुक्षेत्रमे तत्कालीन जातिसमूह-मंगलरावके पुत्र मंडमरावके साथ अमरकोटके
महाराजकी कन्याका विवाह-उनके पुत्र केहर-जालोरके देवरागणोंके साथ मित्रता-तणोटकी प्रतिष्ठा
केहरका अभिषेक-वाराह जातिका तणोटपर अधिकार-संवत् ७८७ मे तणोट निर्माण समाप्ति-
वाराह जातिके साथ संधिवंधन-समालोचना ।

उद्दीप्तदिनमाणिकी तीक्ष्ण किरणें, शरदुत्के चन्द्रमाकी स्निग्ध चन्द्रिका, सुखशान्ति धनधान्यसे भरे भूलोकमे जिस प्रकार परिपूर्ण देह होकर महादेवकी अशेष महिमाकी घोषणा कर रही है एक समय इसी स्वर्णभूमि भारतवर्षमे उसी प्रकारसे उन चन्द्र सूर्यके वीरव्रतावलम्बी वंशधर क्षत्रिय नरपतियोंकी वीरता, उद्दीपना, साहस, शूरता और उन्नति ऊँचे शिखरपर पहुँच गई थी। परन्तु हाय ! वह क्षत्रिय कुलका भारत, वह अर्जुन, कर्ण, दुर्योधनवाला भारत, वह दिलीप, अज, राम, लक्ष्मणका भारत आज अवनतिके नीचे पड़ा हुआ है। जो चन्द्रमा और सूर्य आकाशरूपी विमानमे बैठे हुए एक समय आनन्दित नेत्रोंसे भारतक्षेत्रमे अपने २ वंशधरोंकी वीरलीलाको देखकर भीतर ही भीतर संतोष पाते थे, हाय ! इस अनन्त शून्यमे वह चन्द्रमा सूर्य विराजमान है, इस भारतमे उनके वंशधर आज भी राजदंडको धारण कर रहे हैं, परन्तु हाय ! कैसा हृदयभेदी विचित्र दृश्य है ! जो सूर्य और चन्द्रवंशीय क्षत्रिय सैकड़ों वर्ष पहिले मध्याह्न सूर्यकी समान जगत्मे विराजमान रहते थे, वही वीरवंशधर आज अस्त हुए दीपककी समान पड़े हैं। वाल्मीकि-वेदव्यासजी मधुरशब्दकारिणी वीणासे जिस चन्द्र सूर्यवंशकी कीर्तिगाथाको कीर्तन करगये हैं, जो गाथा आज भी इस अनन्त श्मशानमे परिणत हुए भारतमे पूर्व स्मृतिको जागरित करके मृतसंजीवन मंत्रके प्रचार करनेमे समर्थ है, हाय ! उन्ही दो वीरवंशोंके गौरवकी गरिमा आज प्रवाद वाक्यसे परिणत है ! जिस गौरव गरिमाका सोता उत्ताल तरंग मालाकी समान समस्त जगत्मे व्याप्त हो रहा था, हाय ! उसी विशाल गौरवगरिमाका सूर्य आज सूखा हुआ पड़ा है ! अनन्त श्मशानमें वह वीरजाति मानो आज अनन्त निद्रामे सो रहा है। केवल मनोहारिणी आशा मानो क्षीण स्वरूपसे कहरही है प्रतीक्षा-और क्रिया-इसीको धारण करो।

विश्वविदित अत्यन्त प्राचीन दो वीर क्षत्रियवंशोंके इतिहासको वर्णन करनेके पहिले हम इस समय और भी एक प्राचीन पवित्र वीरवंशके भूपाल कुलका इतिहास वर्णन करनेमे प्रवृत्त हुए हैं। जिस पवित्र देववंशने एक समय समस्त भारतमे अपनी शासनशक्तिका विस्तार कर असीम गौरव उपार्जन किया था। जिस वंशके राजा इतिहासकी गोदीमे अपने २ अकथनीय बल विक्रम और नीतिज्ञता देकर धर्ममूलक अगाणित कार्य कलापके विवरणको हरिके अक्षरोंमे गूँथ गये हैं वही चंद्रवंश इस समय हमारा अवलम्बन है। जिस पवित्र चंद्रवंशमे श्रीकृष्ण भगवानने जन्म लेकर भारतमे अनन्त लीला की थी; जिन हरिका नाम लेकर आज भक्तवृन्द मतवाले हो रहे हैं, उन्ही हरिका वंश वर्णन करनेके लिये हम आगे बढ़े हैं नदियाकी निमाई स्त्रीने जिन हरिके नामसे एक समय केवल वंगविहार उडीसा ही नहीं वरन समस्त भारतवर्षमे प्रेमभक्तिका अनन्त सोता बहा दिया था, विश्वजननीका भ्रातृभाव विस्तार करके पापी, तापी, साधु भक्तोंको एक प्रेमकी जजोरमें बाँधकर भक्तिमंदार प्रफुल्लित किया था, शाक्त, शैव, म्लेच्छ, और मुसल्मानको भी जिस मधुर हरिनामके गुणने एक जातिमें परिणत किया था, आज उन्नोसवी शताब्दीका निराकार उपासक दल, "जलमे हरि, स्थलमे हरि, अनन्त आकाशमें हरि" मानकर जिन विश्वजयी

हरि नामके माहात्म्य सार धन हरि नामका नामको मिलाकर "ईस् हारिके वंशावतंस राज युवक पाठक"-तुम्हीं कहो नाम दूसरी प्रकारसे लेते करते हैं। वाल्मीकिने सोलनेके लिये "मरा नाम कीर्तन किया था हम क्या हरि नाम कीर्तन नहीं होता है। हरि स्वयं कहगये भावसे दर्शन देता हूँ; उमी सिर, ईसाई मुसल्मानतक उसी भावसे उनको विजातीय भाषाके हिन्दू, मुसल्मान, ईसाई, शरीरको कपित कर ईश्वरका अवतार नहीं हो सके हैं। ज्ञान कहता है कि इस पुरुषप्रकृति सर्वमय है। पवित्रमय छायामे पड़ा है। जो सौ पुरुष उस शक्तिको मिलाकर और देवी हैं, और जो अस्मिन्त्वको अनुभव करनेमे एक बार प्रवल नर उभागे। इस ससारमें दान्य दानवी अस्तित्व स्वीकार करते हो त है ? ईश्वरकी व्यापकता स्वीकार नहीं करते हो, इसमें कि अनन्त शक्तिके साथ देवता करदेती है, इस श्रोकृष्णकी शक्तिने जड़ित पर यह बात कुतर्कियोंके हैं, और प्रेमिक भक्त सा धारका नाम संसारमे सार धन

हरि नामके माहात्म्य कीर्तनमे मग्न है, विधर्मी देशीय ईसाई परिणामके एकमात्र सार धन हरि नामका उच्चारण करनेके लिये ईस शब्दके साथ जिस हरि नामको मिलाकर "ईस हरि" क लर खड़ताल वजाकर कीर्तन करते है, उन्हीं हरिके वंशावतंस राजकुलकी कथा इस समय हम वर्णन करते है । अंग्रेजी शिक्षक युवक पाठक-तुम्ही कहो "कि ब्राह्म ईसाई दयानन्दी उन मोरमुकुटधारी वंशीधरका नाम दूसरी प्रकारसे लेते है वा नही ? हम इस बातको मस्तक झुकाकर स्वीकार करते है । वाल्मीकिने जिस भाँति नारदजीसे उपदेश ले अपनी मुक्तिका द्वार खोलनेके लिये "मरा मरा" शब्द उच्चारण करके गुप्तभावसे जंगलमे राम नाम कीर्तन किया था, हम इस बातको कहते है कि ब्राह्म ईसाई इसी प्रकार उस भावसे क्या हरि नाम कीर्तन नही करते है उस नामके गुणसे उनके परिणामका मार्ग स्वच्छ होता है । हरि स्वयं कहगये है कि "मुझे जो जिस भावसे पुकारता है मै उसको उसी भावसे दर्शन देता हू; उसी भावसे उसकी कामना पूर्ण करता हू" । इसीसे कहता हू कि सिख, ईसाई मुसलमानतक दयालु हरिके नामको जिस भावसे उच्चारण करते है हार उसी भावसे उनको कामनाको पूर्ण करते है ।

विजातीय भापाके शिक्षित उन्नीसवीं बीसवीं शताब्दीके दुहाई दाता अभक्त हिन्दू, मुसलमान, ईसाई, ब्राह्म, नास्तिक-तथा अद्वुतजीव । उन्ही हरिका नाम लेकर शरीरको कपित कर अवज्ञाके स्वरसे कहते है कि "श्रीकृष्ण लम्पट थे, यह कर्मा ईश्वरका अवतार नही हो सकते" । हम कहते है कि यह तुम्हारी विजातीयताकी भ्रान्ति है । ज्ञान कहता है कि इस ससारके प्रत्येक स्त्री पुरुष प्रकृतिके प्रतिकृतिस्वरूप है । पुरुष प्रकृति सर्वमय है । स्त्री पुरुषोके देहमे आत्मा पुरुष प्रकृतिका मगलमय है-शांतिमय-पवित्रमय छायामे पडा है । स्त्री पुरुषोकी छोटी शक्ति उस अनन्त शक्तिके साथ जडित है । जो स्त्री पुरुष उस अनन्त शक्तिके साथ अपनी उस अत्यन्त छोटी "अस्तित्व" शक्तिको मिलाकर पृथ्वीमण्डलपर विराजमान करते है, वही स्त्री पुरुष देवता और देवी है, और जो मानव मानवी अपने शरीरमे आत्माकी उस महान् शक्तिके अस्तित्वको अनुभव करनेमे समर्थ न होकर अपनी छोटी "अस्तित्व" शक्तिका एक बार प्रवल कर कुमार्गमे चलते है, उसी महाशक्तिको लेकर वे मानव मानवी इस ससारमे दानव दानवी है । तुम यदि अपनी देहमे आत्माके ईश्वरका अस्तित्व स्वीकार करते हो तब तुम किस प्रकारसे कह सकते हो कि ईश्वर सर्वव्यापी है ? ईश्वरकी व्यापकता क्या इससे सीमाबद्ध नही होसकती, तुम अवतारवादको स्वीकार नही करतेहो, इसमे कुछ हानि नही है । परन्तु ज्ञान इस बातको कहता है, कि अनन्त शक्तिके साथ मनुष्यकी छोटी शक्ति पवित्रताके बलसे मिलकर मनुष्यको देवता करदेती है, इस लिये तुमको स्वीकार करना होगा कि महान् शक्तिके साथ श्रीकृष्णकी शक्तिने जडित होकर उनको देवतारूपसे ससारमे पूजित करादिया है । पर यह बात कुतर्कियोंके निमित्त है हमारे सिद्धान्त और वैदिक मर्मसे श्रीकृष्ण साक्षात् ईश्वर है, और प्रेमिक भक्त साधु ज्ञानके नेत्रोसे देखते है कि, हरि सब जीवोके आश्रय हैं हरिका नाम ससारमे सार धन है, हरि स्वयं ईश्वरके अवतार है ।

ईश्वरको न माननेवाले । नास्तिक ईश्वरके अस्तित्वको सम्पूर्णरूपसे स्वीकार नहीं करते । जो कहते हैं कि सृष्टिसे यहां तक जिसको ईश्वर कहते हैं वह अज्ञात और अज्ञेय है । उनके गुरुदेवने बहुत (५) हजार वर्ष पहिले भारतमें यह बात कही थी, फिर उसका खण्डन भी नहीं होगया है, भक्तको हरि कह गये हैं—“मैं दुर्ज्ञेय हूँ प्रेम भक्ति में । और पवित्रताके बिना कोई मुझे नहीं पासकैगा” । जब ऐसा है तब केवल युक्तिके प्रकाशसे उस दुर्ज्ञेय पदार्थको कौन जान सकैगा । प्रेम भक्ति योग साधना और पवित्रताके अतिरिक्त उस दुर्ज्ञेय हरिका दर्शन प्राप्त करना अत्यन्त कठिन है, नई सभ्यताके लोगो! तुम्हारा गुरुदल उस प्रेम भक्ति योग साधन भजन पूजनसे रहित है, इसी लिये तुम्हारे शिक्षक गण केवल आधे मार्गमें जाकर अन्धकारमें घूमते हैं फिर अपने स्थानको लौटआते हैं । तुम भी उनका अनुकरण करते हो । तुम अहंकारसे गर्जन करके कहोगे “कि क्या मिल, कौमल, कार्लाइल, स्पेन्स इत्यादि विश्वविदित गाढ पण्डित विख्यात वैज्ञानिक प्रशंसनीय नैयायिकोको भी भ्रान्ति हो सकती थी?” तो भक्त भी कहते हैं कि यदि पण्डित होकर अभ्रान्तता स्वीकार करै तो पूर्वतन ऋषि मुनि जो एक-एक गाढ पण्डित थे उनका मत अभ्रान्त क्यों नहीं मानते, उन्हींके मतके अनुसार ईश्वरका अस्तित्व स्वीकार नहीं करते? तुम कहोगे कि “मुनि ऋषि असभ्य वनवासी और वर्वर थे, उस समयका मत इस समय नहीं चलसकता” । अच्छा तब तुम कार्लाइल स्पेन्सरकी समान विलायतकी ईसाई समाजमें जो गाढ पण्डित डिनविशप आर्टविशप, कार्डिनल इत्यादि विराजमान हैं, पश्चिमी विलायतवाले जिनको महान् विद्वान् मानते हैं, फिर वह क्यों शिक्षित होकर भी ईसाइयोको उक्तिके मतसे सूत्रधार पुत्र ईसूको ईश्वरका पुत्र और उसके भजनके अतिरिक्त निस्तारका उपाय न बताकर उसकी आराधनामें प्रवृत्त होते हैं? भक्त कहते हैं कि केवल पण्डित होनेसे ही भक्त प्रेमिक और योगी नहीं हो जासकता, और भक्त प्रेमिक योगी बिना हुए उन महा योगेश्वर हरिको कोई नहीं पासकता ।

हमने विजित देशकी जातिमें जन्म लिया है । जातीय धर्म, जातीय आचार व्यवहार, जातीय व्यवस्था विधान सभी मृतभावसे पड़े हुए हैं । एकमात्र धनकी लालसासे उदरान्त्रके लिये इस समय मनुष्य इधर उधर भ्रम रहे हैं, बहुत थोड़े मनुष्य शिक्षित हैं ज्ञानकी खोजमें लगे हैं । हमारे जातीय धर्मकी शिक्षा तुलसीकृतरामायण और महाभारतमें भी बहुत मिल सकती है । पर विद्यालयमें शिक्षकके निकट गुरुजनोंके निकट धर्मकी शिक्षा और नीतिकी शिक्षा हमको नहीं मिली । विजातीय भाषा शिक्षाके गुणसे विजातीय धर्मका मर्म हमें जहातक ज्ञात है उसके अनुसार हमको जातीय धर्ममें उसके अंशका एक अंश भी विदित नहीं है । हम यह भी नहीं बता सकते कि दशरथजीके कितनी रानी और उनके पुत्रोंका क्या नाम था । एकजातिके पतनमें जो हृदयभेदी दृश्य उपस्थित हुआ है, वही दृश्य हमारे नेत्रोंके सम्मुख पड़ा है । तुम मिलकोमेतके शिष्य युवक हो । प्र- करनेपर तुम उसी मुहूर्तमें विजातीय धर्मके अमूल्य जन्मको वर्णन करसकते हो, लखरका धर्म सम्कार

न्याया कर सकोगे, श्रीकृष्णके जन्मका प्रश्न श्रीकृष्णने भगवद्गीतामें अन्धकार देखोगे?—ओर उमको पूजाजाय तो इत उपपुराण, न्याय, स्मृति, उनको तुम भ्रमसे भी उनके बीचमें क्या चेष्टा नहीं करते, उनके जन्मभूमि इस दुप्राय भाषाकी शिक्षित सन्तान हो द्वार पर स्थित होते हो । पु अनुसन्धान नहीं करते, और धनी हुई भिन्न जातिके सभी समय तुम्हारे पूर्वगुरु मिलको परन्तु तुम्हारे पितृ पुरुष हैं उस सनातन हिन्दूधर्मके दियाई देता है? वदसे जो अंग्रेजी अनुवादके भिन्न पुत्र दो श्लोक उद्धृत करनेके समय ज्ञान ही एकमात्र इसकी सीमा प्रश्न कियाजाय कि ४४९ ई. प्रिवरणोंका वर्णन करो तो तुम्हारा ज्ञान कि चन्द्रगुप्तकी नय निश्चल हाजायगी? तुमसे महारा नाम क्या था तो तुम जहाँगीरके वृद्धपितामहका नाम यदि तुमसे श्रीकृष्णके वृद्धपितामहका नाम क्या है वृद्धपितामहका नाम क्या है जातीय धर्मज्ञान शास्त्रज्ञान विजातीय धृष्टताका जो संचार भ-न्याभक्ष्य मांस मद्यके निर-न्यायप्राप्ती है उनमें धर्मभाव हम आज देशवासी नि-शामदागमन देखो वहाँ

व्याख्या कर सकोगे, मिलकोमेतेके मतकी व्याख्या करोगे, परन्तु यदि तुमसे श्रीकृष्णके जन्मका प्रश्न किया जाय तो तुम्हारी अन्तरात्मा सूख जायगी ? श्रीकृष्णने भगवद्गीतामे क्या कहा है, उसका यदि प्रश्न किया जाय तो तुम चारोओर अन्धकार देखोगे?—और ईसाने पहाड पर बैठकर किस प्रकारकी उपासना की थी, उसको पूछाजाय तो झट कहडालोगे ? तुम्हारी जन्मभूमिमे स्वजातिमे वेद, पुराण, उपपुराण, न्याय, स्मृति, दर्शन, विज्ञान इत्यादि सब कुछ है यह तुमने सुना है, पर उनको तुम भ्रमसे भी जाननेकी इच्छा नहीं करते कि वह सब क्या पदार्थ है उनके बीचमे क्या अनन्त महामूल्य रत्न विद्यमान है। उन रत्नोंके लेनेकी तुम चेष्टा नहीं करते, उनके लेनेकी न तुम्हारी इच्छा है, न यत्न है। तुम्हारी जननी जन्मभूमि इस दुष्प्राप्य अनन्त धनसे धनवती है, और तुम इस विजातीय भापाकी शिक्षित सन्तान हो, इस श्रेणीके धनके लिये सात समुद्र पार भिन्न जातिके द्वार पर स्थित होते हो। तुम्हारे घरमे धन है या नहीं है एक बार भूलकर भी इसका अनुसन्धान नहीं करते, और मार्गके भिखारी बनकर नवीन धनसे—अत्यन्त अल्प धनसे धनी हुई भिन्न जातिके समीप तुम प्रार्थना करते हो ? धर्मसंग्रन्धके प्रबन्ध लिखनेके समय तुम्हारे पूर्वगुरु मिलकोमेत् इत्यादिने अगणित मत उस प्रबन्धमे उद्धृत किये है, परन्तु तुम्हारे पितृ पुरुष जिस धर्मके आश्रयसे जीवन व्यतीत करगये है, उसी धर्मके उस सनातन हिन्दूधर्मके शास्त्रोसे दो श्लोक उद्धृत करते हुए चारो ओर अन्धकार दिखाई देता है ? वेदसे दो वात लिखते हुए अध्यापक मोक्षमूलरके ऋग्वेदसहिताके अंग्रेजी अनुवादके भिन्न तुम्हारी कार्यसिद्धिका अन्य उपाय नहीं है ? श्रीमद्भागवतके दो श्लोक उद्धृत करनेके समयमे भट्टाचार्यका आश्रय लेना पडता है ? तुम्हारा शास्त्र ज्ञान ही एकमात्र इसकी सीमा है। और तुम अंग्रेजी शिक्षक युवक हो। तुमसे यदि प्रश्न कियाजाय कि ४४९ ईसवीसे भारतेश्वरी महारानीके समय तक इंग्लेण्डके प्रधान २ विवरणोका वर्णन करो तो तुम जीघ्रतासे महीना सन तारीखके साथ तुरन्त कहदोगे। यदि कहाजाय कि चन्द्रवगकी प्रधान २ घटनाओको लिखो तो तुम्हारी लेखनी एकवारही निश्चल होजायगी ? तुमसे यदि प्रश्न किया जाय कि भारतेश्वरी विक्टोरियाके प्रपिता-महका नाम क्या था तो तुम एकमिनटमे ही बता सकोगे, यदि तुमसे पूछा जाय कि जहाँगीरके वृद्धपितामहका नाम क्या था तब उसे भी तुम उसी समय बतादोगे, और यदि तुमसे श्रीकृष्णके वृद्धप्रपितामहका नाम क्या था ? यह प्रश्न किया जाय, तो नासिकाको सकोड लेते हो ? हे शिक्षित शर्मन् महोदय ! यदि तुमसे पूछा जाय कि तुम्हारे वृद्धपितामहका नाम क्या है तो तुम्हारा मुखचन्द्र मलिन क्यो होजाता है ? जब तुम्हारा जातीय वर्मज्ञान शास्त्रज्ञान कुछ भी नहीं रहा तब श्रीकृष्णके नामसे तुम्हारे हृदयमे विजातीय घृणाका जो संचार हो तो इसमे आश्चर्य ही क्या है ? और सत्य भी है भक्ष्याभक्ष्य मांस मद्यके निरन्तरसेवन तथा मुर्गवशध्वंस करनेमें जिनकी जिह्वा सदा लपलपाती है उनमे धर्मभाव कहाँ ठहर सकता है।

हम आज देशवासी शिक्षित मनुष्योंको स्मरण कराते हैं,—कि इस तत्त्वके जाननेके लिये श्रीमद्भागवत देखो वहाँ क्या लिखा है।

“ निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।

पिवत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ।”

हम हृदयसे प्रत्येक स्वजातीय भ्राताको अनुरोध करते हैं कि वह एक बार श्रीमद्भागवत और भगवद्गीताका अध्ययन करे। जो लोग संस्कृत भाषाको नहीं जानते हैं तो वह उनके अनुवादको पढ़ें तब वह अवश्य जान जायेंगे कि श्रीकृष्ण कौन थे? तभी श्रीकृष्णके सम्बन्धमें जो भ्रान्ति और अविश्वास है वह छिन्न भिन्न होजायगा, तब तुम लोग यह भली भाँतिसे जानजाओगे, कि समस्त विलायतमें वर्मपुस्तक एवं मिलकोमेत स्पेन्सर इत्यादिके धर्मकी व्याख्याको एकत्र करनेपर श्रीमद्भागवत और भगवद्गीताके शतांशका एक अंश भी उपदेशका देनेवाला न होगा, जिन्होंने धर्म जगतमें दृष्टिकी रक्षा की है वह मुक्तकण्ठसे इस बातको स्वीकार करेंगे कि प्रत्येक धर्म ही कालक्रमसे अज्ञानी अनभिज्ञ और मूर्खोंके दोषसे विकृतभाव युक्त होजाता है। और धर्मनेताओंके चरित्र कालक्रमसे उपासकोकी रुचिके अनुसार भिन्न आकृति होजाते हैं, पर तब निकालनेवाले उसका तत्व जानते रहते हैं तो क्या हमारे शिक्षित युवक चिरकालतक हरिके प्रति कुसस्कारापन्नभावसे ही रहेंगे? इस स्थान पर उन दयामय हरिके चरित्रोका आख्यान और हरि नामके माहात्म्यका प्रचार तथा श्रीमद्भागवत और गीता इत्यादि ग्रन्थोका स्थूल मर्मप्रकाश करना प्रसंगके विरुद्ध जानकर हम अपनी इच्छासे अत्यन्त दुःखके साथ विराम करते हैं। परन्तु हम देशके आशा भरोसा स्वरूप पुरुषोंसे कहते हैं कि इस अनंत श्मशानकी समान भारतवर्षमें जिस प्रकारकी महा शक्तिकी साधनाका प्रयोजन है, मृतसजीवनमंत्रके प्रचार की शीघ्र ही आवश्यकता है, इसी प्रकारसे इस मरुक्षेत्रमें हरिनामरूपी अमृतसे सींचकर प्रेमभक्तिकी लहरका प्रवल आन्दोलन करना उचित है। इस अनैक्य समुद्रमें मग्न हुए देशमें अब हम शाक्त और वैष्णवोंमें विवाद नहीं चाहते हम केवल योग ही चाहते-हैं। उन सर्वेश्वर हरि और योगमायाकी शक्तिको एकत्र मिलाना चाहते हैं, पुरुष और प्रकृतिका परिणय चाहते हैं। केवल विजातीय शिक्षाके बलसे जातीय उन्नति कभी नहीं होसकेंगी। जातीय शास्त्रकी आलोचना-जातीय धर्मकी श्रेष्ठता साधनके सिवाय उन्नतिका और उपाय नहीं है- एकता साधन ही उन्नतिका मुख्य उपाय है, हे भारतवासी! इसीसे कहते हैं कि तुम अपने मिलकोमेत स्पेन्सरको इस समय दूर रख दो, तुम्हारे घरमें जिस अमूल्य धनका अनादर हो रहा है, जिस रत्नके आश्रयसे इस भवसागरके पार सरलतासे हो सकोगे उस रत्नकी ओर आँख उठाकर देखो। भाई! महाशक्तिकी भैरवी ध्वनिके मगममें विश्वविजयी हरि नामकी ध्वनिके सयोगका इस समय प्रयोजन है। भइया याद रखो कि अतमें हरि नाम ही सार पदार्थ है।

वेदविभाजक महर्षि वेदव्यासने अपनी अमृतमयी लेखनीसे जिस पवित्र हरिवंशके वृत्तान्तको वर्णन किया है, जो हरिवंश महाभारतके परिशिष्टमें सब प्रकारसे गिना जाता है, जो हरिवंश आर्यधर्मावलम्बी आर्यमात्रके आदरका वन है, भारतके गौरव-

भारत संस्कृतभाषाके ३३
वंशका वर्णन करनेको हम
मानवलीला समाप्तिके पो
हरिवंशमें लिखा गया है।
इतिहास इस समय वर्णन
किया है, जिन्होंने यदुवंशके
अवस्था क्या हुई, वह हमें
इस कौतूहलको मिटा देगा,
अक्षय अवर्णनीय लीला का
विराजमान है, पाठक
अत्यन्त ही आनन्दित होंगे
जिन होने प्राणियोंकी
राजनीतिका चूडान्त है।
पवित्र कर दिया है उन्हीं
आरम्भ करते हैं।

भारवाङ्मय जो जग
उक्त हरिके वंशधरोकी व
भारतीय मरुक्षेत्रके मध्यमें
था। प्राचीन जनप्रवादके
मूधर है, रेतोले मरुक्षेत्रमें
स्वाधीन हिन्दुराजवंशकी
स्वाभाविक अवस्थाएँ विग्रेष
रूपि स्वभाव, वृक्ष और रेत,
इस देशमें जो जाति निवास कर
तत्प्रस्थान विग्रेष उपयोगी अ
भाटी याद या जग
पहिले समस्त भारतवर्षके
करनेवाले (वीकानेरके)
जो किसी समय यमुनासे
उन यदुवंशियोंके संनय
अमम है, जिससे यह

(१) श्रीकृष्णने जो दारु
काने गानहुण्डका अर्थ जग
[मू] मूल पुस्तकमें world

स्वरूप संस्कृतभाषाके उज्ज्वल मणिस्वरूप उन्हीं हरिवंशावतंसके परिवर्ती नरपति कुलके वंशका वर्णन करनेको हम प्रवृत्त हुए हैं। सर्वजीवोंके आधारस्वरूप दयामय हरिकी मानवलीला समाप्तिके पीछे वैकुण्ठधाममें जानेतकका वृत्तान्त कविकुलपति वेदव्यासके हरिवंशमें लिखा गया है। इस कारण उसके परवर्ती यदुवंशियोंके राजाओंके शासनका इतिहास इस समय वर्णन करना योग्य है। जिन आर्यसत्तानोंने हरिवंशके पर्वको पाठ किया है, जिन्होंने यदुवंशके विध्वंस वृत्तान्तको पढ़ा है उनके उस यदुवंशकी शेष अवस्था क्या हुई, वह हमें आजतक विदित नहीं है। यह वक्ष्यमाण इतिहास उनके इस कौतूहलको मिटा देगा, हमारी यही आशा है। जो दयामय हरि इस भारतवर्षमें अक्षय्य अवर्णनीय लीला करगये हैं उन हरिके कौनसे वंशधर इस समय भारतवर्षमें विराजमान हैं, पाठक उसको पढ़कर भलीभाँतिसे जानजॉयगे और इससे फिर वह अत्यन्त ही आनन्दित होंगे जो हरि भारतवर्षमें प्रेमभक्तिका पूरा परिचय करगये हैं जिन हरिने प्राणियोंकी मुक्तिका मार्ग स्वच्छ करादिया है जिन्होंने मित्रताका तथा राजनीतिका चूडान्त निदर्शन दिखादिया है जिन दयामय भगवानोंने भारतवर्षको पवित्र करदिया है उन्हीं हरिके चरणकमलोंका ध्यान कर हम इस समय इतिहासका आरम्भ करते हैं।

अनुवादकर्ताकृत भूमिका समाप्त.

मारवाडका जो अग्न इस समय जैसलमेर नामसे विख्यात है वही जयसलमेर उक्त हरिके वंशधरोंकी वर्तमान राजधानी है, जयसलमेर नाम आधुनिक है पहिले भारतीय मरुक्षेत्रके मध्यमें यह अग्न प्राचीन भूगोलके अनुसार मरुस्थल नामसे विदित था। प्राचीन जनप्रवादके मतसे इसका नाम मरु है। मरु वा मरुका प्रादेशिक अर्थ भूधर है, रेतीले मरुक्षेत्रमें केवल यही देश पापाणमय उर्वर है। यह जिस प्रकार स्वाधीन हिन्दूराजवंशकी राजधानी है, इसी प्रकार इसके प्राकृतिक दृश्य, और स्वाभाविक अवस्थाएँ विशेष जानने योग्य हैं, इस देशके स्थानीय आचार व्यवहार, कृषि स्वभाव, वृक्ष और खेतीका विवरण बड़ा विचित्र और अवश्य जानने योग्य है, इस देशमें जो जाति निवास करती है उस जातिका विवरण और इतिहासकी अपेक्षा उसका तत्त्वसिद्धान्त विशेष उपयोगी और अत्यन्त प्रयोजनीय है।

भाटी यादव या जादववंशकी एक शाखा है जो कि अबसे तीन हजार वर्ष पहिले समस्त भारतवर्षके धाता विधाता थे। इस समय देशके एक कोनेमें राज्य करनेवाले (वीकानेरके) महाराज अपनेको उसी महाराज मनुकी संतान बतलाते हैं जो किसी समय यमुनासे लेकर भूगोलकी अंतिम सीमातक शासन करते थे।

उन यदुवंशियोंके संबंधमें इस समय ऐसे श्रृंखलाबद्ध ऐतिहासिक प्रमाण पाना तो असंभव है, जिससे यह निर्णय होजाय कि वे निसन्देह आदिवंशसम्भूत हैं। परन्तु

(१) श्रीकृष्णने जो द्वारकापुरी निर्माण की थी पहिले उसका जगत्कुण्ड नाम हुआ, ग्रंथकारने जगत्कुण्डका अर्थ जगतकी शेषसीमा लिखा है परन्तु इसका वास्तविक अर्थ भूस्वर्ग है [अनु०] मूल पुस्तकमें worlds end है।

जिस भावसे वे वणावलीकी रक्षा करते आये है उससे प्रमाणित होता है कि वे आदिवंशसम्भूत है । यदुवांशियो (भाटियो) के इतिहासकी खोजकरनेसे हमारे मनमे दो एक अनुमान उदय हुए है और वे अवश्य मान्य भी होसकते है । पहला यह कि यदु भट्टि (भाटी) सिथियन वंशसे उत्पन्न है । दूसरा यह कि वे आर्य है । यदि हम अत्यंत प्राचीन कालके उस ऐतिहासिक समयकी ओर ध्यान देते है जब कि हिन्दू और सीथियन लोग एक ही थे तथा दोनोने एक दूसरेसे पृथक् होकर दो भिन्न राष्ट्र स्थापित किये तो मालूम होता है कि कास्पियन समुद्रसे लेकर गंगाके किनारे तकके भिन्न भिन्न संप्रदायोके लोग उस एक ही सुबृहत् वंशकी सतान है जो किसी समय एक ही भाषा बोलते थे और एक ही धर्मके अनुयायी थे । उसी अतिप्राचीन कालमे सीथियन लोगोके मध्य साम्राज्यके अवशिष्ट अथवा विनष्ट होजानेपर बुधके पुत्र भरतने भारतवर्षमे अपनी साम्राज्य स्थापित कियो—(इसीको इन्डोसीथियन राज्य कहा है) उसी सार्वभौम राजा भरतके संतानोद्भव यदु भाटी इस समय मुरुस्थलके एक संकीर्ण कोनेमे शासन करते है ।

भारतवर्षके प्रथम उपनिवेशके संवधमे राजकुल (सूर्यवश चद्रवंश) को यहाँका

(१) ग्रंथकारने टीकामे लिखा है कि प्रसिद्ध कुबेरने प्राचीनमध्य साम्राज्यके अस्तित्व सम्बन्धमे इस प्रकार सन्देह किया है कि Ni Meise ni Homere ne nous parlit d'un grand empire dans la Haute Asie (Discours sur les Revolutions de la surface du globe P. 206)

इजेकियेल कहता है कि जिसने मिसरको जीतकर बहुत कालतक वहा अधिकार किया था वह तोगरमाहके पुत्र किसके थे, ग्रंथकारका यह मत है कि तोगरमाहके पुत्रोने उक्त मध्य साम्राज्यसे जाकर मिसरपर अधिकार किया था ।

(२) इसपर ग्रंथकारका टिप्पण है कि निम्नलिखित क्षत्रिय जाति पवित्र विधिके पालन न करनेसे तथा ब्राह्मणोंकी सेवा न करनेसे क्रमशः नीच वर्ण अर्थात् शूद्रत्वको प्राप्त हुई वह पौडूक उडू ब्रविड कम्बोज यवन पारड पल्लव चीन किरात और शक कहलाई देखो मनु अध्या० १० श्लोक ४३ । ४४ वक्तियनके ग्रीकलोगोका इस यवन मतका मानना आतिमात्र है कारण कि नहुपके तीसरे पुत्र ययातिके पचम पुत्र यवनसे उत्पन्न थे आइयोनिआ इस जातिके होसकते है, शक गण एशियाकी शकजाति है पल्लवगण प्राचीन पारसिक वागृवेजाति है चीनी (चायना) चीन निवासी है, और शकगण प्रचल हिमानीमडित भूधरके निवासी है एते अर्थात् भूधर शब्दके साथ शक शब्दके मिलनेसे खोशाका शब्दकी उत्पत्ति है पोटेलमिन इसको कासिमामोण्टस कहा है खोशाका शब्दका अपभ्रंश काकेशस है ।

(१) ययाति नहुपके तीसरेपुत्र नहीं बरन् दूसरे भाग० स्क० ९ अध्याय १८ अनु० ।

(२) ययातिने पाचवे पुत्रका नाम यवन नहीं था किन्तु यदु, तुर्वसु, द्रुप, अनु और पुर या पाच पुत्र ये भाग० स्क० १० अ० १८ (अनुवादक)

आदि भूमियां अनुमान गोडमोल भीना आदि ओ विहीन होनेसे विजेताओं

यद्यपि हमै ऐसा

आदिम निवासी भारत

वे चंद्र और सूर्यवशसे

उस क्षमताके निस्तारके

मत संगठन किया है । यदु

करनेके समयसे हिन्दू जाति

या जहाज पर चढ़कर

कुसंस्कार चिरकालसे हिन्दू

करनेकी अपेक्षा प्राचीन

सरलतासे ज्ञात हो सकता

आधुनिक है । दूसरे हिन्दू

सम्पन्न थे और उसीके

आर्चिपेलागो द्वीपपुजांमे

(१) ग्रंथकारने इसपर

एकके समयमे यह जाति भारत

गुप्तस्थले वाहत कर " मने

तत्र श्रीकृष्णन उसे यह कहकर

लिये तुमने इम जन्ममे मुने

मदन यहाँके निवासियोंका

जाता है कि इसी कावा जाति

(२) ग्रंथकारने

तम्याकुण्डा है वहा और भी

(३) मिमार्सडेनने

जोन्सके साथ इसका

जो मालियन भाषा प्रचलित

प्रममे दीक्षित होनेके बहुत

किया है कि गुजरातसे उक्त

मिस्रण रामायण और

मि० मार्सडेनने उक्त

ज्ञानमे वहाके प्राचीन

वर्ष अथन महल बनाये उन

आदि भूमियां अनुमान करना वृथा है। यह स्वयं सिद्ध है कि यहाँके आदि भूमियां गोडभोल भीना आदि लोग हैं। वास्तवमें एक ही पूर्वपुरुषकी संतान है और राजनीति विहीन होनेसे विजेताओं द्वारा इस शोचनीय दशाको पहुँचाये गये हैं।

यद्यपि हमें ऐसा विश्वास है कि चंद्रवंश और सूर्यवंशके प्रादुर्भावके पहिले उक्त आदिम निवासी भारतवर्षमें रहते थे। परन्तु इसका कोई प्रमाण नहीं पायाजाता कि वे चंद्र और सूर्यवंशसे उत्पन्न थे, इस अत्यन्त प्राचीन हिन्दू जातिकी क्षमता और उस क्षमताके विस्तारके सम्बन्धमें मध्यकालके पुरातत्त्ववेत्ताओंने भ्रान्त और संकीर्ण मत संगठन किया है। बहुतोका यह विचार है, कि मुसलमानोंके भारतपर अधिकार करनेके समयसे हिन्दू जातिमें जो संस्कार प्रचलित हुए हैं, अर्थात् अटक नदीके पार या जहाज़ पर चढ़कर समुद्रमें जानेवाले हिन्दुओंको निषिद्ध बतलाया गया है, यह कुसंस्कार चिरकालसे हिन्दूसमाजमें प्रचलित है। नवीन और अभ्रान्तमत ग्रहण करनेकी अपेक्षा प्राचीन और भ्रान्तमतका छोड़ना यदि अधिक कठिन नहीं है तो सरलतासे ज्ञात हो सकता है। कि हिन्दुओंकी यह समुद्रयात्रा निषेधक रूढ़ि अतोव आधुनिक है। दूसरे हिन्दूगण स्मरणा तीतकाल पहिलेसे जल युद्धमें निपुण और बल-सम्पन्न थे और उसीके बलसे उन्होंने अफ्रीका और पारसके उपकूलमें ऑस्ट्रेलियाके आर्चीपेलागो द्वीपपुजोमें गमन किया था।

(१) ग्रंथकारने इसपर टिप्पण किया है कि कावा जातिका प्रायः लोप होगया है श्रीकृष्णके समयमें यह जाति सौराष्ट्रके वन्यनिवासी रूपसे विदित थी, जब वनके भीलने श्रीकृष्णको गुप्तरूपसे आहूत कर “मैंने अनिच्छा और भूलसे ऐसा किया यह कहकर शोक प्रकाश किया” तब श्रीकृष्णने उसे यह कहकर क्षमा किया कि ‘रामावतारमें मैंने तुम्हारा वध किया था इसी लिये तुमने इस जन्ममें मुझे आहूत करके अपना बदला लिया है, इससे जानाजाता है कि रामचन्द्रने यहाँके निवासियोंको आधीनताकी श्रृंखलामें बाधकर सभ्य करदिया था और यह भी जाना जाता है कि इसी कावा जातिने श्रीकृष्णकी मृत्युके पीछे उनके परिवारको हरण कर लूट लिया था।

(२) ग्रंथकार टिप्पणीमें लिखते हैं गम्बिया और सेनिगल नदीके समीपके नगरका नाम तम्बाकुण्डा है वहाँ और भी बहुतसे कुण्ड पाये जाते हैं।

(३) मिमार्सडेनने हिन्दूसाहित्यके सम्बन्धमें तत्त्वकी खोज करनेके समय सर विलियम जौन्सके साथ इसका आविष्कार किया है कि सब द्वीपपुज अर्थात् मेडेगास्करसे पूर्व द्वीपतक जो मालियन भाषा प्रचलित है इस भाषामें बहुतसे संस्कृत शब्द पायेजाते हैं उनके मुसलमान धर्ममें दीक्षित होनेके बहुत गतावदी पहिले उस भाषाकी यह अवस्था थी उन्होंने विश्वास किया है कि गुजरातसे उक्त द्वीपपुजकी गति चली है यहाँके निवासियोंके अनेक प्रवाद और विवरण रामायण और महाभारतमें विद्यमान हैं एशियाटिक रिसर्चजवाल्० ६ पृ० २२६.

मि० मार्सडेनने उक्त मतको प्रकाश करनेके पीछे उपरान्त द्वीप पुज दृष्टि अधिकारभुक्त होनेसे वहाँके प्राचीन स्थानोंमें प्रासादादिके विशप तत्त्वपाये थे, कि उक्तद्वीपोंमें सूर्यवंशियोंने जाकर अपने महल बनाये उन मंदिरोंमें जिस भावसे देवी देवताओंकी मूर्तियाँ खोदी गई हैं और—

हमारा यह अनुमान अत्यन्त हास्यजनक है कि हिन्दू लोग सदासे अपने इसी वर्तमान भारत सीमाके भीतर गुजर करते आये हैं। एक प्रकारके अपूर्ण और कल्पना-संपन्न ऐतिहासिक पुस्तक पुराण और मनुसंहिता आदि हिन्दुओंकी प्राचीन पुस्तकोंसे स्पष्ट प्रमाणित है कि पहिले आक्सस नदीसे लेकर गंगातक सब देशोंमें बराबर आते जाते थे। पुराणोंके रूपक वर्णनसे यह भी जाना जाता है कि एशियाके मध्य साम्राज्य इस समय म्लेच्छ गिनेजाते हैं वहीसे हिन्दुस्थानमें अनेक विद्या और ज्ञानके स्रोत बहे थे। मनुजीने भी पुराणोंके मतकी पुष्टि की है जिससे जानाजाता है कि अति प्राचीनकालमें शाकद्वीपसे लेकर गंगाके किनारे तक एक ही (सनातन धर्म) का प्रचार था।

—स्थानीय ग्रंथोंमें वीरोंकी वीरगाथाका कीर्तन हुआ है उससे उक्तमतके और भी प्रमाण पायेजाते हैं बहुत पुराने समयसे भारतवर्षके साथ मिसरवालोंका जो सम्बन्ध था, खोज करनेसे इसके सम्बन्धमें बहुत प्रमाण पायेजाते हैं इसमें हम आशाहीन नहीं हैं सिंहलद्वीपसे मिसरके साथ भारतवर्षका प्रथम सम्बन्ध उपस्थित हुआ था, लंकाविजयी रामचन्द्रके पास भी अपने पूर्वपुरुष सगरको समान बहुत नौकाबल था इसमें सन्देह नहीं। मेरा बहुत दिनोंसे यह विचार था कि लंका ही प्राचीन इयोपियाका राज्य था, प्राचीन लेखकोंने लिखा है कि इथोपियगण भारतवर्षमें उत्पन्न हैं और इथोपियोंसे ही मिसरमें शिक्षा और सभ्यताकी वृद्धि हुई।

(१) टिप्पणीमें डा. साहय लिखते हैं, कि अग्निपुराणमें जो सृष्टिका विवरण है वहाँ सात द्वीपोंका वर्णन कियागया है, उनमें शाकद्वीप भी एक द्वीप है, शाकद्वीपनिवासी भूपसे उत्पन्न हैं इसीसे उनका नाम शाकेश्वर है भूपके पुत्रोंका नाम जुलूद सुकुमार मानीचक कुरम उत्तर द्रविड और द्रुम हैं, इन प्रत्येकने अपने २ नामसे एक २ खण्ड स्थापन किया, यथा सुकुमारखण्ड इत्यादि यहाँके प्रधान २ पर्वतोंके नाम जुलूद रैवत श्याम इन्द्रक अमकीरीम और केसरी हैं। साँते प्रधान नदी मग मगध अरवर्णा इत्यादि हैं यहाँके निवासी म्याँपासफ़ थे। सक्षेप तत्त्व ज्ञानके आधार पर हम विश्वास करते हैं कि शाकद्वीप ही प्राचीन सिथियन देश था, और शाकेश्वर मनु और विलायतके शाकि जातिके पुरुष ही पर्थियन लोगोंके आदि पुरुष थे, उनके आदि अवीश्वरका नाम अरग्रु था, अरवर्णा नामके साथ अरक्षस नामकी मादृश्यता देखी जाती है वह जक्षरतीसका अपभ्रंश है। दूसरे शाकद्वीपके प्रथम नरपतिके पुत्र जुलूदका नाम देखागया है तातारजातीय इतिहासमें जेचा अबुल नाजीने हिन्दुओंके समान ही उसको जुलूदस कहा है। इसका अर्थ शैल श्रेणी है पुराण और तातारके इतिहासमें इस प्रकारकी समानता नयी हुई। *

पर प्राणोंक नेताको विष्णुनीके गरुड शाकद्वीपसे जम्बूद्वीपमें लाये उसमें शाकद्वीपके प्राणोंक जम्बूद्वीपमें परिधित हुए देवा मि० कालमुक्तका पृथिव्याटिक गिरचेज पाचवो खण्ड पृ० ७३

डा. साहयकी इस युक्ति को हम पुण्यमगत नहीं मानते। उन्होंने पुराणका नाम लेकर जो निष्कर्ष निकाला है वह पुराणोंमें नहीं पायाजाता तथा नामोंमें भी बहुत गड़बड़ है, मार्कण्डेयपुराणमें शाकद्वीपके नाम पर पुराणोंमें या नरपति या नरपति प्रियवर्तन अपने पुत्रोंको सब देशोंमें भेजा था।

यदुवंशके नेता श्रीकृष्णजीके

नियंत्रणमें

द्वीपेषु तपु

जम्बूद्वीप

पृथ्वीपेश्वर

गाल्मले तु

मोक्षद्वीप

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प्रियवर्तने जम्बूद्वीपमें अतीत
कृष्णद्वीपमें ज्योतिमान्को, जम्बूद्वीपमें धृति
स्थापित किया, भागवतमें इनके नाम
तिथि बोधितोत्र लिखे हैं शाकद्वीपका

शाकद्वीप

जम्बूद्वीप

तत्र पुण्या

त्रयवता

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५५५५५५५५

शाकद्वीप

देवा १५५५

प्राणायत

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स एव

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आभिरुप

विभ्राजस्तु

सैवैह

अर्थात् शाकद्वीपका जम्बूद्वीप
इसमें मरत ह, यहाँ भी नतीति

यदुवंशके नेता श्रीकृष्णजीके निज धाम पधारनेके उपरान्त यदुवशियोंके भारतसे

प्रियव्रतोभ्यापिञ्चत्तान् सप्त सप्तसु पार्थिवान् ।
द्वीपेषु तेषु धर्मेण द्वीपांस्ताश्च निबोध मे ॥
जम्बूद्वीपे तथाद्वीपे राजानं कृतवान् पिता ।
प्लक्षद्वीपेश्वरस्यापि तेन मेधातिथिः स्मृत ॥
शाल्मले तु वपुष्मन्तं ज्योतिष्मन्तं कुशाह्वये ।
क्रौञ्चद्वीपे द्युतिमन्तं हव्यं शाकाह्वये सुतम् ॥
पुंकराविपतिञ्चैव सवनं कृतवान् सुतम् ।

प्रियव्रतने जम्बूद्वीपमे अग्नीध्रको, प्लक्षद्वीपमे मेधातिथिको, शाल्मलिमे वपुष्मान्को कुशद्वीपमे ज्योतिष्मान्को, क्रौञ्चमे द्युतिमन्तको, शाकद्वीपमे हव्य और पुंकरमे सवन पुत्रको स्थापित किया, भागवतमें इनके नाम अग्नीध्र इधमजिह्व यज्ञत्राहु, हिरण्यरेत, द्युतपृष्ठ, मेधातिथि वीतिहोत्र लिखे हैं शाकद्वीपका वर्णन मत्स्यपुराणके १२२ अध्यायमें लिखा है ।

शाकद्वीपस्य वक्ष्यामि यथावदिह निश्चयम् ।
जम्बूद्वीपस्य विस्ताराद्द्विगुणस्तस्य विस्तर ॥
तत्र पुण्या जलपट्टा चिराच्च त्रियते जन ।
ऋज्वयता प्रतिदिश निविष्टा वर्षपर्वता ॥
रत्नाकराद्रिनामान सानुमन्तो महाचिता ।
उभयत्रावगाढा च लवणक्षीरसागरौ ॥
शाकद्वीपे तु वक्ष्यामि सप्त दिव्यान्महाचलान् ।
देवर्षिर्नवर्चयुत प्रथमो मेरुरुच्यते ।
प्रागायत स सौवर्ण उदयो नाम पर्वतः ॥
तस्यापरेण सुमहान् जलधारो महानगिरि ।
स वै चन्द्र समाख्यात सवोपाधिसमन्वित ॥
नारदो नाम चैवोक्तो दुर्गशैलो महाचित ।
तत्राचलौ समुत्पन्नौ पूर्वं नारदपर्वतौ ।
तत्रापरेण सुमहान् श्यामो नाम महानगिरि ॥
यत्र श्यामत्वमापन्ना प्रजाः पूर्वमिमा किल ।
स एव दुदुभर्नाम श्यामपर्वतसन्निभ ॥
तस्यापरेण रजतो महानस्तो गिरि स्मृत ।
स वै सोमक इत्युक्तो देवैर्यत्रामृते पुरा ॥
तस्यापरेचाम्बिकेय सुमनाश्चैव स स्मृत ।
आम्बिकेयात्परो रम्य सवोपाधिनिषेवित ॥
विभ्राजन्तु समाख्यात स्फाटिकस्तु महानगिरि ।
सैवेह केशवेत्युक्तो यतो वायु प्रवाति च ॥

अर्थात् शाकद्वीपका जम्बूद्वीपसे दूना विस्तर है, वहां पुण्यात्मा पुरुष रहते हैं और वे बहुत कालमें मरते हैं, वहां भी प्रतिदिन सात पर्वत हैं जो लवण और क्षीरसागरसे मिलते हैं, देवर्षि

दुर्गादा नाम त्वं
मार्गण्डेयपुराणे
रत्ने पुराणो स
मार्गण्डेयपुराणे

अन्यत्र चले जानेके विषयमें जो वृत्तान्त देशीय इतिहासोंमें जिस भावसे वर्णन किया है

गन्धर्वासे युक्त पहिला सुमेरु है यह सुवर्णका उदय पर्वत है, इसके आगेका पर्वत जलधारा नाम वाला है उसपर बहुतसी औषधियां हैं, इसको चन्द्र भी कहते हैं, अगला पर्वत नारद नामक है उसीसे नारदपर्वत नाम दो गिरि प्रगट है, इसके आगे श्यामपर्वत है, जहांकी प्रजा पूर्वकालमें श्यामत्वको प्राप्त हुई थी, वहीं दुंदुभी नामवाला श्यामपर्वतकी समान है उसके आगे अस्त वा रजत नामक पर्वत है, उसीको सोमक भी कहते हैं; इसके आगे अम्बिकेय है जिसको सुमना कहते हैं उसके आगे स्रव औषधियोंसे युक्त स्फटिकका विभ्राज नाम पर्वत है, उसे केशव भी कहते हैं, जहाँसे वायु चलते हैं। इसके आगे वर्षोंका वर्णन किया है उनके नाम यह हैं। एक एकके पर्वतोंकी समान दो दो नाम हैं, उदयवर्ष वा गतभय, सुकुमार वा शैशिर, कौमार वा सुखोदय, श्यामपर्वतवर्ष, वा अनीचक, वा आनन्दक, कुसुमोत्कर वा असितसोमक, मैनाक वा क्षेमक, ध्रुव वा विभ्राज। सात ही नदी दो दो नामवाली हैं। सुकुमारी वा शिवजला, सुकुमारी तप सिद्धा, नन्दा वा पावनी, शिविका इक्षु वा कुहू, वेणुका वा अमृता, सुकृता वा गभास्ति, इत्यादि-हमारा पुराणोक्त शाकद्वीप और टाड साहबका सीदिया एक ही देश है या पृथक् है यह पाठक गण सहजमें अनुमान करसकते हैं। अग्निपुराणमें भी शाकद्वीपके राजाका नाम भूप नहीं है, टाड साहबने जो उसके पुत्र लिखे हैं वे नाम भी ठीक नहीं हैं, केवल एकाध नाम मिलता है।

शाकद्वीप निवासियोंको म्लेच्छत्व कैसे प्राप्त हुआ उस विषयमें ग्रन्थकारने लिखा है कि “उन्होंने ब्राह्मणोंको अपने देशमें न बसने दिया इसीसे वह म्लेच्छ होगये,” परन्तु पुराण देखनेसे यह बात विदित नहीं होती। हम पहिले खण्डमें इस बातको दिखा चुके हैं, कि सगरने शकादिको यहाँसे निकाल दिया था वही म्लेच्छ होगये, कोलब्रुक साहबने जैसा अपने ग्रन्थमें लिखा है उसी मतको टाड साहबने लिया इसीसे यह भ्रम पडगया है। सहस्रो वर्षोंकी मीमांसा अनुमानसे नहीं लगाई जासकती, यह अग्नेजी सिद्धान्त कि सूर्य तथा चन्द्रवंश मध्य एशियाकी सिन्धियन जातिसे उत्पन्न हैं मध्य एशिया ही सबका आदि निवास स्थान है आदि यह सर्वथा भ्रान्तिपूर्ण है। आर्य जातीय इतिहासपुराणमें ही इस गुरुतर प्रश्नकी मीमांसा हो सकती है। अनुमान लगानेसे बहुत भूल होती है।

‘ग्रन्थकारने कहा है कि जो यह यदुवंश आदिसे उत्पन्न हैं उसका कोई प्रमाण इतिहासमें नहीं पाया जाता, हम इसपर कहते हैं कि महाभारत हरिवंश और श्रीमद्भागवतमें इनके अनेक प्रमाण हैं। वहा इनका धारावाहिक वृत्तान्त है, आगे इतिहासलेखकने लिखा है कि कारिका देखनेसे ज्ञान होता है कि यदुवंश आदि चन्द्रवंशसे उत्पन्न हैं, यदुवंशी सिन्धियन जातिके थे, यह बात भी भ्रान्तिपूर्ण है। हा यह हम मानते हैं कि पहिले सबकी एक ही भाषा थी, परन्तु सीदिया शाकद्वीप है, यह हम नहीं मानते, सीदिया शकजातिकी सृष्टिके पहिले शाकद्वीपकी सृष्टि हुई है, शकादिके म्लेच्छ होनेपर मर्यादा उनके साथ सम्मन्ध छुट गया था, इसको हम पहिले ही लिख चुके हैं, जब सगरके समय उनमें सम्मन्ध नष्ट तब चन्द्रवंशके आदिपुरुष उस म्लेच्छ जातिसे कैसे उत्पन्न हैं, चन्द्रवंशका पृथक् उद्गमसे ही विदित होता है कि शकजातिके साथ यदुवंशका कोई सम्मन्ध नहीं है, जब कि आदिहासमें आर्य वृत्ति पाँके निवासी लिखे हैं, तब मध्य एशियामें उनका यहाँ आना भ्रान्तिपूर्ण है, अनुमानों सामने जातीय इतिहासका गणन नहीं होसकता। हा यहाँकी निम्नलिखित

इस समय सबसे पहिले उसीकी भारतवर्षके बाहर छिन्नभिन्न यद्यपि यदुवंशके आदिपुरुष

जातिने म्लेच्छत्वको प्राप्त हो पश्चिमी लिखा है कि नहुषके तीसरे पुत्र परन्तु हम इसमें भी भ्रम देखते हैं “यदोस्तु दृष्टोस्तु वं

यदुसे यादव, तुवसुके यवन, शाप दिया था कि तुम्हारे वंशमें कि वैनके शरीर मथनेसे म्लेच्छ जाति गार्गाका सम्मन्ध होनेसे कालयवन अश ५ अ० २३ भिन्न २ समय में इन प्रमाणोंसे भलीभाँति जानी जाती निवासी है तब सीदियासे उनका

इस समय भारतवर्षको जैसी भूमि आर्यावर्त थी पहिले खण्डमें साथ भारतके अन्यान्य प्रान्तोंमें नाम भारतवर्ष हुआ पीछे इन्दुवराकी चन्द्रवंशीय क्षत्रिय और ब्राह्मण, यहाँके निवासियोंने धीरे धीरे और जातिसे पतित हुए मनुष्योंने लिया, इस कारण आर्यगण सिद्धि हुआ। परन्तु शास्त्रके मतसे यह चले गये थे उनके साथ भारतके एशियावाले भारतवर्षसे ताजित हो पश्चिम देशोंतक अर्चन धर्मका

(१) टाड साहबने पाठ उसे देखें और देखो [शुवादक]

(२) एक कारिकासे

इस समय सबसे पहिले उसीकी ओर ध्यान देते है। वहाँ लिखा है कि यदुवंशी भारतवर्षके बाहर छिन्नाभिन्न होकर चलेगये इस बातको हम प्रमाण करते है यद्यपि यदुवंशके आदिपुरुष बुधसे श्रीकृष्णजी तक पचास पुरुष व्यतीत होगये, परन्तु

जातिने म्लेच्छत्वको प्राप्त हो पश्चिमी देशोंतक गमन कियाहो, यह सत्य होसकता है। ग्रन्थकारने लिखा है कि नहुषके तीसरे पुत्र ययाति थे उसके पांचवे पुत्र यवनसे यवन जातिकी उत्पत्ति हुई। परन्तु हम इसमें भी भ्रम देखते है कारण कि पुराणमें प्रमाण है कि-

“यदोस्तु यादवा जातास्तुर्वसोर्यवना.सुता ।

दुर्योस्तु वै सुता भोजा अनोस्तु म्लेच्छजातय.” मत्स्यपु० अ० ३४

यदुसे यादव, तुर्वसुके यवन, दुर्युके भोज और अनुके म्लेच्छ जाति हुई है। पिताने यदुको शाप दिया था कि तुम्हारे वंशमें चक्रवर्ती राजा न हो, मत्स्यपुराणके दशवे अध्यायमें लिखा है कि वैनके शरीर मथनेसे म्लेच्छ जाति प्रगट हुई, तथा यवनपतिके निस्सन्तान होनेसे उसकी स्त्रीसे गर्भका सम्बन्ध होनेसे कालयवन उत्पन्न हुआ, उसने म्लेच्छजातिका बड़ा संग्रह किया। विष्णुपुराण अंश ५ अ० २३ भिन्न २ समय भारतमें किस किस सम्प्रदायको म्लेच्छत्व प्राप्त हुआ यह बात इन प्रमाणोंसे भलीभाँति जानी जाती है, इससे यह स्पष्ट है कि चन्द्र तथा सूर्यवंशी यहाँके आदिम निवासी है तब सिंदियासे उनका आगमन ग्रथकारका आनुमानिक सिद्धान्त है न कि प्रामाणिक

इस समय भारतवर्षकी जैसी सीमा है आदिमें इससे विशेष थी। यहाँ आर्यजनोके निवासकी भूमि आर्यावर्त थी पहिले खण्डमें इसका वर्णन कर चुका है यहाके निवासियोंकी वृद्धिके साथ ही साथ भारतके अन्यान्य प्रान्तोंमें उनके निवासका प्रचार हुआ। महाराज भरतके समयसे इसका नाम भारतवर्ष हुआ पीछे इन्दुवंशकी प्रतिष्ठासे इन्दोस्थान और अब ‘हिन्दोस्थान’ कहाता है। सूर्य चन्द्रवंशीय क्षत्रिय और ब्राह्मण, क्षत्रिय, वैश्य, शूद्र और संकरजातिकी उत्पत्तिके साथ साथ यहाँके निवासियोंने धीरे धीरे दाक्षिणात्य इत्यादि स्थानोंमें उपनिवेश स्थापन किये। साम्राज्यभ्रष्ट और जातिसे पतित हुए मनुष्योंने भारतसे निकलकर अन्यान्य प्रान्त तथा मध्य एशियाका आश्रय लिया, इस कारण आर्यगण सिंदियासे भारतमें आये और सिंदियासे भारतमें ज्ञानका विस्तार हुआ। परन्तु शास्त्रके मतसे यह स्वीकार नहीं किया जासकता, हाँ यह ठीक है जो लोग भारतसे चले गये थे उनके साथ भारतके वैश्योंका वाणिज्यकार्य चलता था दोनोंमें आवागमन था, मध्य एशियावाले भारतवर्षसे ताडित होकर ही म्लेच्छत्वको प्राप्त हुए थे और आर्यजाति विस्तारको प्राप्त हो पश्चिम देशोंतक अर्चन धर्मका विस्तार करने लगी [अनुवादक]

(१) डाड् साहबने एशियाटिक रिसर्चेंजके तीसरे बालमें यदुवंशका वर्णन किया है अंग्रेजी पाठक उसे देखै और देगोय पाठकोको हरिवंश और महाभारत देखनेका हम अनुरोध करते है।

[अनुवादक]

(२) एक कारिकासे चन्द्रसे श्रीकृष्णतक ५२ पीढ़ी पाईजाती है (अनु०)

उस बुधने जिस मार्गसे भारतवर्षमें आकर सूर्यवंशकी कुमारी इलाके साथ विवाह किया था [इलासे उसके वंशका विस्तार हुआ] उस मार्गको यदुवंशी भूले नहीं थे। पीछे ग्रंथकार जैसलमेरके इतिहासलेखककी पुस्तकसे उद्धृत करके लिखते हैं कि चन्द्रवंशीय यादवोंकी आदि निवासभूमि प्रयाग थी, पीछे पुरुरवाने मथुरामें राजधानी स्थापित की और बहुत समयतक वही राजधानी रही। इन्हीं यादवोंसे छप्पैन कुलकी उत्पत्ति हुई है इसी विख्यात वंशमें हरिकृष्णने जन्म लेकर द्वारकाकी प्रतिष्ठा की।

कुरुक्षेत्रमें यदुवंशियोंके छप्पैन कुलका जो भयंकर संग्राम हुआ था और उसके

(१) ग्रंथकार टिप्पणीमें लिखते हैं कि भागवतसे जानाजाता है कि बुध अपने पापोंको नष्ट करनेके निमित्त देवकार्य साधन करने तथा इलाके साथ विवाह करनेको भारतवर्षमें आये थे। इलाके गर्भसे बुधके पुरुरवा नाम पुत्र हुआ। सने मथुरामें अपनी राजधानी प्रतिष्ठित की, पुरुरवा और भी छ पुत्र उत्पन्न हुए वह भारतमें यदुवंशी नामसे विख्यात है, यह आयु ही भारतमें आदि पुरुष थे, उनकी भाषामें आयु शब्दका अर्थ चंद्र है उनकी और राजपूतोंकी दोनों ही भाषा चन्द्र कही गई है पहिलेके अनेक लक्षणोंसे जानाजाता है कि भारतमें यदुवंश सिद्धियन था, आयु शब्दका अर्थ संस्कृतभाषामें चन्द्र है *

(२) इस समय इसको इलाहाबाद कहते हैं, यहां गंगा यमुनाका संगम है ग्रीक इतिहास-वेत्ताने इसको प्रासिक कहा है।

(३) कुरुक्षेत्रमें यदुवंशी छप्पैन कुलोंका समर नहीं हुआ, परन्तु वहां कौरव पाण्डवोंका युद्ध हुआ था। पाण्डवोंका समर यदुवंश समर कहना अन्ति है। ग्रंथकारने छप्पैन करोड़को छप्पैन कुल माना है यह ठीक है।

(४) यादवोंका समर भी द्वारिकामें नहीं किन्तु प्रभासक्षेत्रमें हुआ था [अनु०]

* ग्रंथकारने जो बुधका वृत्तान्त लिखा है यह भी अन्तव्यस्त है। भागवतके नवमस्कंधमें जहां बुधका वर्णन है वहां कहीं भी यह बात नहीं लिखी कि बुध अपने पाप दूर करनेके निमित्त भारतवर्षमें मध्य एशियासे आये थे, और यह जो मत है कि श्रीकृष्णके पीछे यदुवंशी भारतको छोड़ मध्य एशियामें चले गये यह भी समीचीन नहीं। महाभारत और भागवत पढ़नेसे हमारे पाठक भलीभांति जानजायगे कि यदुवंशियोंने परस्पर युद्ध करके ही रणक्षेत्रमें शयन किया था, वहां कोई मध्य एशियाको नहीं गया। तथा भागजानेका कोई कारण भी नहीं था। जब कि उस युद्धमें नमस्त यदुवंशका ज्वम होगया, और एकमात्र वज्र वचा और कोई दूसरा शत्रु भी वहां न था तब मध्य एशियाको वंचित कैसे भाग गये। आयुशब्दका अर्थ संस्कृतभाषामें चन्द्र हो पुरुरवा को रोपमें नहीं पायाजाता, तातारीभाषामें आयुका अर्थ चन्द्र है, तो आयु उनका आदि पुत्र है इस बातको कौन मानेगा, और एक बात यह है कि आयुके पुत्र नहुषमें यदुवंशकी उत्पत्ति है। यह वंशशरीरमें कहा गया है उसमें तातारियोंके साथ यदुवंशका कोई सम्बन्ध दिखाई नहीं देता। जहाँमें यदुवंश नाम सुनकरादि है तो क्या हम उनको श्रीकृष्णका यशोवर्धन कह सकते हैं? [अनु०]

पीछे जो द्वारिकामें भयंकर समर इसासे ११०० सौ वर्ष पहिले हुआ होजानेसे बहुतोंने भारतवर्षको देवोपम यदुवंशके नेता सातवी रानीके वंशधर वे लोग हैं सब रानियों रानी ये, इन्होंने विदर्भकी राजकुमारों वज्र दो पुत्र उत्पन्न हुए, वज्रसे नामके दो पुत्र उत्पन्न हुए।

(१) महाभारत और

इस समय ५००० वर्षसे अधिक है

(२) इसका शोधन आगे

(२) दीर्घम ग्रंथकारने,

पुरुरवा नाम साम्य था, यह

साम्यवंशकी उत्पत्ति हुई, स वंशसे

विरुद्ध खड़ी हुई थी यह सम्भव हो

जाड़ेचा जातिके इतिहाससे जाना जा

अपना आदि वर्ण विदित नहीं था

(४) ग्रंथकारको यहां भ्रम

लिखे हैं, यहां पिता पुत्र एक कर दि

प्रयुक्त

स

तस्या

स चापि

पुत्र

१५

तथा

अर्थात् श्रीकृष्णके बड़े पुत्र

हुए, उसने स्वामी की पोतीसे

इसका पुत्र प्रतिवाहु और उसका

[कदाचित् स्वामी की पोतीका

इन श्लोकोंसे जाना जाता है

का दो पुत्र थे, किन्तु वज्रके

समयमें वज्र और हरिश्चन्द्र

१५

पीछे जो द्वारिकामे भयंकर समर हुआ था, हिन्दू इतिहासपाठकोसे वह छिपा नहीं है ईसासे ११०० सौ वर्ष पहिले इस घटनाकी गणना की जाती है। इस वंशके छिन्नभिन्न होजानेसे बहुतोने भारतवर्षको छोड़ दिया, इनमे श्रीकृष्णजीके दो पुत्र भी थे। इन देवोपम यदुवंशके नेता श्रीकृष्णजीकी आठ प्रधान रानियां थी इनमेसे पहिली और सातवी रानीके वंशधर वे लोग है जिन्हे अब हम हिन्दू नहीं कह सकते।

सब रानियोमे रानी रुक्मिणी ही प्रधान थी, उसके पुत्रोमे प्रद्युम्न सबसे श्रेष्ठ थे, इन्होने विदर्भकी राजकुमारीके साथ विवाह किया, उसके गर्भसे अनिरुद्ध और वज्र दो पुत्र उत्पन्न हुए, वज्रसे भाटियोकी उत्पत्ति हुई वज्रके नाम और खेर (क्षीर) नामके दो पुत्र उत्पन्न हुए।

(१) महाभारत और प्रभासक्षेत्रका समर द्वापरके अन्त और कलिकी आदिमे हुआ जिसको इस समय ५००० वर्षसे अधिक होते है इस बातको हम प्रथम खण्डमे लिख चुके हैं [अनु०]

(२) इसका शोधन आगे करेंगे।

(३) टीकाके प्रथकारने, लिखा है कि सातवाँ रानीका नाम जाम्बवती था, जाम्बवतीके बड़े पुत्रका नाम साम्ब था, यह सिन्धुनदीके दोनों तीरवती देशोका अधीश्वर हुआ इससे सिन्धुमे साम्बवंशकी उत्पत्ति हुई, उस वंशसे जाडेचागणोकी उत्पत्ति हुई, मीनगढमे जो साम्बजाति एलिकजंडरके विरुद्ध खड़ी हुई थी यह सम्भव हो सकता है कि वे श्रीकृष्णके पुत्र इन्ही साम्बसे उत्पन्न हो जाडेचा जातिके इतिहाससे जानाजाता है कि उनके पूर्वपुरुष साम वा सीरियासे आये थे, उनको अपना आदि वरण विदित नहीं था इसी कारण उन्होंने ऐसा लिखा है।

(४) ग्रन्थकारको यहां भ्रम हुआ है। श्रीकृष्णके पुत्र प्रद्युम्न और प्रद्युम्नके अनिरुद्ध और वज्र लिखे है, यहाँ पिता पुत्र एक कर दिये है, वज्र अनिरुद्धके आता नहीं वरन पुत्र थे यथाहि—

प्रद्युम्न आसीत्प्रथम पितृवद्रुक्मिणीसुतः ।

स रुक्मिणो दुहितरमुपयेमे महारथः ॥

तस्यां ततोऽनिरुद्धोभून्नागायुतबलान्वितः ।

स चापि रुक्मिण पौत्रो द्रौहित्रो जगृहे ततः ॥

वज्रस्तस्याभवद्यस्तु मौसलादवशेषितः ।

प्रतिबाहुरभूत्तस्मात्सुबाहुस्तस्य चात्मजः ॥ ३ ॥

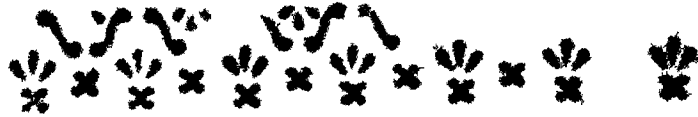
भागवत० १० कन्ध ९० अध्याय

तथा च—अनिरुद्धात्सुभद्राया वज्रोनाम नृपोभवत् ।

प्रतिबाहुर्वज्रसुतश्चास्तस्य सुतोभवत् ॥

गरुडपु० अ० १४४

अर्थात् श्रीकृष्णके बड़े पुत्र प्रद्युम्नने रुक्मीकी पुत्रीके सग विवाह किया उसके महाबली अनिरुद्ध हुए, उसने रुक्मीकी पोतीसे विवाह किया उसका पुत्र वज्र हुआ, मौसल युद्धमे यही एक बचा इसका पुत्र प्रतिबाहु और उसका सुबाहु हुआ, गरुडपुराणमें भी यही लिखा है अनिरुद्धसे सुभद्रा [कदाचित् रुक्मीकी पोतीका नाम है] मे वज्र पुत्र हुआ वज्रका प्रतिबाहु उसका चारुपुत्र हुआ इन श्लोकोसे जाना जाता है कि वज्र अनिरुद्धके छोटे आता नहीं न वज्रके क्षीर नव नाम वाले दो पुत्र थे, किन्तु वज्रके प्रतिबाहु उनके सुबाहु उनके शतसेन उनके शतसेन हुए यहातक श्रीमद्भागवत और हरिवंशमे लिखा है इससे ग्रन्थकारका वह मत मान्य नहीं [अनुवादक]



ग्रथकार लिखते हैं कि देशीय इतिहास लेखकने लिखा है कि जिस समय यादव-गण द्वारकाके युद्धमें विध्वंस होगये और कृष्णभगवान् स्वर्गको चले गये, उस समय वज्र मथुराजीसे अपने पिताको देखनेके लिये जा रहे थे, परन्तु वह वीस कोश गये होंगे कि मार्गमें उनको समाचार मिला कि उनके सब कुटुम्बियोंका नाश हो गया है तब इन्होंने उसी स्थानपर प्राण छोड़ दिये, और नाम राजसिंहासनपर अभिषिक्त हो मथुराजीमें आये और क्षीर द्वारकाको चले गये।

यादवोंने समस्त भारतवर्षमें अपने प्रबल प्रतापसे शासनशक्तिका विस्तार कर जिन छत्तीस राजकुलोको निगृहीत और पीड़ित किया था, इस समय वे सब बदला लेनेमें प्रवृत्त हुए। अन्तमें नाम पवित्र नगरी द्वारिका पुरीको भाग गया, पीछे वह पश्चिम प्रान्तमें मरुस्थलीके राज्यपर अभिषिक्त हुआ, भागवतमें यहांतक इतिहास देखा जाता है। हमने भाटी जातिके परवर्ती इतिहासको मथुराके ब्राह्मण गुकधर्मके लिखे हुए इतिहाससे वर्णन किया है।

नाभके एक पुत्रका नाम प्रतिवाहु था। क्षीरसे जाडेचा और यदुभानुका जन्म हुआ, यदुभानु एक समय तीर्थयात्राको गये थे कुलदेवीने उनकी इच्छा जानकर उनको सोतेसे जगाकर कहा कि तुमको जिस वरकी इच्छा हो मांगो मैं तुमको वही वर दूंगी, राजकुमारने कहा कि दे देवि। तुम मुझे एक राज्य दो कि मैं वहाँ निवास करूँ देवी बोली तुम इस भूधरका शासन करो, यह कहकर अन्तर्धान होगई। जब सवेरे यदुभानु जागे और रात्रिके स्वप्नका स्मरण कर रहे थे कि उसी समय दूरसे महा कोलाहल सुनाई देने लगा, इन्होंने इधरउधर देखकर जानलिया कि इस देशके राजाने पुत्रहीन अवस्थामें प्राण त्याग किये हैं इस कारण राजपदपर किसीको बैठानेके

(१) यह कथा भी हमको मूल भागवतके अनुसार विदित नहीं होती। देशीय इतिहास लेखकने बिना श्रीमद्भागवतके देखे ऐसा कैसे लिखा। मूलभागवतमें तो ऐसा है कि यदुवश ध्वंस होने के पीछे वज्र मथुरामें आये और अर्जुनने उनको भलीभाँति समझा बुझाकर मथुराके राज्यपर अभिषिक्त कर दिया।

यदि ग्रन्थकारने देशीय इतिहास लेखकका अविकल अनुवाद किया है तो ऊपरकी कथामें उनका भ्रम है अन्यथा ग्रथकार अनुवादकका भ्रममानना होगा, न वज्रने प्राण छोड़े न नाभको राज्य मिला श्रीमद्भागवतकी सहजों पोथी है और सबमें ही एकसी बात है तब हम यह नहीं मान सकते कि यह भ्रम कैसे हुआ, पर जब वह इतिहास ही हमारा अवलम्बन है तब यहा उसीका अनुसरण करना होगा. (अनु०)

(२) गुरुधर्मके ग्रन्थसे भी शरा होती है कि वह कौनसी भागवत थी कि जिसमें नाभका नामाग्न किया है (अनु०)

(३) ग्रथकारने यदुभानुके उदलेमें यदुभानु लिखकर भान शब्दका अर्थ अर्थाद्वान किया है, और यदुभानु, यदुभानु है तब पुनरागमें हिन्दू अग्रज्य वास्तु निर्माण करना जानते थे। यह अर्थ मर्मज्ञों की ओर से है। यह विचारते कि भानुशब्दका अर्थ सूर्य है तो ऐसा न लिखते।

निमित्त आन्दोलन हो रहा है देखा है कि श्रीकृष्णके ए वहुतसे मनुष्य राजतिलक देनेके को नगरमें ले आये, अस्तु समझी हुए। वह अपने बाहुबल एक वशधरोकी सरया बढ़ती गई, व विख्यात हुआ।

(२) ग्रथकार एकैक लिखन

वर्णन लिखा है, वह इतिहास अत्यन्त किसी महोदयसे यह प्रश्न किया जाय इससे कोई नहीं बता सकेगा, परन्तु मिस्टर आर्सेकिनने प्रकाश किया है ई० १७ फरवरीको बावने सि० ५५ है। यहाँ २५ पचास से वर्ष पहिले यहाँ आया। उसने फिर लिखा है कि हास] और दूसरी पुस्तकमें इस पक्ष विदित नहीं था, किन्तु पीछेसे विदित वशधर यहाँ निवास करते थे। एक अत्यन्त प्राचीन कालसे वह इस नीलागसे बहीरा तटके देशापर थी। इच्छानुसार प्रजासे कुछ भी नहीं ले अनुसार प्रजासे केवल करमात्र लेते जन नृनाश वरा भी इसीके अनुसार उपाधि मिली।

आरस्किन साहबकी अनुमान

“इन हिन्दू उपनिवेशियोंने

भावसे रक्षा की थी, यही उसका

इसीसे जोहिया जाति सम्बन्ध

प्रासिद्ध हुई थी। इसका वर्णन पीछे

मन रायल एशियाटिक सोसायटीके

एकवर्षसे उत्पन्न है, यह भी सम्भव

वराके उदलेमें अपने नामके अनुभव

कि जब ऐसे वशधरो शाखा

अग्रज्यके साथ मिलाया। व

एकवर्ष ही मोहित होगया था।

निमित्त आन्दोलन हो रहा है। उधर प्रधान राजमंत्रिने कहा कि मैने स्वप्ने देखा है कि श्रीकृष्णके एक वगधर इस वीहड़मे आये है यह सुन बहुतसे मनुष्य राजतिलक देनेके लिये उनकी खोजमे बाहर निकले, और वे यदुमान को नगरमे ले आये, अस्तु सबकी सम्मतिके अनुसार यदुमानु उस गद्दीपर विराजमान हुए। वह अपने बाहुबलसे एक प्रबल सामर्थ्यवाले राजा गिने गये। क्रमशः उनके वगधरोकी सख्या बढ़ती गई, उन्होंने जहाँ राज्य किया वह स्थान “यदुगिरि नामसे विख्यात हुआ।

(२) ग्रंथकार टीकेमे लिखते है कि भाटीग्रंथमे जिस प्रकार प्राकृतिक भूगोलका वर्णन लिखा है, वह इतिहास अत्यन्त विश्वासके योग्य है। इस समय यदि जैसलमेरके निवासी किसी महोदयसे यह प्रश्न किया जाय कि यदुकाडांग यदुगिरि वा विहाड़ किस स्थानमें है, तो इसे कोई नहीं बता सकेगा, परन्तु बाबर बादशाहकी स्मारक पुस्तकका जिसका अनुवाद मिस्टर आर्सेकिनने प्रकाश किया है उसके बिना हम यदुगिरिका पता न पासकते। सन् १५१७ ई० १७ फरवरीको बाबरने सिन्धुपर आक्रमण किया। वहाँ कई नदियोंके बीचमे विहाड़ नगर है। यहाँ २५ पच्चीस सौ वर्ष पहिले श्रीकृष्णके वंशधरने राजस्थापन किया था। १९ तारीखको मै यहाँ आया। उसने फिर लिखा है कि वहाँसे सातकोशपर एक पर्वत है। जाफरनामा [तैमूरका इतिहास] और दूसरी पुस्तकोमे इस पर्वतको यदुगिरि लिखा है, सबसे पहिले हमको इसका नाम विदित नहीं था, किन्तु पीछेसे विदित हुआ कि इस पर्वतमे एक महानुभाव उत्पन्न हुए दो पुत्रोंके वंशधर यहाँ निवास करते थे। एक सम्प्रदाय यदु नामसे, और दूसरी जनजूहा नामसे विख्यात थे। अत्यन्त प्राचीन कालसे वह इस पर्वतके निवासियोंको शासन करते थे। और उनकी शासनरीति नीलावसे बहिरा तकके देशोंपर थी। वह आता और मित्रभावसे देशको शासन करते थे। वह इच्छानुसार प्रजासे कुछ भी नहीं ले सकते थे। चिरकालसे जो नियम किये गये थे वह उसीके अनुसार प्रजासे केवल करमात्र लेते थे। इस समय यदुवंश अनेक साखाओंमे बंट गया था और जनजूहाका वंश भी इसीके अनुसार विभक्त हुआ। इनमे जो प्रधान नेता थे उनको “राय” की उपाधि मिली”।

आरस्किन साहबकी अनुवादित बाबरकी स्मारक पुस्तकके, २५४ पृष्ठको देखो।

“इन हिन्दू उपनिवेशियोंने बाबरके समयतक अपने आचार व्यवहारोंकी जो सम्भावसे रक्षा की थी, यही उसका यथार्थ प्रमाण है। जनजूहा जातिका जो उल्लेख लिखा गया है, इसीसे जोहिया जाति सन्देह करनेके योग्य नहीं है, शतद्रुके किनारे यह जोहिया जाति विशेष प्रसिद्ध हुई थी। इसका वर्णन पीछे किया जायगा। इस जातिके इतिहास मूलक एक छोट्टे ग्रन्थको मैने रायल एशियाटिक सुसायटीको अर्पण किया है। बाबरने कहा है कि यदुओंकी समान यह उनके एकवंशसे उत्पन्न है, यह भी सम्भव है कि यही भट्टियोंके आता भूपतिके वंशधर हो। भट्टीने यदुवंशके बदलेमे अपने नामके अनुसार भट्टीवंश नाम प्रधान किया और इससे यह प्रसिद्ध होता है कि जब ज्येष्ठ वंशकी शाखा गजनीसे तडित हुई थी, उस समय उन्होंने वहासे यदुओंको अपने कुटुम्बियोंके साथ मिलाया। बाबर इस यदुगिरिकी अतुलनीय सुन्दरतासे युक्त उपत्यकाको देखकर एकवार ही मोहित होगया था। उसने लिखा है कि यही कश्मीरका अनुरूप है।”

“ नाभके पुत्र प्रतिवाहुने मरुस्थलीके राजा होकर श्रीकृष्णके चिह्नस्वरूप विश्वकर्मा के बनाये हुए राजलत्रको शिरपर धारण किया। उनके बाहुवल नाम एक पुत्र उत्पन्न हुआ, बाहुवलने मालवेके राजा विजयसिंहकी कन्या कमलावतीके साथ विवाह किया। विजयसिंहने विवाहके यौतुकमें उनको खुरासान देशके एक हजार घोड़े, एकसौ हाथी बहुतसे हीरे मोती बहुत सा सुवर्ण, और पांचसौ सुन्दरी दासी रथ और कितने ही सुवर्णके बने हुए पलंग दिये। प्रमारवंशकी कमलावतीने प्रधान पटरानी होकर सुवाहु नामवाला एक पुत्र उत्पन्न किया ”।

“ बाहुने घोड़े परसे गिरकर प्राण त्याग किये। उसके औरससे सुवाहुने जन्म लेकर अजमेरके चौहान वंशके राजा नंदकी कन्याके साथ अपना विवाह किया। उस विवाहिता स्त्रीने विप देकर सुवाहुको मार डाला ”।

सुवाहुके रज नाम एक पुत्र उत्पन्न हुआ था। इसने बारह वर्षतक राज्य किया। उसने मालवाके राजा वैरसीकी कन्या सौभाग्यसुन्दरीके साथ विवाह किया था, सौभाग्यसुन्दरीने गर्भावस्थामें एक स्वप्न देखा कि उसके एक हाथी उत्पन्न हुआ है। ज्योतिषियोंने यह स्वप्नका वृत्तान्त जानकर कहा कि रानीके महा बलवान् पुत्र उत्पन्न होगा। पुत्रके उत्पन्न होते ही ज्योतिषियोंकी आज्ञानुसार उसका “ गज ” नाम रक्खा गया। गजके युवा अवस्थामें पहुँचते ही पूर्वदेशके राजा यदुभानुने गजके साथ अपनी कन्याके विवाहका प्रस्ताव किया, और क्षत्रियोंकी सामाजिकरीतिके अनुसार उनके पास नारियल भेजा। इसी समयमें यह बात भी प्रगट हुई कि म्लेच्छोंने पहिले सुवाहुको आक्रमण किया है

(१) पूर्वकालमें प्रमार गण मध्य भारतवर्षके प्रबल बलशाली राजा थे। सुन्दर दासी और सुवर्णके पलंग हिन्दू राजकुमारियोंके विवाहके समयमें यौतुकरूपसे दियेजाते थे, उनके यहाकी यह रीति अखंड थी।

(२) टाड साहबने लिखा है कि “ अबुलफजल कहता है कि तातारियोंके आदि पुरुष उगजजाने गासमिन और कश्मीरके राजा जोगाको मारा था।

(३) इतिहासवेत्ता टाड साहबने लिखा है, कि “ भट्टियोंके इतिहासके प्रथम अंशमें ही ऐतिहासिक तथ्यका मिलान दृष्टि आता है, और यह पाया जाता है कि यदुभट्टियोंके लेखकने सीरिया और वेस्ट्रियाके ग्रीक और प्रथम मुसलमानोंने भारतविजेताओंके साथ सवर्णण होना वर्णन किया है।

सुवाहु, उनके पुत्र आर पोते गजका यह शासन सम्बन्धी वृत्तान्त कितना ही अममपूर्ण क्यों न हो, पर गज जो खुरासानके फरीद और उसके सहयोगी रुमके राजासे आक्रान्त हुआ है, हमें अष्टियोंकर्मके इतिहासमें इसका प्रबल प्रमाण मिला है, उसने जनाके जन्मके दोसौ चार वर्ष पहिले वेस्ट्रिया और भारतवर्ष पर आक्रमण किया था। सीरियापति जो इस युद्धमें आया था, इनमें भारतवर्षके राजा साफान सेनूय (Sofha-senuey) के साथ संबंध रखके करस्वरूपमें हाथी दिये थे, यह वृत्तान्त भारत पर पाया जाता है, और इसीका अनुमान निम्नकी पटनाग्रलीमें—

और वही समुद्रके किनारेसे

—भी वर्णन किया जा सकता है
गज नामसे ग्रीक गणोंने
का पुत्र कहकर गजको
को ही दिया है।

(क) यह भी सम्भव था
दिया था, इसीसे उसका नाम गज

(ख) कर्णल टाड साहबने
मुसलमान जातिके आदिम
साहबने खुरासानके अहमद नामके
खुरासानके शासनका भार और
हिजाजन काबुल पर अधिकार
काबुल पर राज्य करता था,

(ग) उत्तराकाकी चतुर्दश
पहुँचा कि वेसे ही उन्होंने इनका
अदुला महा विपत्तिमें पड़ा, उसने
सुदा देकर खुदगारा पाया। ७८ हि
जो घटना हुई उसे जाना जाता है

“ अदुला और अदु
काबुलके रानाने उलका विस्तार

(क) हमने आमसामान्यतः
शातसेन, शातसेनके पुत्र शातसेन
अममें पड़कर लिखा है कि वज्रक
बाहुके पुत्र सुवाहु, सुवाहुके पुत्र
लेखक उक्तमतको हमारे पक्षमें
हो सकता। हमें ऐसा बोध होता
नामस पुकारा है।

(ख) टाड महोदयके ह
जो भट्टी इतिहासदृष्टिसे
नहीं मिला। यदि हमें वह
हामके अनुवादक समयमें कुछ
तेन नामस खुरासान हुआ है।
नग रक्खा गया [अनु०]

(ग) हिन्दु आका नाम
मिन्नरपसे लिखा है, यह स्वतंत्र

और वही समुद्रके किनारेसे आते हैं, खुरासानका फरीदशाह चार लाख घुड़सवारी

—भी वर्णन किया जा सकता है कि सोफागसेनस राजनीमें यदुवांशियोंके अधीश्वर थे। सुबाहु और गज नामसे ग्रीक गणोंने सोफागसेनस नामकी सृष्टि की है मालवेकी राजनादेनी सुभगा सुन्दरी का पुत्र कहकर गजको सोफागसेनस कहा है उसकी मीमांसा करनेका भार हमने विचार करनेवालों को ही दिया है।

(क) यह भी सम्भव हो सकता है कि ग्रीकराजको भारतीय राजाने कर स्वरूपमें हाथी दिया था, इसीसे उसका नाम गज हुआ।'

(ख) कर्नल टाड साहबने लिखा है कि इस इतिहासके बीचमें मध्य एशियाके प्रान्तसे मुसल्मान जातिके आदिम अभ्युदयके सम्बन्धमें अनेक विषयोंका उल्लेख पाया जाता है, प्रेन्स साहबने गुलासतुलअहवरी नामक ग्रन्थसे अपने उत्कृष्ट इतिहासमें उद्धृत किया है कि "हिजाजको खुरासानके शासनका भार और अब्दुल्लाको सीस्तानके शासनका भार मिला। अब्दुल्लाको उसके स्वामी हिजाजने काबुल पर अधिकार करनेकी आज्ञा दी, इस समय रितेल वा रितपेल नामका एक मनुष्य काबुल पर राज्य करता था, ग्रन्थकारने ऐसा अनुमान किया है कि वह हिन्दू वा तातारी था।

(ग) उक्तराजाकी चतुराईमें पीठ दिखाते ही मुसल्मानोंकी सेनाका ढल जैसे ही गिरि सकटमें पहुँचा कि वैसे ही उन्होंने इनका पीछा रोककर इनके जानेका मार्ग एकबार ही बंद कर दिया। अब्दुल्ला महा विपत्तिमें पड़ा, उसने अपने उद्धारका कोई उपाय न देखा तब सात लाख दिरम नाम मुद्रा देकर छुटकारा पाया। ७८ हिजरी साल अर्थात् ६९७ ईसवीमें यह घटना हुई थी, इसके पीछे और जो घटना हुई उनसे जाना जाता है कि गजके पिता रज इस घटनाके नेता थे। फिर भी लिखा गया है कि—

"अब्दुल्ला और अब्दुलरहमानने चालीस सहस्र सेना लेकर सीस्तान पर चढ़ाई की यद्यपि काबुलके राजाने छलका विस्तार किया था, परन्तु इस बार मुसल्मानोंने उसके उस चातुरी जालको—

(क) हमने श्रीमद्भागवतसे पहिले ही वर्णन किया है कि वज्रके पुत्र, प्रतिबाहु, उनके शांतसेन, शांतसेनके पुत्र शतसेन हुए। यदि हम यह स्थिर करले कि भट्टियोंके इतिहास लेखकने अममें पडकर लिखा है कि वज्रके पुत्र नाभ नाभके प्रतिबाहु, प्रतिबाहुके बाहुबल, उनके पुत्र बाहु बाहुके पुत्र सुबाहु, सुबाहुके पुत्र रज, और रजके पुत्र गज हुए, और ऐसा होनेसे ही ग्रीकइतिहासके लेखक उक्तमतको हमारे पक्षमें समर्थन करते हैं। सुभगा सुन्दरीसे कदापि सोभागसेनका नाम नहीं हो सकता। हमें ऐसा बोध होता है कि शांतसेन वा भद्रसेनको ही ग्रीक गणोंने सोफागसेनस नामसे पुकारा है।

(ख) टाड महोदयके इस अनुमानको हम बहुत अंशमें सत्य मानते हैं। टाड साहबने जो भट्टी इतिहासदृष्टिसे जयसलमेरका इतिहास लिखा है, हमने उसकी बहुत खोज करी परन्तु वह नहीं मिला। यदि हमें वह मिलजाता तो हम जान सकते थे कि कर्नल टाड साहबने उस इतिहासके अनुवादके समयमें कुछ गड़बड़ की है या नहीं। यह हमें विश्वास है कि यह गज ही शतसेन नामसे प्रख्यात हुआ है। इसकी माताने स्वप्नमें गज उत्पन्न किया था, इसीसे इसका नाम जग रक्खा गया [अनु०]

(ग) हिन्दुओंका नाम रितेल वा रितपेल कभी नहीं होसकता। तब फिर जो मूलवातको विकृतरूपसे लिखा है, यह रवतत्र बात है [अनु०]

सेनाको साथ लिये आँ गये है, और सम्पूर्ण प्रजा मारेभयके चारोओरको भागरही है। राजाने यथार्थ समाचार जाननेके लिये एक दूतको भेजा। और स्वयं आप भी शीघ्रता से सेना साथ ले शत्रुओको दमन करनेके लिये हरियू नामक स्थानपर जा पहुँचा। उस समय शत्रुओके दलने दो कोसकी दूरीपर कुंज शहरमें अपने डेरे डाले।

दोनों ओरसे भयकर युद्धकी अग्नि भडक उठी। आक्रमणकारी यवन इस युद्धमें तीस हजार सेनाके साथ विध्वंस होकर परास्त होगये। हिन्दुओकी केवल चार हजार

—छिन्नभिन्न करदिया। मुसलमानोंने काबुलके बहुतसे स्थानोंको जीतलिया और वहाँकी समस्त धन सम्पत्ति लूटकर सीस्तानका ले आये। इससे हिजाज अत्यन्त सन्तुष्ट हुआ। अबदुलरहमानने विभक्त होकर रितरेयके साथ पड्यन्त्र किया, और वह हिजाज पर आक्रमणकर काबुलको कर देनेसे हटानेके लिये प्रवृत्त हुआ। अबदुलरहमानकी मृत्युके उपरान्त सुगीरा खुरासानके अधिनायक हुए, और उसके पिता हलवने जहूके पार देशमें जाकर पेचिस रोगसे प्राण त्याग किये। उस देशके शासनका भार यजीदके हाथमें पड़ा।

खुरासानके शासनकर्त्ता सुगीरा जिस समय काबुलके हिन्दू राजाओके विरुद्ध युद्ध करनेको तैयार हुए, उस युद्धमें उनकी मृत्युका जो विवरण प्रकाशित हुआ है, उस घटनाके साथ जावली स्थान (जाबुलिस्तान) के नरपति रिकके साथ साम्राज्यकी अचानक मृत्युकी सादृश्यता देखीजाती है; इस समय यह मीमांसा स्थिर होती है कि मुसलमानोंके प्रथम अभ्युदयके समय हिन्दू राजा इन देशोंपर सर्वत्र शासनशक्ति चलाते थे और अन्तमें बहुत शताब्दियोंतक फिर इन देशोंको जय करनेकी सर्वदा चेष्टा करते थे। इसके प्रमाणके सम्बन्धमें वावरने गजनीके विवरणमें लिखा है कि "मैंने एक और इतिहासमें लिखा देखा है कि जब हिन्दुओके राजाने सुवुक्तगीनपर गजनीमें आक्रमण किया उस समय उसने कुएँ गोमास आदि अपवित्र वस्तुओके डालनेकी आज्ञा दी। उसके यह कहतेही हाड मासकी वर्षा होने लगी, और ऊपरसे बरफ पडने लगा औंधी आई, इस सुभवसरमें सुवुक्तगीनने शत्रुको परास्त किया। वावरने और भी लिखा है, "कि मैंने गजनीमें उस कुएँके विषयमें अनेक बार पूछा, परन्तु किसी प्रकार भी मुझे उसका भेद न मिला (१८० पृष्ठ) वावरने जब भारतवर्षको जय किया तब उसको हिन्दुओके आचार व्यवहार सब विदित होगये थे, उस समय वह अवश्य ही इस प्रवादके मूल कारणको प्रगट करनेमें समर्थ हुआ था, वह इस बातको भली भाँतिसे जानता था कि सुवुक्तगीनने केवल अपन शत्रुओको धर्मसंस्कारके कारणही जय किया था। जिस कुएँका जल हिन्दू पीते हैं उसमें गोमास आदि अपवित्र वस्तुओके पडनेसे वह कभी उसके जलको अपने व्यवहारमें नहीं लावेंगे, यही विचार कर उसने ऐसा किया था, और इसी लिये हिन्दू युद्धभूमिसे भागगये। और ऐसे ही उपायोंसे कितनात बड़ा गण परास्त हुए थे।"

(१) उर्दू तर्जुममें यो लिखा है कि उम अरसेमें खबर आई कि समुद्रके किनारेसे म्लेच्छ, जिन्होंने पालि पर हमला किया था, फिर फरीदशाह खुरासानवालेकी सरदारीमें चार तार सवार लिये लूटे लावनेकी तैयारीमें चलेआने हैं।

(२) किसी भाषापरिचयमें भी इन दोनों नगरोंके नामका उल्लेख किया नहीं देना, सरविलियम लिम्बेर्त है कि "गुगसासने हुंजरेमापर और पायसमें पिकर नामका नगर है।"

सेना युद्धमें मारी गई। फिर य नरेश्वर रजने इस समय भी शत्रुओको परास्त करदिया, यदुमानुकी पुत्री हसायतीके या, नरनाथ रजनेविपक्षियोंके ऊपरके दोनों सग्रामाम ही युद्ध उसने पौत्तलियोंके राज्यमें विधानको चलाते लिये प्रकारसे यवन लोग दललको गुज मंत्रियोंको गुलाकर इमका।

जिस देशमें यह ममरा किला नहीं था कि जिस पर जाय, सबकी सम्पत्तिसे उतार बनाया गया, राजा गजन इस अपनी कुलदेवीकी उपासना शासनकी सामर्थ्य लोप होजाया उसको गजनी नाम रखनेको आया उस समय राजा गजको अपनी सेना लेकर अत्यन्त निरुत्साहीपति चिन्ता में

भग्न इतिहासवेत्ताने फिर वजाने लगा, सेनाके बूढ़की जाने लगे, और ज्योतिषियोंको मूर्खते देखकर कहदिया कि, "माप महीनेकी सुदि दिन था। उसी गुप्त मूर्खते दिन महाराजने केवल आठ राजा भी अपनी २ सेनाको गुगमानपीतने उदररोगसे प्राण पाम यह समाचार भेजा।

(१) उर्दू टाइ राजस्थानमें गद्यम फतह हुआ था।

(२) उर्दू तर्जुममें राजस्थान

सेना युद्धमें मारी गई। फिर यवनोका दल वचीवचाई सेनाको साथ ले लड़नेको आया, नगेश्वर रजने इस समय भी पहिले ही की तरह अपने प्रवल बाहुबलसे समरसागरमें शत्रुओंको परास्त करदिया, परन्तु इस समय उनका पुत्र गज पूर्व राज्यके राजा यदुमानुकी पुत्री हंसावतीके साथ विवाह करके स्त्रीके साथ इस रणभूमिमें आया था, नरनाथ रजने विपक्षियोंके शस्त्रोंके आघातसे क्षतविक्षत होकर प्राण त्याग किये। इसके ऊपरके दोनों सम्राटोंमें ही खुरासानपति एकवार ही परास्त होगया, और अन्तमें उसने पौत्तलियोंके राज्यमें कुरानका प्रचार होने और मोहम्मदियोंकी व्यवस्थाके विधानको चलानेके लिये रूमके राजासे सेनाकी सहायता माँगी। जिस समय इस प्रकारसे यवन लोग दलबलको जुटाकर अपना बल प्रवल करने लगे उस समयसे ही राजा गज मंत्रियोंको बुलाकर इसका विचार करने लगे।

जिस देशमें यह समरानल प्रज्वलित हुई थी, उस देशमें कोई भी ऐसा बड़ा किला नहीं था कि जिस पर अगणित सेनाके विरुद्धमें खड़े होकर सम्राट किया जाय, सबकी सम्मतिसे उत्तरकी ओरवाले पर्वतके ऊपर एक बड़ाभारी किला बनाया गया, राजा गजने इसकी सहायताके लिये अपने मित्रोंको बुलाया और वह अपनी कुलदेवीकी उपासना करने लगे। देवीने राजासे कहा कि हिन्दुओंके शासनकी सामर्थ्य लोप होजायगी। परन्तु देवीने राजा गजको एक किला बनवाकर उसको गजनी नाम रखनेकी आज्ञा दी। जिस समय किला बनकर तैयारीपर आया उस समय राजा गजको समाचार मिला कि रूम और खुरासानके दोनों अधीश्वर अपनी सेना लेकर अत्यन्त निकट आगये हैं।

रूमीपति खुरासानपति, हय गय पाखड़ पाय।

चिन्ता तेरेचित्त लागि, सुनियो यदुपतिराय ॥

भट्टी इतिहासवेत्ताने फिर लिखा है, “कि राजा गज यदुपतिकी जयका डंका बजाने लगा, सेनाके व्यूहकी रचना करके स्वयं सजगया, उपहारके द्रव्य पात्रोंमें दिये जाने लगे, और ज्योतिषियोंको इस प्रकारसे शुभ मूर्त देखनेकी आज्ञा दी, उन्होंने मूर्त देखकर कहदिया कि, इस शुभ मूर्तमें यात्रा करनेसे अवश्य विजय होगी”।

“माघ महीनेकी सुदि त्रयोदशी बृहस्पतिके दिन एक पहरके पीछे वह शुभ दिन था। उसी शुभ मूर्तमें शुभ यात्राकी सूचना देनेवाला बाजा बजने लगा। उस दिन महाराजने केवल आठ कोशपर ही जाकर अपने डेरे डालदिये, दोनों म्लेच्छ राजा भी अपनी २ सेनाको एकसाथमें मिलाकर आगे बढ़नेलगे, परन्तु उसी रात्रिको खुरासानपतिने उदररोगसे प्राण त्याग किये। जब रूमके राजा शाहसिकन्दर रूमीके पास यह समाचार भेजा गया, कि शाह सामंराजकी मृत्यु होगई है, तब उसने सहा

(१) उर्दू टाड राजस्थानके पेज २५७ में यो लिखा है कि मगहूर सकामपलासी भी इसी तरकीबसे फतह हुआ था।

(२) उर्दू तर्जुमेमें शाहममरेज।

भयभीत होकर कहा, हम मरजाते तो अच्छा था, जिस समय इस महान् कल्पनाजालका विस्तार किया था उस समय भगवानने अन्य अभिप्रायसे न जाने हमें क्यों अलग कर दिया। परन्तु रूमीपति अत्यन्त भयभीत होकर भी प्रवल समुद्रको तरंगके समान अपनी सेनाको साथ लेकर चला। हाथीकी पीठपर हौदा रखवा गया, और शृङ्खलावद्ध मनुष्योंके पैरोंकी ध्वनिके कानमें पहुँचते ही चारोओर भयकर रणभेरी बजने लगी। सचल और अचलको समान सेनादल चलने लगा, बूलिके उड़नेसे आकाशमें अधकार छा गया, उज्ज्वल शास्त्रोपर सूर्य भगवानको उज्ज्वल किरणें पड़कर उनकी गोभाको और भी उज्ज्वल करने लगी, जब दोनों पक्षकी सेनाका दल चार कोशपर पहुँच गया, तब राजा गज और उनके सामन्तोंने कुल देवताकी पूजा करके योगिनियोंको पीछे रक्षामें रखकर असीम साहसके साथ युद्धमें आगे गमन किया। क्रोधित हुए सिंहकी समान प्रत्येक योद्धा परस्पर एक दूसरेपर आक्रमण करने लगे, पृथ्वी कंपायमान होगई, आकाशमें अंधकार छा गया, उस गंभीर अधकारमें वीरोंकी उज्ज्वल तलवारोंके अतिरिक्त और कुछ भी दिखाई नहीं पड़ता था। समरका बटा बजने लगा, घोड़ोंके विकट शब्दने रणक्षेत्रको कपायमान कर दिया, भादोंके महीनेकी अधेरी रात्रिके समान सेनाकी श्रेणी परस्पर एक दूसरेसे टकराने लगी, योधाओंका सिंहनाद चारोओर हाने लगा, तलवारकी धारसे सैकड़ों वीरोंके शरीर छिन्न भिन्न होकर पृथ्वीपर गिरने लगे और रुधिरकी नदी वह निकली। दोनों पक्षमें प्रवल युद्धकी अग्नि भड़क उठी। रणभूमिके, एक प्रान्तमें यदुराय और दूसरी ओर खाँ और अमीर गणोंने महावीरता प्रकाश करके अपने यगको उज्ज्वल कर दिया। प्रवल वलगाली वीरोंके शब्दोंसे युद्धभूमि ठसाठस भर गई। वीर अपने २ स्वामीके लिये असीम साहस करके प्राण त्याग करने लगे। अन्तमें हार मानकर शाहकी सेना भाग गई। उसमें की पच्चीस हजार सेना युद्धमें कट गई, वह हाथी और सिंहासन तकको छोड़कर प्राणोंके भयमें भाग गए। उस भयानक रणभूमिमें केवल सात हजार हिन्दुओंने अपने जीवनकी आहुति दी, शीघ्र ही हिन्दुओंकी सेनामें विजयका डका बजने लगा और यदुवशी राजा जयलक्ष्मीका आलिंगन कर गौरवके साथ अपनी राजधानीको लौट आये।

महाराज गज इस प्रकारसे जय प्राप्त करके अपनी राजधानीमें आ राज-मिहासनपर विराजमान हुए। यदुवशियों (भट्टी) के इतिहासवेत्ताने लिखा है, कि धर्मराज युधिष्ठिरके ३००८ रावतमें वैशाख महानेके तीसरे दिन रविवार रोहिणी नक्षत्रमें महाराज गज गजनीके मिहासनपर विराजमान हुए, और यदुवशियोंका शासन करने लगे।

उस जयप्राप्तिके कारण उनकी शासनशक्ति अत्यन्त ही प्रबल होगई उन्होंने क्रम २ में सम्पूर्ण पश्चिमी देशोंको जीतकर अन्तमें कश्मीरके राजा कदपकेलिको

(१) कर्णल टा-ने इस नियुक्त समयका भी आन्ति पूर्ण कहा है, हम वरसकते हैं कि इतिहास वेत्ताकी यह युक्ति सत्य है।

अतः घरपर आनेके लिये कहल आताको पालन नहीं किया, उन्ने यदि सम्पूर्ण जहांड भी मरे उपा सकता। राजा गज यह उत्तर को विजय करनेकी इच्छासे चल कदपकेलिकी कन्याके साथ विना नामका एक पुत्र उत्पन्न हुआ। जब इन राजकुमारकी कि स्लेच्छण फिर खुरासानसे पाते ही राजा गज अपनी सपासना करता रहा, चौथे दिन तुम्हारे हाथसे गजदल अग्र्य ही बंगाले फिर इस गजनीका अपने मुसलमान होकर। देवीन राजा हनको पूर्वदेशकी ओर हिन्दुओंमें राजधानी स्थापित करेंगे। देवीने उस बंगका क्रमसे विस्तार होता गजन करोगे, परन्तु पालेक्रम "महाराज गजने देवीके कुटुम्बी और मित्रमंडलीको अपने पुत्र गजलवाहनके साथ "कुछ जालमें ही गज राजा गज अपने चचा श्रीदेवले गजुआपर आक्रमण करनेसेनाको पाँच भागोंमें विभक्त गजने अपनी सेनाको तीन भागसे प्रिभीषण समारने अत्यन्त पति और राजा गज दोनों ही एक लाख स्लेच्छ और तीस ह पतिके पुत्रने गजनी पर आ करके गजनीकी रक्षा की अ हिन्दुओंका सहार हुआ।

(१) ज्वालामुखी हिन्दुओंका

(२) नाहर वा जुहारकी

अपने घरपर आनेके लिये कहला भेजा । परन्तु महाराज कंदर्पकेलिये उनकी उस आज्ञाको पालन नहीं किया, उन्होंने कहला भेजा कि रणभूमिमें बिना परास्त हुए यदि सम्पूर्ण ब्रह्मांड भी मेरे ऊपर पतित होजाय तो भी मैं दूसरे राजाके यहाँ नहीं जा सकता। राजा गज यह उत्तर सुनकर, अत्यन्त ही क्रोधित हुए और शीघ्र ही वह कश्मीर को विजय करनेकी इच्छासे चले । उन्होंने घोर युद्ध करके कश्मीरको विजय कर कंदर्पकेलिकी कन्याके साथ विवाह किया । उस रानीके गर्भसे राजा गजके शालिवाहन नामका एक पुत्र उत्पन्न हुआ ” ।

जब इन राजकुमारकी अवस्था बारह वर्षकी थी उस समय यह समाचार आया कि म्लेच्छगण फिर खुरासानसे युद्ध करनेके लिये चढ़े चले आरहे हैं । यह समाचार पाते ही राजा गज अपनी कुलदेवोंके मंदिरमें जाकर इकलौतीन दिनतक देवीकी उपासना करता रहा, चौथे दिन देवीने महाराज गजको दर्शन दिया और कहा कि तुम्हारे हाथसे शत्रुदल अवश्य ही गजनीको छीनलेगा, परन्तु समय आनेपर तुम्हारे वंशवाले फिर इस गजनीको अपने अधिकारमें करलेगे, पर हिन्दू स्वरूपसे नहीं बरन मुसलमान होकर । देवीने राजा गजको एक और आज्ञा दी कि अपने पुत्र शालिवाहनको पूर्वदेशकी ओर हिन्दुओंमें भेज दो, शालिवाहन वहाँ जाकर अपने नामसे नई राजधानी स्थापित करेगा । देवीने ओर भी कहा कि उसके पन्द्रह पुत्र उत्पन्न होंगे और उस वंशका क्रमसे विस्तार होता रहेगा । यद्यपि आप गजनीकी रक्षाके समय रणक्षेत्रमें शयन करोगे, परन्तु परलोकमें आपको महान् गौरव देनेवाला पुरस्कार प्राप्त होगा ।

“ महाराज गजने देवीके मुखसे यह भविष्य वार्ता सुनकर शीघ्र ही अपने कुटुम्बी और मित्रमंडलीको बुलाकर ज्वालामुखी तीर्थके दर्शन करनेका वहाना कर अपने पुत्र शालिवाहनके साथ सबको पूर्वदेशमें भेज दिया ” ।

“ कुछ कालमें ही शत्रुओंका दल गजनीसे पाँच कोस दूरी पर आ पहुँचा । राजा गज अपने चचा श्रीदेवको गजनीकी रक्षापर नियुक्त कर स्वयं सेनाको साथ ले शत्रुओंपर आक्रमण करनेके लिये आगे बढ़े । खुरासानके अधीश्वरने अपनी सेनाको पाँच भागोंमें विभक्त करके चारोंओर रणकी अग्नि प्रज्वलित करदी, राजा गजने अपनी सेनाको तीन भागोंमें विभक्त करके शत्रुदल पर आक्रमण किया, क्रमसे विभीषण समरने अत्यन्त भयंकर मूर्ति धारण की । अन्तमें रणभूमिमें खुरासान-पति और राजा गज दोनों ही मारंगये । पाँच पहर तक यह संग्राम हुआ । इस युद्धमें एक लाख म्लेच्छ और तीस हजार हिन्दुओंके जीवनका बलिदान हुआ । खुरासान-पतिके पुत्रने गजनी पर आक्रमण किया । श्रीदेवने तीस दिनतक प्रबल आक्रमण करके गजनीकी रक्षा की और अन्तमें जौहरकी किया, जिसमें नौ हजार वीर हिन्दुओंका सहार हुआ ।

(१) ज्वालामुखी हिन्दुओंका पवित्र तीर्थ कहागया है । यह शिवलोक पर्वतपर स्थित है ।

(२) जौहर वा जुहारकी रीतिकार्वृत्तान्त पाठक गणोंने प्रथम काण्डमें यथास्थान देखा होगा ।

हमारे स्वदेशी इतिहासवेत्ताने फिर लिखा है कि जब यह हृदयभेदी शोचनीय सवाद शालिवाहनतक पहुँचा, तब वह महा शोकसमुद्रमे मग्न होकर बार दिनतक पृथ्वीपर सोये। और अन्तमे उन्होने पंजावमे आकर नव नदी और तड़ाग आदिसे पूर्ण एक देशमे सबको इकट्ठा किया और नवीन राजधानी स्थापित करनेके उपरान्त अपने नामके अनुसार उस नगरीका नाम शालिवाहनपुर रक्खा। उनकी नवीन राजधानीके चारोओरके आदिभूमिहारोने आकर उनको अपना अधीश्वर स्वीकार किया। महाराज विक्रमादित्यके प्रचलित किये संवत् ७२ के भादोके महीने आष्टमी रविवारके दिन शालिवाहनपुर नामक राजधानी प्रतिष्ठित हुई थी।

“शालिवाहनने समस्त पंजावके देशोको एक २ करके जीतलिया। उसके आस से पन्द्रह पुत्र उत्पन्न हुए, और सभीको राज्यपदपर अभिषेक हुआ, उनमे तेरहके नाम इस प्रकार है—

१-वालपन्द ।	७-लेख ।
२-रसाल ।	८-जसकर्ण ।
३-वर्माङ्गद ।	९-नीमा ।
४-वच्च ।	१०-मात ।
५-रूपा ।	११-नेपक ।
६-सुन्दर ।	१२-गांगेव ।

१३-जगेव ।

इन सभीने अपने बाहुबलसे एक २ स्वाधीन राज्य स्थापित कर अपनी २ शासन शक्तिका विस्तार किया।

देशीय इतिहासवेत्ताने फिर लिखा है, “वालन्दके युवा होते ही दिल्लीके अधीश्वर तवरवशी जयपालने अपनी कन्याके साथ वालदका विवाह करदेनेके लिये प्रचलित रीतिके अनुसार नारियल भेज दिया, उसे वालन्दने आदर सहित ग्रहण किया। वालन्द

(१) कर्नल टाड् साहब अपने टीकेमे लिखते हैं कि, गजनीसे भागे हुए शेष यदुवशी राजाके पंजावमे इस शालिवाहनपुरके स्थापनके समय ७२ शकाब्दी अथवा १६ ईसवी निर्धारित होती है। शालिवाहनपुर पंजावके ठीक किस स्थानमे था, उसका हम निश्चित निर्धारण करनेका कोई उपाय भी नहीं देखते, किन्तु ऐसा बोध होता है कि वह लाहौरके अत्यन्त निकट था।

(२) टाड् साहब अपने टीकेमे लिखते हैं कि इतिहासवेत्ताने प्राचीन और परिवर्तित घटनाको गोलमाल करके एक जगह मिला दिया है। उन्होंने कहा है कि इतिहास लेखक धारा वाहिक वृत्तान्तके इतिवृत्तमें न लिख सके। उनका कथन है कि दिल्लीके राजाका नाम जयपाल हो सकता है, परन्तु त्वंवार राजवंश कारिकाओंकी ओर दृष्टि करनेसे शालिवाहनके कोई भी दिल्लीका राजा नहीं था। टाड्का दूसरा मत यह है कि शालि पंजावमे न आकर उससे और भी पीछे आये थे।

दिल्लीपतिकी वेदोंके साथ जयपालने आगे बढ़कर उनको कसर न की। वालन्द नवीन शालिवाहनने अपने पिताकी अधिकारमे करनेके अभिप्रायसे होकर उन्होने स्ले-ग्रोका संत पार होकर ग्रुपक्षके नेता दिया, इस समये सम्पूर्ण आरिगन करके गर्वक साथ करलिया। कुछ समयतक पुत्र वालन्दको राज्यशासनका लौट आये। परन्तु उन ग्रीष्म ही उनकी मृत्यु होगई। राज्यछत्र धारण किया था।

“पिताकी मृत्युके भाइयोंने इस समय पंजावके परन्तु इस समय मल्लिकारजुन विरोध यत्नपूर्वक गजनी इस समय वालन्दका कोई भी विभागकी देखभाल करते थे,

१-भट्टी
२-भूपति
३-कल्ल

वालन्दके दूसरे पुत्र मल्लिकारजुन उससे चारुता जातिकी “चोरुताके ओरसे

१-...
२-भट्टी
३-...
४-...

(१) ग्रन्थकार कहते हैं शालिवाहन किया है वही

दिल्लीपतिकी वेटीके साथ पाणिग्रहणके लिये बड़े समारोहके साथ गये । महाराज जयपालने आगे बढ़कर उनको अत्यन्त आदरके साथ ग्रहण करनेमे किसी प्रकारकी कसर न की । वालन्द नवविवाहिता वधूके साथ शालिवाहनपुरमे आये, महाराज शालिवाहनने अपने पिताकी मृत्युका बदला लेनेके लिये तथा शत्रुदलसे गजनीको अपने अधिकारमे करनेके अभिप्रायसे सेना सजायी । और शीघ्र ही वीरसाजसे सुसज्जित होकर उन्होने म्लेच्छोका संहार और गजनीका उद्धार करनेके लिये अटक नदीके पार होकर शत्रुपक्षके नेता जलाल की बीस हजार सेनाके विरुद्ध रणभूमिमे दर्शन दिया, इस समरमे सम्पूर्ण म्लेच्छ मारेगये । महाराज शालिवाहनने जयलक्ष्मीका आलिगन करके गर्वके साथ अपने पिताकी राजधानी गजनीको फिर अपने हस्तगत करलिया । कुछ समयतक गजनीमे रहकर अन्तमे महाराज शालिवाहन अपने बड़े पुत्र वालन्दको राज्यशासनका भार अर्पण करके आप अपनी राजधानी पजावको लौट आये । परन्तु अब उन्हें अधिक समयतक इस ससारमे रहना नहीं वदा था, शीघ्र ही उनकी मृत्यु होगई । महाराज शालिवाहनने तेतीस वर्ष और नौ महीने तक राज्यछत्र धारण किया था ।

“पिताकी मृत्युके उपरान्त वालन्द राज्यपर अभिषिक्त हुए । उनके अन्य भाइयोंने इस समय पजावके सम्पूर्ण पर्वती देशोमे स्वतंत्र राज्य स्थापित किया था । परन्तु इस समय म्लेच्छ फिर प्रवल होगये । उन्होने फिर अपने आधिपत्यका विस्तार कर विशेष यत्नपूर्वक गजनीके चारो ओरके स्थानोको अपने अधिकारमे करलिया । इस समय वालन्दका कोई भी प्रधान मंत्री नहीं था, वह इकले ही समस्त राज्यके विभागोकी देखभाल करते थे, उनके सात पुत्र उत्पन्न हुए ।

१-भट्टी ।

४-झंझ ।

२-भूपति ।

५-सहराव ।

३-कलूराव ।

६-भैसडेच ।

७-मगरेव ।

वालन्दके दूसरे पुत्र भूपतिके औरससे चाकेता नामवाले एक पुत्रने जन्म लिया । उससे चाकेता जातिकी उत्पत्ति हुई ।

“चाकेताके औरससे निम्नलिखित आठ पुत्र उत्पन्न हुए, ” ।

१-देवसी ।

५-जयपाल ।

२-भैरो ।

६-धरसी ।

३-क्षेमकर्ण ।

७-विजली खान ।

४-नाहर ।

८-साहसमन्द ।

(१) ग्रन्थकार कहते हैं कि बाबरने यदुवंशसे उत्पन्न यदुगिरिकी जिस जनजूही जाति का उल्लेख किया है वही जोहियाया जदू जाति है, यह झंझ जोहियाया जदू जातिके आदि पुरुष है ।

“वालन्द अपने पौत्र चकेताके हाथमे गजनीके शासनका भार अर्पण करके शालिवाहनपुरमें लौट आया, परन्तु इस समय म्लेच्छ इतने प्रबल होगये थे और उनकी सख्या भी कम से इतनी बढ़ गई थी कि जिससे चाकितोने उन म्लेच्छोंकी सेनाको अपनी सेनामे युक्त करलिया, और कितने ही म्लेच्छोंको सामन्तोंके पदपर भी वरण किया, उस म्लेच्छ सामन्तमंडली और सारी सेनाने महाराज चाकेतोके सम्मुख यह प्रस्ताव उपस्थित किया कि यदि आप अपने पितांक धर्मको छोड़ दें तो हम आपको बलखबुखाराकी गद्दीपर बिठलावेगे। उस देशमे केवल उजबक जाति ही निवास करती थी, और वहाँके राजाके कोई पुत्र भी न था। केवल एक परम सुन्दरी कन्या थी”। चकेताने उसी लालचमे आकर बलखबुखारेके अधिपति की कन्याके साथ पाणिग्रहण किया, और अन्तमे यहाँके अधीश्वर पद पर अभिषिक्त हो अठ्ठाड़ हजार अश्वारोही सेना अपने अधीनमे की। बाल्हीक (बलखबुखारा) इन दोनों राज्योंके बीचमे एक स्रोतस्वती नदी बहती थी। चकेता उस बाल्हीक (बलख) स्थानसे लेकर भारतप्रदेशके मार्गतक सुविस्तृत राज्यके अधीश्वर हो गये। उस चाकितोसे ही चगत्ता मुगलजातिकी उत्पत्ति हुई है”।

“वालन्दके तीसरे पुत्र कलूरावके आठ पुत्र उत्पन्न हुए, उनके वंशधर कलर नामसे विदित हैं। उनके नाम इस भाँति हैं,—

१-शयोदास।

५-समोह।

२-रामदास।

६-गंगू।

३-अस्सो।

७-जस्तू।

४-किसतन।

८-भागू”।

इन सभीने मुसल्मान धर्मको धारण किया, इस संप्रदायकी सख्या अधिक थी, यह नदीके पश्चिमी तीरपर स्थित पहाड़ी देशमे निवास करते थे और कालान्तरसे यही नामसे विख्यात हुए”।

“चौथे पुत्र झुझके औरससे सात पुत्र उत्पन्न हुए,—

(१) कर्नल टाडने लिखा है कि “प्राचीन भारतके सिद्धियन यदुवंशियोंके राजाने इसी स्थान पर मुसल्मान धर्मको स्वीकार किया है, इस समाचारमें कुछ संदेह करनेकी आवश्यकता नहीं है, कि मुसल्मान इतिहासवेत्ताओंका मत है कि चाकितोंके नेता तमूचीन जो चगेजरा नामसे विदित हैं उसे पौत्तलिक कहा है और मुहम्मदगजारजमे पिता तक्षका भी ऐसा ही वृत्तान्त दिया है। उनमें एकको जट वा जूति जातीय और दूसरेको ताक वा तक्षक जाति लिया है। दोनोंसे ही पश्तियाकी दो प्रधान जातियाँ उत्पन्न हुई हैं।”

(२) टाड मर्यादय लिखते हैं कि यह पहिले ही कहा जा चुका है कि वालन्दके पन्द्रह भाइयों पन्धरो पत्नी देशोंमे अपना राज्य स्थापित किया, और उनके पुत्रोंने सिन्धुनदीके पश्चिम (दामाग) में अपने राज्यका विस्तार किया। सम्पूर्ण अफगानजाति नियून अर्थात् यहूदी वंशमे उत्पन्न नहीं गई है ऐसा अनुमान होता है, उसमे सब साधारण योंगल रहता है। और—

१-चम्पू।

२-नाकुल

३-मेघराज

‘इन्के वंशधर झुझ जातिके नेता हुए”।

“वालन्दके ज्येष्ठ कुमार भट्टोने अपन प्रबल पराक्रम और उनकी सारी धनसम्पत्ति अपने कि चौबीस हजार सवारों पर पैदल सेना उनके अधीनमे थी। सेनाको लाहोरसे इकट्ठा करके तैयारी की। गोत्र ही फनकु रणक्षेत्रमे वीरमानुकी चालीस

“भट्टोके दो पुत्र उत्पन्न हुए, वे महीसूर राव था। इन महाराज यह वंश यदुवंशियोंके नामसे लोक प्रसिद्ध हुआ।

“भट्टोकी मृत्यु होनपर हुए। परन्तु यह अपने पिताकी धुन्नीने अपनी जगणित सेना ले म्लेच्छोंकी सेनाके विरुद्ध युद्धकी

—नो अफगान इस समय शालिवाहन संभव है कि यदुवंशी ह। उन्होंने रक्षाके लिये यदु गद्दीको यहूदी अफगानियाका प्रधान वंश १५०० गजनी देशमे उनका आदि निवासस्थान वालन्दके वंशधरोंने सिन्धुनदीके देशमें निवास करते हैं। अफगान ५ गन्तव्यमे माननीय भी हैं।

(१) देशीय इतिहासवेत्ताकी गजनीकी नाम था, परन्तु पीछे उस नाम पास थे, शालिवाहनपुर मछा, गद् साइने ऐसा अनुमान है शालिवाहनपुर बनाया गया था

१-चम्पू ।

४-हसा ।

२-गोकुल ।

५-भांदा ।

३-मेवराज ।

६-रामू ।

७-जग्गू ।

“इनके वंशधर झुंज नामसे पुकारे गये, और इसीसे अन्यान्य पुत्र भी भिन्न जातिके नेता हुए” ।

“वालन्दके ज्येष्ठ कुमार भट्टी अपने पिताके सिंहासनपर विराजमान हुए । भट्टीने अपने प्रबल पराक्रम और बाहुबलसे इकले ही चौदह राजाओंको जीतकर उनकी सारी धनसम्पत्ति अपने अधिकारमें करली, उनके धनका परिमाण इतना था कि चौबीस हजार खच्चरोपर चला करता था । ६० हजार अश्वारोही और अगणित पैदल सेना उनके आधीनमें थी । महाराज भट्टीने सिंहासनपर बैठते ही अपनी सम्पूर्ण सेनाको लाहौरमें इकट्ठा करके कनकपुरके राजा वीरभानु वघेलेके विरुद्ध युद्धकरनेकी तैयारी की । शीघ्र ही कनकपुरमें भयंकर समरानल प्रज्वलित होगई, और उस रणक्षेत्रमें वीरभानुकी चालीस हजार सेनाका नाश हुआ ।

“भट्टीके दो पुत्र उत्पन्न हुए, एकका नाम मंगल राव और दूसरेका नाम मसूर वा महीसूर राव था । इन महावीर भट्टीसे ही भट्टी वंशका नाम चला । सैकड़ों वर्षसे यह वंश यदुवशियोंके नामसे विख्यात था, परन्तु इस समयसे अब भट्टीवंश लोक प्रसिद्ध हुआ ।

“भट्टीकी मृत्यु होनेपर उनके पुत्र मंगलराव पिताके सिंहासनपर विराजमान हुए । परन्तु यह अपने पिताकी समान भाग्यशाली नहीं थे । इसी समयमें गजनीके अधीश्वर युन्धुने अपनी अगणित सेना ले शीघ्र लाहौरपर आक्रमण किया । परन्तु मंगल रावने उन म्लेच्छोंकी सेनाके विरुद्ध युद्धकी तैयारी नहीं की और अपने बड़े पुत्रको लेकर वह नदीके

—जो अफगान इस समय शालिवाहनके वंशधरोंके द्वारा अधिकारके देशोंमें निवास करते हैं, वे भी संभव है कि यदुवशी हों । उन्होंने मुसलमान धर्ममें दीक्षित होकर अपने प्राचीन वंशके गौरवकी रक्षाके लिये यदु शब्दको यहूदी शब्दमें बदलकर अपनी जातिका शेष विवरण कुरानसे ले लिया है, अफगानियोंका प्रधान वंश यूसुफजई अर्थात् यूसुफके वंशवाले विख्यात है, और काबुल और गजनी देशमें उनका आदि निवासस्थान है और आजतक उनके एक सम्प्रदायका नाम जादून रक्खा है वालन्दके वंशधरोंने सिन्धुनदीके पूर्वप्रान्तकी और पहाड़ी देशको विजय किया था, वह आजतक उसी देशमें निवास करते हैं । अफगान यहूदी नहीं हैं, वह यदुवशी हैं यह हमें प्रमाण मिला है और वह वास्तवमें माननीय भी हैं ।

(१) देशीय इतिहासवेत्ताकी उक्तिसे ऐसा बोध होता है कि लाहौर और शालिवाहनपुर एकही राजधानीका नाम था, परन्तु पीछे जाना गया कि यह दोनों नगर एक नहीं थे उस समय यह दोनों नगर पास पास थे, शालिवाहनपुर वा शालपुर पञ्जाबके किस स्थानमें था, इसका निश्चय नहीं हो सकता, डाड् साहबने ऐसा अनुमान किया है कि प्राचीन नगरोंके विध्वंस होनेके पीछे ही उसके ऊपर यह शालिवाहनपुर बनाया गया था ।

तीरवाले वनमें भागगये । शालिवाहनपुरके जिन स्थानोंमें राजाका कुटुम्ब रहता था उन्हें शत्रुदलने जा घेरा, परन्तु महीसुर राव वहाँसे भी भागकर लक्खा जंगलमें जा रहे । लक्खी जंगलमें केवल किसानलोग ही रहते थे, इस कारण महीसुर रावने बड़ी सरलतासे उन्हें पराधीनताकी शृंखलमें बाँधकर वही अपना राज्य जमाया। महीसुर रावके दो पुत्र उत्पन्न हुए उसमें एकका नाम अभयराव और दूसरेका नाम शारण राव था । बड़े अभय रावने अपने बाहुबलसे समस्त लक्खी जंगलके देशोंमें अपनी शासनशक्तिका विस्तार किया । उस समय उनके वंशकी सख्या बढ़ने लगी, और वे आभोरिया भट्टी नामसे विदित हुए । शारण अपने भतीजेसे झगडा करके अन्य स्थानपर चला गया और वहाँ उसके वंशधर समयानुसार छपकश्रेणीमें गिनेगये । वह सर्वसाधारणमें शारण नामसे प्रसिद्ध है ।”

भट्टीके ज्येष्ठ पुत्र मगलराव जो म्लेच्छोंके भयसे अपने पिताकी राजधानी शालिवाहनपुरको छोड़कर भाग गये थे, उनके निम्नलिखित छ. पुत्र थे—

१-मडमराव ।

४-शिवराज ।

२-कलरसी ।

५-फूल ।

३-मूलराज ।

६-केवल ।

जिस समय मगल राव अपने पिताके राज्यसे भाग गए, उस समय उनके पुत्रोंकी रक्षा प्रजाने स्वयं गुप्तभावसे की थी । तत्क्षक जातीय सैतीदास नामका

(१) कर्नल टाड् साहब बीकानेरके इतिहासमें लिखते हैं कि जाटोंका वासस्थान कन्धार था । परन्तु जाट इस बातको स्वयं कहते हैं कि वहाँ यदुवंशी रहते थे । इस समय किसकी बातपर विश्वास किया जाय ? यहाँ देशीय इतिहासवेत्ताओंने प्रमाण दिये हैं कि शारणसे एक श्रेणीमें जाटोंकी सृष्टि हुई है और वही यदुवंशी है। कर्नल टाड् साहबने हजारों बार मध्य एशियाके जिस नामके साथ जाट जातिके नामकी सादृश्यता अनेक स्थानोंमें दिखाई है कि जाटगण जाट जातीय हैं । उन्होंने केवल यत्किंचित् नामकी सादृश्यता देखकर ही इस प्रकारका विचित्र सिद्धान्त किया है, उन्होंने यहाँ लिखा है कि मैंने सुना था कि त्रियाना और भरतपुरके जाट कन्धारसे आये थे और वही यदुवंशी हैं, परन्तु यह नहीं कह सकते कि शारणके वंशधर क्यों जाट नामसे पुकारे गये, इसको हम कह सकते हैं कि शारण अवश्य ही अपने बड़े भाईका कोई बड़ा अपराध करके समाजसे अलग हुआ था, और इसी कारणसे उसके वंशवालोंकी अवन्ति हुई ।

(२) इतिहासवेत्ता टाड महोदयने इस स्थान पर अपने टीकेमें लिखा है कि “ इस घटना में एक जातिका जन्म पाया जाता है, और यदुवंशियोंके पञ्जाबके मिहामन पर बैठनेके सम्बन्ध में यहाँ एक अत्यन्त प्रयोजनीय बात जानने योग्य है । मैंने इतिहासमें एक स्थानपर इस जातिका मजिस्त वृत्तान्त लिखा है, परन्तु उसे लिखनेके पीछे मैंने टाडजातिकी प्राचीन राजधानीका उद्धार किया है, और अल्प जगहके मित्र तक्षशिलाकी राजधानीमें जो स्थान था उससे हमने अनुमान किया है कि टीड उस स्थानकी भी खोज कर ली है । पहिले मैंने एक जातिका विवरण वर्णन किया था कि उस नगरका नाम किसी मनुष्यके नाम विशेषमें छपक नहीं हुआ । वह है—

एक भूमिया था । जिसके हो अत्यन्त दीनदगामे पड़े थे। हुए म्लेच्छराजसे प्रगट किया, मनुष्य इसी नगरमें एक भद सुनकर शीघ्र ही अपनी सना उक्त शोधर महाजनक पर म्लेच्छराजने शोधरसे कहा “ सम्मुख नहीं लाओगे तो याद इस पर महा भयभीत होकर भद किया कि “ मेरे यहाँ गजाका रहते ह, वह एक भूमियाके समय भाग गया है । * * * * * दिया, और शीघ्र ही वालका शोधरने देखा कि राजकुमारोंके उनके प्राणोंकी रक्षा करनेके हुआ । शीघ्र ही यदुवंशी लायेगये, और म्लेच्छराजने इस प्रकारसे शालिवाहनके उनमें कलरके पुत्र भी और शिवराज नामसे विरय कुम्हारके पुत्र कहकर म्लेच्छ जनोके वंशवाले उन दोनों श्रेणी

भट्टी इतिहासलेखकने किनारेके बनेल देशोंमें नवीन देशपर अधिकार

—अधीश्वर तक्षक वा नागवशके म इसका उद्धार करनेको समर्थ “ पश्चिममें एक जगल है जिसे इस कथाको अनुवादकने यहाँ था । ” मि० एल्फिन्स्टोनेके कहा है, वह बाजार ताक समय समस्त भारतवर्षमें म्लेच्छोंके नामके अनुमार पडा

एक भूमिया था । जिसके पूर्वपुरुषगण, पुरातन भट्टिराजगणोंके द्वारा सामर्थ्यहीन हो अत्यन्त दीनदशामे पड़े थे। उसने पिताका प्राचीन बदला लेनेकी इच्छासे विजय पाये-हुए म्लेच्छराजसे प्रगट किया, कि मंगल रावके कितने ही पुत्र और कुटुम्बके मनुष्य इसी नगरमे एक महाजनके घर रहते है । म्लेच्छराजने उनके यह वचन सुनकर शीघ्र ही अपनी सेनाको उसके साथ भेज दिया । सतीदास उस सेनाके साथ उक्त श्रोधर महाजनके घर गया और इसको पकड़कर राजाके सम्मुख ले आया । म्लेच्छराजने श्रोधरसे कहा “ कि यदि तुम शालिवाहनके प्रत्येक राजकुमारको मेरे सम्मुख नही लाओगे तो याद रखो कि तुम्हारे कुटुम्बमे एकको भी जीता न छोड़ूंगा । इस पर महाभयभीत होकर महाजन श्रीधरने विनय करके म्लेच्छराजाके सम्मुख निवेदन किया कि “ मेरे यहाँ राजाका एक पुत्र भी नही है । जो कई बालक मेरे यहाँ रहते है, वह एक भूमियाके पुत्र है । वह भूमिया मेरे ऋणसे बंधा हुआ इस युद्धके समय भाग गया है । म्लेच्छराजने महाजनके इन वचनोपर किंचित् भी ध्यान नही दिया, और शीघ्र ही बालकोको अपने सम्मुख लानेकी आज्ञा दी । जब महाजन श्रीधरने देखा कि राजकुमारोंके प्राणोंकी रक्षाका और कोई उपाय नही है, तब उनके प्राणोंकी रक्षा करनेके लिये वह म्लेच्छराजाकी आज्ञानुसार कार्य करनेमे सम्मत हुआ । शीघ्र ही यदुवंशी राजकुमार किसानके बालकेके वेपमे म्लेच्छराजाके सम्मुख लायेगये, और म्लेच्छराजने उनके साथ भूमिहारोंकी कन्याका विवाह कर दिया । इस प्रकारसे शालिवाहनके वंशसे उत्पन्न सम्पूर्ण राजकुमार जो श्रीधरके घरमे थे, उनमे कलोरके पुत्र भी कलोरिया जाट, मुदराज और श्योराजके पुत्र मुंदाजत और शिवराजत नामसे विख्यात हुए । कुमार फूल और कुमार केवलाका नाई, और कुम्हारके पुत्र कहकर म्लेच्छराजाके सम्मुख परिचय दिया था, इस कारण उन दोनों जनोके वंशवाले उन दोनों श्रेणियोमे गिनेगये ” ।

भट्टी इतिहासलेखकने फिर लिखा है, कि “ मंगल राव जिस गाढा नदीके किनारेके बनेले देशोमे रहते थे, उन्होने पीछे उस नदीके पार होकर एक नवीन देशपर अधिकार करके उसने अपना अलग राज्य स्थापित किया इस

—अधीश्वर तक्षक वा नागवंशके राजा थे, इसीसे उक्त नाम हुआ है । पुस्तक बावरीकी सहायतासे मैं इसका उद्धार करनेको समर्थ हुआ हूँ । बाबर तो देशकी सीमाके वर्णनमे बाबर लिखता है, कि “ पश्चिममे एक जगल है जिसे बाजार या टाक भी कहते है ” वहाँके राजाका ताक नाम भी है ” इस कथाको अनुवादकने यहाँ मिलाकर कहा है कि “ तक नगर बहुत समयसे दामानकी राजधानी था । ” मि० एलफिन्स्टोनके मानचित्रमे जो बाजारताक नामक स्थान है [जिसको बाबरने तक कहा है, वह बाजार ताक अटकसे कुछ ही कोश दूरीपर है । जो तक वा तक्षक अर्थात् नागवंश एक समयमे समस्त भारतवर्षमे विस्तारित हुआ था, निस्सन्देह यह नगर और नदीका नाम उसी तक्षकवंशके नामके अनुसार पड़ा है ” ।

समय बराहाजाति उस नदीके किनारे निवास करती थी। उनसे पहिले वहाँ वृत्त गणोंके वृत्ता राजपूत राजा थे। पुगलदेशके प्रमार गण धातदेशके सोढा जाति लुद्रदेशके लुद्रराजपूतगण निवास करते थे। मगलरावने इन राजाओंके निकट आश्रय लिया और सोढा जातिके अधीश्वरोंकी सम्मतिके अनुसार उन्होंने लुद्र बराहा और सोढा जातिके मध्यस्थ भूखण्डोंपर अपना वासस्थान बनाया। जब मगलरावकी मृत्यु होगई तब उनका पुत्र मडमराव पिताके पदपर विराजमान हुआ”।

मडमराव अपने पिताके साथ शालिवाहनपुर भाग आया था। धोरेके राजाओंने उसको राजा मानकर उसके अभिषेकके समय महामूल्यवान् द्रव्य भेजे। अमरकोटके सोढा जातिके राजाने मडमरावके करकमलमें अपनी कन्याको अर्पण करनेकी इच्छासे उसके पास यह समाचार कहला भेजा। मडमरावने तुरन्तही इस बातको स्वीकार करलिया, इस शुभ विवाहके समयमें अमरकोटकी राजधानीमें बड़ी वूमधाम हुई। मडमरावके औरससे तीन पुत्र उत्पन्न हुए,—

१-केहर।

२-मूलराज।

३-गोगली।

“केहर अमित तेजस्वी और असीम साहसी पुरुष था। एक समय आरौरसे कई सौ वाणिज्य द्रव्यसे भरे हुए घोड़े मुलतानको जा रहे थे, उसने यह समाचार सुनते ही अपने कितने ही योधाओंको ऊँटोंके व्यापारियोंका भेप धारण कराकर उस वाणिज्य दलके पीछे भेजा, उन्होंने बड़ी सीघ्रतासे पञ्चनदके किनारे जाकर वाणिज्यदलपर आक्रमणकर उनके सारे द्रव्योंको लूट लिया, और फिर अपने स्थानको लौटआये। इस प्रकारकी छल चातुरीके कार्यसे उसका नाम सर्वत्र विख्यात् होगया। पीछे जालौरके

(१) बराहा जाति राजपूतोंकी एक शाखा है। टाट्साहबने कहा है कि यही इस समय मुसलमान जातिमें गिने गये हैं।

(२) इम वृत्ता राजपूत जातिका इस समय लोप होगया है।

(३) अत्यन्त प्राचीन कालसे प्रमारजाति पुगलमें निवास करती आई है। स्मरणातीत कालमें अमरकोटके सोढाराजवंश मरुक्षेत्रमें निवास करते आये हैं एलिकजडने जो सगदाजातिका उल्लेख किया है ऐसा बोध होता है कि वह जाति यही है।

(४) लुद्रभाका विवरण पीछे प्रकाश किया जायगा।

(५) मगलराजके तीन पुत्र उत्पन्न हुए। उनके नाम यह हेराजपाल, लोहवा, चूवर, बड़े पुत्र राजपालके औरसमें रेन्तू और गेगू नामके दो पुत्र उत्पन्न हुए। रेन्तूने निम्नलिखित पाँच पुत्रोंने जन्म लिया, भोस्तर, पोतर, तुत्र, कलसू और जयपाल। उनके पुत्र भी एक २ सम्प्रदायके नेता हुए।

(६) टाट्साहब कीकमें लिखने है कि “मिन्गुनकीके ऊपर उपत्यकामें उस अत्यन्त प्राचीन राजधानी १८११ ईसवीमें पाकर मे परम आनन्दित हुआ। मूलकनलने जिन राजा श्रीधरकी राजधानी आनन्दराजोंने किया, यह वही राजधानी है।

आलनसिंह देवराने, इमरा काय बड़े समारोहके साथ चले आये, केहरने अपनी पुत्र परतु किलेके बिना तयार हुए

केहर पिताके पदपर

का किला बराहाजातिके अधी पति यशोरथने सेना सहित साथ तनोटकी रक्षा करके

अन्तमें यदुभट्टीके इति

माघमासकी पूर्णिमाको मगलवा

होगया, और देवी तनोमाताका

दिनोके उपरान्त बराहाराजके

हुआ कि मूलराजकी कन्याके

मुरकामे यदुभाटियोंकी

वंशत्यातिका वर्णन करना जा

बंगका इतिहास इतर बहुत ही

साथ जो टोका टिप्पणी दिये

हैं और वे इससे निम्नलिखित

एवं निम्नजातोंका निश्चय कर

प्रथम-यदुवाशियोंके पूर्व

द्वितीय। जो यदुवगी

अथवा पांडवोंके साथ भारतवा

उन्होंने मरुस्थलीमें उपवेशन

खुरासानके बादशाहोंसे युद्ध

तृतीय। वह लोग जा

क्रिया, तथा उन्होंने शालि

चोया।-उनका प

तनोट दुर्गका बनाना।”

साधू टाट्साहबने

* (१) कनल टाट्

प्राची समान एक धर्मका

अन्तपर अपने अधिकारका

आलनसिंह देवराने, मंडमरावके वयप्राप्त पुत्रोके निकट नारियल भेजा । विवाहका कार्य बड़े समारोहके साथ समाप्त होगया । विवाह होजानेके उपरान्त यह अपने स्थानको चले आये, केहरने अपनी कुलदेवी तन्नोमाताके नामसे एक किलेकी दीवार स्थापित की परन्तु किलेके बिना तयार हुए ही मंडमरावकी मृत्यु होगई ” ।

केहर पिताके पदपर अभिषिक्त हुए । उनके राजसिंहासनपर बैठनेपर तनोट का किला बराहाजातिके अधीश्वर राज्यकी सीमामे बनाया गया है । यह कहकर बराहापति यशोरथ*ने सेना सहित तनोटपर आक्रमण किया । परन्तु मूलराजेने बड़े विक्रमके साथ तनोटकी रक्षा करके अन्तमे बराहियोंको परास्त करके भगादिया ” ।

अन्तमे यदुभट्टीके इतिहासवेत्ताने लिखा कि “ ७८७ संवत् ७३१ ईसवी मे माघमासकी पूर्णिमाको मंगलवारके दिन तनोटका किला बनानेका कार्य समाप्त होगया, और देवी तनोमाताका एक पवित्रमंदिर वहाँ स्थापित हुआ । कुछ ही दिनोंके उपरान्त बराहाराजके साथ सधि होगई । और उस संविका यह फल हुआ कि मूलराजकी कन्याके साथ बराहापतिका विवाह होगया ” ।

मुरकामे यदुभाटियोंकी राजधानी स्थापित होनेतक ही हम उनकी प्राचीन वंशख्यातिका वर्णन करना आवश्यक समझते हैं । यद्यपि एक सुविस्मृत और विख्यात वंशका इतिहास इतर बहुत ही संक्षेपमे वर्णन किया गया है परन्तु इसके साथ ही साथ जो टीका टिप्पणी दिये गये हैं उनसे पाठकोको पूरी सहायता मिलना संभव है और वे इसीसे निम्नलिखित चार सिद्धान्तोंपर अपना विचार स्थिर कर सकते हैं । एवं निम्नवातोंका निश्चय कर सकते हैं ।

प्रथम-यदुवंशियोंके पूर्व पुरुष श्रीहरिसे उत्पन्न हैं ।

द्वितीय । जो यदुवंशी भारतवर्षसे भाग गये, वा जिन्होंने इच्छानुसार हरिकुल अथवा पांडवोंके साथ भारतवर्षको छोड़कर सिन्धुनदीके पश्चिम देशोंको गमन किया उन्हींने मरुस्थलीमे उपवेशन स्थापन किया, गजनी राज्यकी प्रतिष्ठाकी और रुम और खुरासानके बादशाहोंसे युद्ध किया ।

तृतीय । वह लोग जाबुलिस्थानसे भाग गये गौर पंजाबमे उपानवेश स्थापन किया, तथा उन्होंने शालिवाहनपुर नामक नवीन राजधानी प्रतिष्ठित की ।

चौथा ।-उनका पंजाबसे भागना, मरुक्षेत्रके पर्वतके ऊपर विराजमान होना और तनोट दुर्गका बनाना । ”

साधू टाड् साहबने उपरोक्त प्रकारसे इतिवृत्तको चार अंशोंमे विभक्त करके शेषमे

* (१) कर्नल टाड् साहबने लिखा है, “इससे ज्ञात होता है कि बराहाजाति (यदु) भट्टियोंकी समान एक धर्मका अवलम्बन करती थी। इस घटनाके बहुत काल पीछे भी मुसलमानोंने इस स्थानपर अपने अधिकारका विस्तार नहीं करपाया । -(२) उर्दू तर्जुमेमे जसरथ ।

कहा है कि "इस यदुवंशके आदि इतिहासको अन्यत्र विशदरूपसे समालोचना की गई है इस कारण इस वंशके आदिमे इतिवृत्तके स्थान पर अधिक समालोचना करनेकी आवश्यकता नहीं है। छिन्नभिन्न सत्य घटनाये और भौगोलिक प्रमाणोंसे हम इस इतिहास का साधारणतः विश्वास करते हैं, अर्थात् यदुवंशी राजाओका एशियामे राज्य होना, और मुसलमानोंके अभ्युदयके साथही साथ उनका वहाँसे भागकर फिर भारतवर्षमें आना आदिमतोंकी विशेष पुष्टि करते हैं। हम ग्रीक इतिहासवेत्ताओंकी पुस्तकमें इस प्रकारके प्रत्यक्ष प्रमाण देखते हैं, कि ग्रीक वीर आन्टियोक्स इस देशके सोफागसेन नामक भारतसिन्धियन राजाके द्वारा मारे गये थे। इसीसे यदुवंशियोंने सीरिया और बैक्ट्रियाके अधीश्वरके साथ युद्ध किया था। उसीसे कल्पना करके अनुमान करना होगा कि सुबाहु और उसके पुत्र गजसे इस नाम सोफागसेनसकी उत्पत्ति हुई है। और यह संभव भी हो सकता है क्योंकि ग्रीक इतिहासमें यह भी प्रकाशित है कि गजनोंके यदुवंशी राजाओंने खुरासानके राजाओंके साथ युद्ध किया था।"

महात्मा टाड महोदय फिर लिखते हैं "कि सेइस्तान और उपत्यकाके दोनों ओर आदि समयमें और एक शाखा बसती थी। सिन्दसंभाव्य साम्बसे उत्पन्न है। और ग्रीक गणोंने भी इस वंशको साम्ब कहा है। और इसी वंशके एक राजाने अलिकजडर के भारतविजयके समय विषम विघ्न उपस्थित किया था, इस वंशकी राजधानीका नाम साम्बका कोट वा सवनगरी था, और आजतक सिन्धुके किनारे वह नगरी विराजमान है, ग्रीक गणोंने उसके नामको बदलकर मीनगढ नामसे उल्लेख किया है।"

इतिहासवेत्ताका अन्तमें यह कहना है कि चगत्ताई गण यदुवंशसे उत्पन्न है, इस अनुमानका अत्यन्त प्रयोजन है। मेवारके राणा गणोंके आदि पुरुष बापा रावने इसी प्रकार चित्तौरमें अपनी राजधानी स्थापित कर, वंशकी रक्षाके पीछे, मध्य भारतवर्षको छोड़कर खुरासानको गमन किया था। इन प्रमाणोंसे जाना जाता है कि

(१) कर्नल टाड साहबने राणल एलियाटिक सुसाइटीकी पुस्तकके तीसरे बालमें यदुव वंशियोंके इतिवृत्तकी समालोचना की है।

(२) इस भ्रमको हमने पहिले ही प्रगट कर दिया है इस कारण उसका उल्लेख करनेकी कुछ आवश्यकता नहीं है। [अनु०]

(३) कर्नल टाड महोदयने अपने टीकेमें लिखा है " मि० विलसन" को पोडालमी साहबके गुगराफियेमें मोगदियानाके भूवृत्तमें पाटु नाम मिला है और इवन हेकलके मतसे हिरात नगरको हरि नामसे कहा है।

इसके निम्न मर्ष वा मरुस्थली देश है। पाटु तथा हरिकुल भारतवर्षमें चलकर उक्त देश तथा मरुस्थलीमें चले गये। यदि इन दूर देशोंमें खोज कीजाय तो बड़ी सरलतासे बहुतसे शिलालेख प्राप्त हो सकते हैं। समरकन्दके तौरनहार पर जो हमारी भाषामें वर्णमाला खोदी हुई लिपि है वह क्या है? यहाँके देवमंदिर और मस्जिदोंकी गुहाबलि तथा खोदी हुई अनुलिपि सभी अत्यन्त प्रयोजनीय और जानने योग्य माने जायेंगे।"

इतने दूरवर्ती देशोंमें हिन्दूधर्म गतिविधिसे वाणिज्यका व्यवसाय और पञ्जाब देशोंमें इसके तत्वकी नियुक्त होनेपर इस सन्ध्याम कपिल्य नगरों, वहाँरा, यदुका गिलाकी राजधानी पाई जा सकती यदि इन देशोंको योजन लिप्त सकते थे, कारण कि यही स्थान

रकुलीफा बलीदेके समयमें राजा पहिलेके समतलक्षेत्रमें अपना

और लट्गा दोनों जातियाँ पर आक्रमण वनाकी राजकुमारीसे राव तनुका विवाह दुर्गका निर्माण-तनुकी मृत्यु-निर्माण निमित्त लगा जातिके साथ बराह जा और उनके सननोंको विश्वासपातसे वहाक निवासियोंको मारना-व्रतवत न बनाना और व्रत जातिके स्वामीका उष मारा जाना-एक योगिक साथ भट्टो रावसे रावल वषाधिका बदला चाना लेना-रुगानातिका इतिहास-दे बदला लेना-स्वदेश हितैषिताका स्थानमें होंद पुदाना-जनकी हत्या-लेना-उनके पुत्र पाठका अनहलपाटा भद्रके सामयिक सानगण-योद्धाको हारना-दुस्सजका खोचियापर गिरछेत राजाकी कन्याके साथ विवाह जातिके राजा हमीरका प्रकट करना-जनप्रवाद-दुस्सजके राजा मिद्वाराज सोलकीकी विवाह रावाविनयरावके पुत्र भाज और मजीर मोनदवके विरुद्ध जय

इतने दूरवर्ती देशोमे हिन्दूधर्म प्रचलित था, और मध्य भारतवर्ष तथा भारतवर्षमे गतिविधिसे वाणिज्यका व्यवसाय विलक्षणतासे चलता था । ट्रान्सकजियाना देश और पंजाब देशोमे इसके तत्वकी विशेष खोज करने और पुराने स्थानोकी खोज करनेमे नियुक्त होनेपर इस सबन्धमे अनेक आविष्कार पाये जा सकते है । शालिवाहनपुर कपिल्य नगरो, वहीरा, यदुका डाङ्गवूसी फालिया उसके सात नगर और तक्ष शिलाकी राजधानी पाई जा सकती है । खोज करनेवाले वनवासी अफ्रीकाके वदले यदि इन देशोकी खोजमे लिप्त होते तो, अनेक प्रयोजनीय ऐतिहासिक तत्व प्राप्त कर सकते थे, कारण कि यही स्थान सभ्यताकी जन्मभूमि है ” ।

द्वितीय अध्याय २.

रकुलीफा वलीदके समयमे राजा केहर, उनके वंशधरोका भिन्नसम्प्रदायोका नता होना और पहिलेके समतलक्षेत्रमे अपना राज्य बढ़ाना-उसकी हत्या-तनुको उस पदकी प्राप्ति-बराहा और लड्गा दोनो जातियो पर आक्रमण-मुलतानके राजासे तनोटका किला घेरा जाना, उसकी हार-वृताकी राजकुमारीसे राव तनुका विवाह-उसके पुत्र गण-तनुसे गुसधनका आविष्कार होना-वाझनोट दुर्गका निर्माण-तनुकी मृत्यु-विजेरावको उस पदका मिलना-भट्टियोके अधिपतिपर आक्रमण करनेके निमित्त लंगा जातिके साथ बराहा जातिका पडयन्त्र और विजेरावका उनपर आक्रमण-विजेराव और उनके स्वजनोको विश्वासघातसे मारना-एक ब्राह्मणसे देवराजकी जीवन रक्षा-तनोट अधिकार-वहांके निवासियोको मारना-वृतावत नामरु स्थानमे अपनी मातासे देवराजका मिलना-देरावर बनाना और वृता जातिके स्वामीका उसपर आक्रमणके समयमे बञ्चित होना, और देवराजसे उसका मारा जाना-एक योगीके साथ भट्टो राजाका मिलना और राजाका उसकी शिष्यता स्वीकार करना-रावसे रावल उपाधिका बदला जाना-देवराजसे लगाहोका मारा जाना, और उनका देवराजका आश्रय लेना-लगाजातिका इतिहास-देवराजका लुस राजपूतोकी राजधानी लुद्रवापर अधिकारकारके राजासे बदला लेना-स्वदेश हितैषिताका उत्कृष्ट प्रमाण-धारपर आक्रमण-लुद्रवामे फिर आना-खडाल नामक स्थानमे हौद खुदाना-उनकी हत्या-रावलमधको पिताका सिंहासन मिलना-पिताको मृत्युका बदला लेना-उनके पुत्र वालका अनहलवाडा पत्तनके बल्लभसेनकी लडकीसे विवाह होना-गजनीके महम्मदके सामयिक राजगण-बोडोको तितर बितर करना-यो भट्टी गणोसे मुगलके जोहियोका हारना-दुस्सजका खीचियोपर आक्रमण-उसका तीन भाइयोके साथ खेड प्रदेशमे जाना और गिहलौत राजाकी कन्याके साथ विवाह होना-वालू रावकी मृत्यु-दुस्सजका सिंहासनपर बैठना-सोढा जातिके राजा हमीरका आक्रमण करना-हमीरके शासन समयमे मरुक्षेत्रमे कागार नदीका प्रवाह रुकना-जनप्रवाद-दुस्सजके पुत्रगण-कनिष्ठ कुमार लाझाविजय रावका अनहलवाडाके राजा सिद्धराज सोलकीकी कन्यासे विवाह-दुस्सजके अन्यान्य पुत्र गण-जयसल और विजेराव-लाझाविजयरावके पुत्र भोजदेवके दुस्सजके मरजानेपर लुद्रवाका सिंहासन मिलना अपने भतीजे-भोजदेवके विरुद्ध जयसलका पडयन्त्र-गौरके सुलतानसे सहायता मागना और

अरोट नामक स्थानमें उसके साथ मिलना-सुलतानके साथ मित्रतामूलक शपथ करना-भोजदेवको सिंहासनसे हटानेके लिये महम्मदसे सहायता पाना-लुद्रवा पर आक्रमण और लूट लेना-भोजदेवकी हत्या जयसलसे भाटियांको रावल पट्ट मिलना-लुद्रवा प्रदेशको छोड़ना-नूतन राजधानीकी प्रतिष्ठाका पूर्व आयोजन-ब्रह्मसरकुंडकी देव अनुलिपि-जयसलमेर राजधानीकी प्रतिष्ठा-जयसलकी मृत्यु-और दूसरे शालिवाहनका सिंहासनपर बैठना ।

“पूर्वअध्यायमें जिन २ भिन्न घटनाओका वर्णन हुआ है उन सबमें जो जो तारीख और सन् दी हुई है विचार करनेसे उनमें संदेह होता है परन्तु अब अन्तमें हम इस समय भट्टीजातिके इतिहासका सम्पूर्णतः विश्वास करने योग्य वृत्तान्त प्रकाश करनेमें प्रवृत्त होते हैं । गजनीके यदुवशी राजाने युधिष्ठिरके ३००८ वर्ष पीछे रुम और खुरासानके अधीश्वरोंको परास्त किया था, । हम इस निश्चय की हुई अवधिको सत्य नहीं स्वीकार करते और ७२ वी विक्रमान्वदीमें शालिवाहनने अपने कुटुम्बियोंके साथ जावुली स्थानसे भागकर पजावमें निवास किया हैम इसका भी विश्वास नहीं करते, । परन्तु मरुक्षेत्रमें यदु भट्टियोंके उपनिवेश स्थापन, और सवत् ७८७ (७३१ ई०) में उनकी प्रथम शासनशक्तिके विस्तारके प्रमाणस्वरूप तनोट

(१) बादशाह बाबरने लिखा है कि भारतवर्षके निवासी सिन्धुनदीकी पश्चिम सीमाके बाहर स्थित समस्त भूखण्डको खुरासान कहते थे ।

(२) कर्नल टाट महोदयने टीकेमें लिखा है “यद्यपि ग्यारहसौ वर्षके वित्तजानेपर भट्टीगण पंजाबसे भाग गये थे, और शालिवाहनके उत्तराधिकारियोंकी उक्त स्थानके त्यागनेके पीछे धर्म, भाषा इत्यादिका अदलबदल होगया था, परन्तु आजतक उक्त देशोंमें भौगोलिक ऐसे अनेक प्रमाण विराजमान हैं कि भट्टियोंका वहां अधिकार रहना प्रमाणित होता है, जहापर शालिवाहनपुर था हम उसका अनुसंधान करें तो वहां “भट्टिकापिंडि” और भट्टिकाचक्र इत्यादि देख सकेंगे ।-और एल्फिन्स्टोनके मानचित्रको भी देख लेंगे ।

(३) हम साधु टाट महोदयकी उस उक्तिको किसी प्रकार नहीं मान सकते। हमारे स्वदेशी भट्टी इतिहास लेखक जब कि यदुवशीयोंके इतिहासमें, सन्, तारीख, महीना, वार, तिथि और नक्षत्रोत्तकको लिख गये हैं, तब उनकी उक्ति किस प्रकारसे आविश्वास करनेके योग्य हो सकती है । हमारे देशके प्रचलित युग और सम्बन्धके सम्बन्धमें पश्चिमी पंडितोंको ऐसा विश्वास नहीं है, यह सभीको विदित है । और इसका अनुमान भी सरलतासे हो सकता है कि कर्नल टाटने जिन उल्लेखोंके वंश भट्टी इतिहास लेखकोंके लिखे हुए इतिहासके पहिले अंशमें सन् और तारीखका पिणत नहीं किया । हमारे देशमें चिरकालसे भी पहिले अनेक समयमें अनेक भातिके समय सन्, और शाके इत्यादि प्रचलित होते आये हैं, और उन २ सन्, संवत् वा शाकेका राष्ट्रिय वा राज्यके बदलने कारण लोप होता चला आया है, और उनके स्थानोंमें नया संवत् दिगम्बर पड़ता है, इस अवस्थामें यदुभट्टियोंके इतिहासलेखकने जिन संवत्तोंका उल्लेख किया है, यदि वह अरागातिक सम्बन्धमें प्रचलित रहते तो उनके संवत्तमें हम अपने मतको प्रमाद करनेमें समर्थ होसकते । पर युधिष्ठिरके संवत्तमें किसी प्रकारकी गलती नहीं है, टाट साहबने इसी कारणसे उक्तो की गलती कि अपने वंशके दूसरे अग्रजोंके माने वषे तथा उनकी ज्येष्ठके वषाकी आधुनिक वाराणसी माना है ।

दुर्गके बनानेका जो समय निर्दिष्ट सन्देहसे रहित प्रमाणित हुआ है भाटी जातिके इतिहासमें और जिसके असीम साहस और रसीफा वलीदका समकालीन था किया । और उत्तरसिन्धुके देवधानी स्थापित की ” ।

“कर्नल टाट साहबने भट्टी इतिहासको उद्धृत किया है, कहकर पांच पुत्र उत्पन्न हुए, पुत्र उत्पन्न हुए और वह अपने हुए । यह सभी वीर घोषा थे, जो जीतलिया । राजपूतोंने इसी कि, जिस समय केहर निकार नाश किया ।”

केहरकी मृत्युके उपरान्त प्रमल पराक्रमके साथ बराह देशोपर चढ़ाई करके उनको पहिनकर लौंके साथ दूँ, सी-

(१) उत्तरावके पांच पुत्र - वंशधर साधारणतासे उत्तराव नामसे (२) वंश जाति इस समय (३) गद महोदय अपने भी पुत्री गई है जैसे-बराह शं दुका सर्व ह, अथवा शं दुका अर्थ घाटा है । तिका कारण भलीभाँतिसे विदित

(४) कर्नल टाट महोदय सोलकी राजपूतोंको शाखासे वंशक है लोग सिन्धुनदीके पश्चिम ओर गये

(५) बादशाह बाबरने मान लिया था, उसने उन सभीके नामोंका नहीं लिखा । शायद डोड हा ।

(६) खोची जातिके भट्टी और सिन्धु सागर अर्थात् पंजा

(७) टाट साहबने कहा है नए जाले की । जानने उस घोकर

दुर्गके बनानेका जो समय निर्धारित हुआ है, वह इस इतिहासका प्रमाण अनेक स्थानोमे सन्देहसे रहित प्रमाणित हुआ है ” ।

भाटी जातिके इतिहासमे जिस केहरका नाम विशेष प्रसिद्ध दिखाई पड़ता है और जिसके असीम साहस और वीरताका वर्णन पहिले हुआ है, वह अवश्यही प्रसिद्ध खलीफा वलीदका समकालीन था । सबसे पहिले भारतभूमिमे उसने ही अपना अधिकार किया । और उत्तरसिन्धुके देशोमे अटरोड नगरमें उसने ही सबसे प्रथम अपनी राजधानी स्थापित की ” ।

“ कर्नल टाड् साहबने जिस यदुभट्टी इतिहासलेखकके ग्रन्थसे भट्टोवंशके परवर्ती इतिहासको उद्धृत किया है, उस इतिहासमे यह प्रकाशित किया गया है कि केहरके पांच पुत्र उत्पन्न हुए, तनूउतेराव, चहा, खाफरिया आथहीन इन सभीके पुत्र उत्पन्न हुए और वह अपने २ पिताकी उपाधिके साथ एक एक सम्प्रदायके नेता हुए । यह सभी वीर योधा थे, और इन्होंने चन्नराजपूतोके अधिकारी बहुतसे देशोको जीतलिया । राजपूतोने इसी लिये केहरके साथ विलक्षणतासे इसका बदला लिया कि, जिस समय केहर गिकार खेलनेमे रत थे, उसी समय इन्होंने इनके प्राणोका नाश किया । ”

केहरकी मृत्युके उपरान्त तनू पिताके पदपर अभिषिक्त हुए । उन्होने अपने प्रबल पराक्रमके साथ वराहा जाति और मुलतानकी लगा जातिके अधिकारी देशोपर चढाई करके उनको विध्वंस करदिया, परन्तु हुसेन शाह लोहेका बख्तर पहिनकर लंगोके साथ दूँदी, खीची खोकर, मुगल, जोहिया, जूद और सैद जातिके दश

(१) उतेरावके पांच पुत्र उत्पन्न हुए, सुरना, सेहसी, जीवा, चाको और अजो । इनके वंशधर साधारणतासे उतेराव नामसे पुकारे जाते हैं ।

(२) चन्न जाति इस समय लुप्त होगई है ।

(३) टाड् महोदय अपने टीकेमे लिखते हैं “ कि यह हिन्दू सिदियन जाति पशुओके नामसे भी पुकारी गई है जैसे-बराह शब्दका अर्थ शकर है, और नूमरि शब्दका लोमड़ी; तक्षक शब्दका अर्थ सर्प है, अश्व शब्दका अर्थ घोड़ा है । ” हमारे स्वजाति पाठकोको पुराणादिसे इनके नामोकी उत्पत्तिका कारण भलीभातिसे विदित होसकता है ।

(४) कर्नल टाड् महोदय लिखते हैं कि “ लंगा गण अशिकुलकी चार प्रधान शाखाओमे सोलंकी राजपूतोकी शाखासे उत्पन्न है । यह पीछे मुसलमान होगये । और ऐसा भी संभव है कि वह लोग सिन्धुनदीके पश्चिम ओर गलमान देशमे रहते थे । ”

(५) बादशाह बाबरने भारतपर अधिकार करनेके समय मार्गमे जिन जातियोके साथ साक्षात् किया था, उसने उन सभीके नामोका उल्लेख किया गया है । परन्तु उसने दूरी जातिके नामको नहीं लिखा । शायद डोढ हो ।

(६) खीची जातिको भट्टी कविने लिखा है कि खीची जाति उत्तर प्रान्तमे रहनेवाली थी, और सिन्धु सागर अर्थात् पंजाबके दोआबके बीचमे एक देश उनके अधिकारमें था ।

(७) टाड् साहबने कहा है कि “ यह भी सम्भव होसकता है कि यह खोकर जाति ही गकट जाति थी । बाबरने उसे घोकर लिखा है ” ।

हज़ार अश्वारोही वीरोंको साथ ले यादवों पर आक्रमण करनेके लिये आगे बढ़ा। इसके बराह राज्यमें पहुँचते ही बराह जातिने इसके साथ सम्मति की, और समाने वहाँ डेरें डाल दिये। वीर श्रेष्ठ तनूको असीम साहस और बलके साथ आया हुआ देखकर विजातीय गण अपने २ स्वजातियोंको इकट्ठा करके अपनी रक्षाकी तैयारी करने लगे। क्रमानुसार चार दिनतक यदुवशपति तनूने अतुल पराक्रमके साथ अपनी रक्षा की। और पाँचवें दिन अपने रोकें हुए किलेके द्वारको खोल देनेकी आज्ञा दी। इनकी आज्ञानुसार किलेका द्वार खोल दिया गया। और वह अपने प्राणप्यारे पुत्र वीर विजैरावके साथ नंगी तलवारे हाथमें ले म्लेच्छोंके विरुद्ध सम्पूर्ण यादवोंकी सेना सहित शत्रुके सम्मुख हुआ। यदुवंशी क्षत्री वीरोंके प्रबल पराक्रमसे शीघ्र ही शत्रु परास्त होगये। सबसे पहिले बराह जाति भाग गई, और उसके पीछे अन्य म्लेच्छ गण युद्धमें भगा डाले। चारों ओरको भाग गये। रणमें जय प्राप्त कर तनूने शत्रुओंके डेरोंपर चढ़ाई कर उनके धन रत्नोंको लूट लिया। मुलतान और लंगहोंकी सेना जब परास्त होकर भाग गई तब बूतावानके बूता राज-पूतोंके अधीश्वर जीजूने महाराज तनूजीके पास नारियल भेजा। और यह विवाह हो जानेके पीछे तनूजीकी मुलतानके अधीश्वरके साथ संधि होकर मित्रता होगई।
तनूके औरससे निम्नलिखित पाँच पुत्र उत्पन्न हुए,—

१-विजैराव।

३-जयतुंग।

२-मुकुर।

४-आलन।

५-राखेचा।

“दूसरे कुमार मुकुरके औरससे माहपाने जन्म लिया। माहपाके औरससे महोला और दिकाड उत्पन्न हुए। इस दिकाडने अपने नामसे एक विख्यात हृद खुदवाया था, उसीके वशधर सुतार हुए, और आजतक वह मुकुर सुतार नामसे पुकारे जाते हैं।”

“तीसरे पुत्र जयतुंगके रत्नसी और चोहर नामवाले दो पुत्र उत्पन्न हुए। रत्नसी बहुत प्राचीन समयके विध्वंस हुए बीकनपुर नगरमें जाकर रहे। और चोहरके कोला और गिरराज नामवाले दो पुत्र हुए, इन दोनोंने कोलासर और गिरराजसर नामके दो स्वतन्त्र नगर प्रतिष्ठित किये।”

“चौथे पुत्र आलनके औरससे निम्नलिखित चार पुत्र उत्पन्न हुए।”

१-देवसी।

३-भवानो।

२-त्रिपाल।

४-राकेचो।

(१) मुकुरके जन्म पुत्रोंकी गणना राजपूतोंमें नहीं हुई, उनकी गणना माताओंके वर्णानुसार हुई थी।

“देवसीके वशवाले रेवारी बणिक हुए, और उनकी गणना २

“तनूको विजासनी देवीकी

उसने उसी धनसे एक बड़ा भारी

और उसी किलेमें उन्होंने संवत् ८

रोहिणी नक्षत्रमें देवीकी मूर्ति स्था

साथ राज्य करके स्वर्गको चलाये।

देशी इतिहासलेखकने फिर

ईस्वीमें पितृके राज्यपर

जातिकी प्राचीन शत्रु बराह (५२)

और शीघ्र ही युद्धमें उनकी परास्त

८९२ में बूता जातिकी रानीके

रक्षित किया। बराह जाति और

और उन्होंने भट्टराज विजैराव

विजयरावने अपने पिताकी

परास्त कर भगादिया, जब बराह

परास्त करना असम्भव है, तब

नागका विचार किया। और बहुत

कर बराह जातिके अधीश्वरने अपनी

करनेका प्रस्ताव किया। भट्टराजको

था, इस लिये वह अपने पुत्र देवराज

की राजधानी भट्टराजमें चले गये।

सहारा मूर्तिसहसा आ

जब कुमार देवराजने देखा कि अब

(१) भारतवर्षके वेद्योंमें यह

मया भी अधिक थी, यह पहिले

प्रसिद्ध हुए। दाड साहबने कहा है कि

रामें पवार सोलंकी भाटी इत्यादि सब

नक्षत्रमें मर्त्य ही यह ओसवाल

नक्षत्र पुकारे जाते हैं, बहुतांश

शरीर पानु वालवमें ऐसा नहीं है।

(२) चारण रामनाथवाले

मया। स्वन्तरी मासमें देवराजको

मया। स्वन्तरी मासमें देवराजको

मया। स्वन्तरी मासमें देवराजको

“देवसीके वगवाले रेवारी अर्थात् उपपालक हुए, और राकेचोके उत्तराधिकारी वणिक हुए, और उनकी गणना इस समय ओसवाल जातिमे हुई ।

“तनूको विजासनी देवीकी कृपासे एक स्थान पर बहुत सा गुप्त धन मिला, उसने उसी धनसे एक बड़ा भारी किला बनाया और उसका नाम विजनोट रक्खा, और उसी किलेमे उन्होंने संवत् ८१३ (७५७ ई०) के माघमासकी त्रयोदशी तिथि रोहिणी नक्षत्रमे देवीकी मूर्ति स्थापित की और वह अस्सी वर्षतक अतुल पराक्रमके साथ राज्य करके स्वर्गको चलेगये ” ।

देगी इतिहासलेखकने फिर लिखा है कि “ विजयराजजी सम्वत् ८७० सन् ८१४ ईस्वीमे पिताके राज्यपर विराजमान हुए थे, उन्होंने राज्यसिंहासनपर बैठकर अपनी जातिकी प्राचीन शत्रु वराह (वरहा) जातिके साथ युद्ध करनेका प्रस्ताव किया, और शीघ्र ही युद्धमे उनको परास्त करके उनकी सारी धन सम्पत्ति लूटली, सवत् ८९२ मे वृत्ता जातिकी रानीके गर्भसे एक कुमार उत्पन्न हुआ । उसका नाम देवराज रक्खा गया । वराह जाति और लङ्गागण शत्रुसे बढ़ला लेनेके लिये एकसाथ मिलगये और उन्होंने भट्टिराज विजैरावपर आक्रमण किया । परन्तु असीम साहसी विजयराजने अपने पिताकी तरह वीरता प्रकाश करके उनको रणक्षेत्रमे परास्त कर भगादिया, जब वराह जाति और लङ्गाहोंने देखा कि रणभूमिमे इनका परास्त करना असम्भव है, तब अन्तमे उहोंने पड़यन्त्रके साथ विश्वास दिलाकर उनके नाशका विचार किया । और बहुत कालसे प्रज्वलित हुई शत्रुताकी आगको बुझानेका बहाना कर वराह जातिके अधीश्वरने अपनी कन्याका विजयराजके पुत्र देवराजके साथ विवाह करनेका प्रस्ताव किया । भट्टिराजको इस पड़यन्त्रका समाचार कुछ भी विदित नहीं था, इस लिये वह अपने पुत्र देवराज और आठसौ स्वजातियोंको साथ लेकर वराहपति की राजधानी भटिडांमे चले गये । उनके वहाँ पहुँचते ही दुराचारी, वराहोंने उनपर सहार मूर्तिसे सहसा आक्रमण करके उन्हे और उनके प्रत्येक साथीको खड २ कर दिया । जब कुमार देवराजने देखा कि अब मृत्यु निकट ही है तब वह अपने प्राणोंकी रक्षाके

(१) भारतवर्षके वैश्योंमे यह ओसवाल जाति सबसे विशेष धनवान् थी और इनकी संख्या भी अधिक थी, यह पहिले ओसिया नगरमे आकर रहे थे इसी कारणसे ओसवाल नामसे प्रसिद्ध हुए । टाड साहबने कहा है कि यह विशुद्ध राजपूत है, परन्तु एक सम्प्रदायके नहीं है, इनमे पेंवार सोलंकी भाटी इत्यादि सब सम्प्रदाय हैं । यह सभी जैनधर्मका अवलम्बन करनेवाले हैं भारतवर्षमे सर्वत्र ही यह ओसवाल वणिक वाणिज्यमे लिस रहते हैं । यह सर्वसाधारणमें माड़वारी नामसे पुकारे जाते हैं, बहुतेका मारवाडसे ही मारवाटी नाम हुआ है, इसका अनुमान किया जासकता है परन्तु वास्तवमे ऐसा नहीं है ।

(२) चारण रामनाथवाले राजस्थानमे लिखा है कि विवाह होगया था सोतेमें विजयराजजीको मारा । तब उनकी सासने देवराजको भगादिया, ऊँटपर बैठाकर भगाया था । सवेरे सांगीरत्नके एक खेतमे पहुँचकर देवराजजीको उसे सौपदिया और इनके साथ पीछेसे उक्त भोजनादि व्यवहार हुआ ।



लिये वराहराजके पुरोहितकी गरणमे गये । वराहगणोने इस शोचनीय अवस्थामे कुमारके मारनेकी इच्छासे पुरोहितके घरपर आक्रमण किया । पुरोहितने देखा कि इस समय भयकर विपत्ति उपस्थित है राजकुमारका भागना भी असम्भव बोध होता है इस कारण उसने अपने बुद्धिबलसे देवराजके गलेमे जनेऊ डालकर आक्रमण करने-वालोसे कहा कि “ जिसको आप ढूँढ रहे है वह हमारे घर नही आया । इसके पीछे ब्राह्मणने उनके सामने ही एक थालीमे देवराजके साथ भोजन भी किया, यह देखकर शत्रुओने विचारा कि जिसको हम देवराज विचारते थे वह मनुष्य देवराज नही निकला देवराज तो क्षत्री है, यदि जो यह मनुष्य क्षत्री होता तो ब्राह्मण पुरोहित किस प्रकारसे इसके साथमे भोजन करता ? यह विचार कर उन लोगोने पुरोहितके घरको छोड़कर अपने दलके साथ भट्टियोकी राजधानी तनोटपर आक्रमण किया और जितने मनुष्य किलेके भीतर थे उन सबको एक २ करके मारडाला । इस प्रकारसे कुछ दिनोंके लिये भाटीजातिका नामतक लोप होगया । ”

इसप्रकार प्राणोके भयसे भयभीत हो देवराज बहुत समय तक वराहा जातिके बीचमे गुप्तभावसे रहे । और अन्तमे भागनेका सुअवसर जान वहांसे चलकर अपने नाना वृतावनेके राज्यमे चलेगये । देवराजने ननसालमे जाकर वहाँ अपनी माताके चरण-कमलोका दर्शन किया, जिस समय शत्रुओने तनोटके किलेको अपने अधिकारमे करके वहाके प्रत्येक स्त्री पुरुषोके प्राणोका नाश किया था, उस समय देवराजकी माता अपने किसी पुरातन पुण्यकी सहायतासे प्राण लेकर शत्रुओके ग्राससे निकल भागी थी, देवराजके मुखचन्द्रको देखकर दुःखिनी माताने अत्यन्त आनन्दके साथ कुंवरके मस्तक पर लवण लगाकर उसे जलमे डालकर कहा “ कि हे पुत्र ! तुम्हारे शत्रुओका इसी भौंति लोप होजाय ” । देवराज बहुत दिनतक पराधीन अवस्थामे रहे, अन्तमे अत्यन्त कातर हो उन्होने अपने नानासे एक ग्राम माँगा । वृतावनेके अधीश्वरने पहिले ही इनको एक ग्राम देनेके लिये कह रक्खा था, जब उनके कुटुम्बियोने देखा कि महाराज इनको ग्राम देनेके लिये तैयार है तौ वे लोग राजाको भय दिखाने लगे, और बोले कि यदि तुमने देवराजको अपने राज्यमे ग्राम दे दिया तो अन्तमे इस राज्यका महा अनिष्ट होगा, इस कारण आप किसी भौंति भी देवराजको ग्राम न दीजिये, वृतापतिने अपने कुटुम्बियोके इन भयदायक वचनो पर शक्ति हो देवराजको वहाँ ग्राम न देकर मरुक्षेत्रमे एक अत्यन्त सामान्य भूखंड दिया । देवराजने उसी पृथ्वीमे केकय नामक एक शिल्पीकी सहायतासे भटनेर नामका किला बनवाया । और फिर कुछ दिनोंके

(१) कर्नेट टाउ साटनेन करा है कि “ भट्टियोके नेताने दुर्ग बनानेके लिये जो प्रव्रजना की थी वह भारतमे अन्यान्य प्रान्तोमे भी विदित है । भाटना अर्थात् विभागमे ही इसका नाम भटनेर हुआ । कर्नेटके नामकरणका मूल भी इसी प्रकार है । यह गालकाटासे अंग्रजीमे बल-कना हुआ है इसका अमल नाम गालकाटा है ” ।

पीछे एक बड़ाभारी किला बनवा रखा । संवत् ९०९ के माघ किलेकी प्रतिष्ठा की गई थी ।

“ जब वृताके अधीश्वरने जनाकर किला तैयार कराया है, सेता भेजो । देवराजने यह सभ नानाके पास भेज दिया, और भेजा । वह उस सेनामेके एकसौभ भोतरीभागमे लेगा, और वहाँ से सभ नता मारेगये, वचीनचाई राजने उन नेताओंकी लाशोको

देवराज जिस समय गुप्त योगीने आकर उसके प्राण बचाये आया और उसने देवराजको कि प्रत्येक धातुको सुवर्ण कर राज्यमे मारेगये । देवराज जिस घडेको रखकर किसी कार्यके राजकी तलवारसे स्पर्श होनेसे उस घडेको लेभागे और उस घडेमे योगीराजने बहुत दिनोंके पीछे राजसिंहासनपर विराजमान हैं ।

“ यदि तुम हमारे शिष्य होकर ये बात किसीके सम्मुख नही लिया । देवराजने गुरुकी आज्ञा उसके उपरान्त वह हाथमे कमडल माँगने लगा । उसका वह कमडल यदुवशियोमे चिरकालसे प्रचलित उपाधि दी गई । राजतिलक देने कि जनतक यदुवश रहेगा वचन उसके पीछे योगी वावा अन्तर्धान

(१) मि एलफिन्स्टोन जिस दौन इस देवरावल नामक स्थानमे हम निरेमे प्रमाणित होता है ।

(२) उर्दू तरजुमम पुण्य

(३) उर्दू तरजुममे वावारात [

पीछे एक बड़ाभारी किला बनाकर अपने नामसे उसका देवगढ़ वा देवरावल नाम रक्खा । सन् ९०९ के माघ महीनेकी पाँचवी तारीखको सोमवारके दिने इस किलेकी प्रतिष्ठा की गई थी ।

“ जब वृताके अधीश्वरने यह सुना कि मेरे दौहित्रने रहनेके लिये स्थान न बनाकर किला तैयार कराया है, तब उसने क्रोधित हो उस किलेको तोड़नेके लिये एक सेना भेजी । देवराजने यह समाचार सुनते ही किलेकी चाबी माताको देकर उसे नानाके पास भेज दिया, और जो सेनाके नेता थे उनको किला लेनेके लिये बुला भेजा । वह उस सेनामेंके एकसौवास नेताओको सुसम्मतिका वहाना करके किलेके भीतरीभागमें ले गया, और वहाँ लेजाकर एक २ करके सबको मार डाला, इस प्रकार से सब नेता मारे गये, बचीवचाई सेना नेताओके अभावसे उसी समय भाग गई, देवराजने उन नेताओकी लाशोंको किलेके बाहर फेंक दिया । ”

देवराज जिस समय गुप्तभावसे बराहोके राज्यमें रहता था, उस समय एक योगीने आकर उसके प्राण वचाये थे, कुछ ही दिनोंके पीछे यह योगी देवराजके सम्मुख आया और उसने देवराजको सिद्धपुरुषकी उपाधि दी । इस योगीमें ऐसी शक्ति थी कि प्रत्येक धातुको सुवर्ण कर सकता था । देवराजके पिता और कुटुम्बी लोग बराह राज्यमें मारे गये । देवराज जिस घरमें रहता था उसी घरमें यह योगी अपने यज्ञके घड़ेको रखकर किसी कार्यके लिये चला गया । उस रसके घड़ेकी एक बूँद देवराजकी तलवारमें स्पर्श होनेसे सारी तलवार सुवर्णकी होगई । यह देखकर देवराज उस घड़ेको लेभागे और उस घड़ेकी सहायतासे ही यह देवरावल किला बनवाया था । योगीराजने बहुत दिनोंके पीछे आकर यह समाचार सुना कि देवराज इस समय राजसिंहासनपर विराजमान है । उन्होंने देवराजके साथ साक्षात् करके कहा कि “ यदि तुम हमारे शिष्य होकर योगीका वेप धारण करो तो मैं उस घड़ेके ले आनेकी बात किसीके सम्मुख नहीं कहूँगा । ” देवराजने, शीघ्र ही गुरुकी आज्ञाको मान लिया । देवराजने गुरुकी आज्ञानुसार गेरुये वस्त्र पहिने, कानोंमें मुदरे धारण किये । इसके उपरान्त वह हाथमें कमंडल लेकर अपनी जातिके लोगोंके दरवाजोंपर भिक्षा माँगने लगा । उसका वह कमंडल सुवर्ण और मोतियोंसे भर जाता था । योगीद्वारा यदुवंशियोंमें चिरकालसे प्रचलित हुई रायकी उपाधिके बदले उसी समयसे रावलकी उपाधि दी गई । राजतिलक देनेके पीछे योगीराजने देवराजको इस प्रतिज्ञामें बाँध लिया कि जबतक यदुवंश रहैगा तबतक इसी रीतिके अनुसार राजतिलक हुआ करैगा । इसके पीछे योगी वापस अन्तर्धान होगए ” ।

(१) मि एल्फिन्स्टोन जिस समय गवर्नमेण्टके दूत बनकर काबुलमें गये थे उस समय उन्होंने इस देवरावल नामक स्थानमें ही विश्राम किया था । वृत्ता राजपूतोंका राज्य कहाँ था यह इस किलेसे प्रमाणित होता है ।

(२) उर्दू तरजुमेमें पुण्य नक्षत्र भी लिखा है ।

(३) उर्दू तरजुमेमें वावार्त्त [रत्ता उस योगीका नाम था] लिखा है ।

“जब देवराजने देखा कि मेरी इस समय अवनतिसे उन्नति होगई है और क्रमशः मेरी सेनाका बल भी बढ़ गया है तब उसने यदुवंशियोंको विध्वंस करनेवाली वराह जातिको उचित फल देनेकी प्रतिज्ञा की। और उस क्षत्रिय कुलतिलक देवराजने अपनी उस प्रतिज्ञाको शीघ्र ही पूर्ण भी करलिया। उन्होंने वराह जातिको इस भाँति परास्त किया कि इनके रनवासकी कुलवधुओंका घूँघट तक अपने हाथसे खोला इस प्रकार वराह जातिको उचित फल देकर वह देवराजबलमें चले आये। फिर उसने शत्रु लङ्गाहों पर आक्रमण करने और उनको उचित दंड देनेकी प्रतिज्ञा की। इस समय लङ्गाहोंके युवराज अलीपुर नामक स्थानको विवाहके लिये सेनासहित जा रहे थे, यह सुअवसर पाय देवराजने सेना सहित कुमारके ऊपर धावा किया, और बातकी बातमें एक हजार लङ्गाहोंको मार डाला। लङ्गाहोंने देवराजसे परास्त हो उसी समयसे इनकी आधीनता स्वीकार करली। लङ्गाह गण बड़े ही वीर राजपूत थे।”

कर्नल टाड् साहबने लङ्गाह जातिके सम्बन्धमें अपनी सम्मतिये प्रकाश की है कि “यदुभट्टीवशके पंजाबसे विताडित होकर भागनेके समयसे लेकर मरुक्षेत्रमें उनकी शेष राजधानीके स्थापन तकके समयके पीछे पूर्व वर्णित समयसे यदुभट्टी-जातिके प्रत्येक अन्तर्जाति समरमें यह लङ्गाह जाति यदुभट्टियोंकी सहायतामें नियुक्त थी तब इस जातिका आदिम विवरण और उसके शेष भाग्यके सम्बन्धमें कुछ कहना इस स्थान पर उचित जान पड़ता है। यह तो भली भाँतिसे प्रकाशित किया जा चुका है कि इस समय लङ्गाह गण राजपूत थे और वह वास्तविक अग्निकुलकी चार शाखाओंमें चालुक्य वा सोलङ्की जातिसे सवध रखते थे। उनका आदि वासस्थान नौकोटदेशमें था। इससे बोध होता है कि यह आवू शिखरसे आकर हिन्दूधर्मका अवलम्बन करनेके पहिले नौकोट देशमें रहते थे।

सन् ७८७ सन् (७३१ ईस्वी) में भट्टि उपनिवेशीदलके नेताद्वारा तनोट दुर्गके निर्माणसे लेकर सन् १५३० सन् (१४७४ ईस्वी) तक ७४३ वर्ष सीमाके निमित्त भाटीजातिके साथ लङ्गाहोंका विवाद और युद्ध चला था। परन्तु युद्धोंके कारण पूर्वमें दीर्घकालसे चली आई हुई इन दोनों जातियोंकी विवादाम्नि एकवार ही युद्धगई। इसके कुछ समयके पीछे वावरने भारतवर्षपर आक्रमण किया, और मुलतान उसके साम्राज्यका एक अग्ररूपसे गिना गया। उसी समय इस जातिका अधिकार लोप हो गया। तारीख फरिस्ताने इस जातिको मुलतानके राजवंशी कहकर उल्लेख किया है, और इस वंशके जानने योग्य वृत्तान्तका भी वर्णन किया है। इस वंशके पाँच राजाओंमें सबसे पहिले राजा ७४७ हिजरी (१४४३ ईस्वीमें) अर्थात् रावल चाचककी मृत्युके तीस वर्ष पहिले राज्य करते थे। मुहम्मद ग़ाज़ीउल्लाह कहते हैं कि जबतक सिजरख़ाँसैयद दिल्लीके तख्तपर आरूढ़ थे तबतक उन्होंने शेर युसुफ़को अपने प्रतिनिधिरूपमें मुलतानमें भेजा। शेर युसुफ़ मुलतानमें

जाकर अपने उत्तम जहाँ राजाओंमें लङ्गाह जहाँ में जाकर शेर युसुफ़को युद्ध की, और उनके आधीन सम्मत होगया। सेवोसे मुलतान राय सेहरने क्यों युसुफ़का ऐसा भाव प्रकाशित किया उसने इसी मित्रताके बहानेसे कर अपना नाम कुतुबउद्दीन प्रतिष्ठित हुआ।”

कर्नल टाड् साहबने फिर लङ्गाहगणोंको अफगान कहा जाति अगणित जात जातिकी अवलम्बनके समयसे लङ्गाहोंको एक स्थानमें पठान अफगान यह उस समय मुसलमान उपाधि ही इस बातको सावित जाति यहूदी जातिसे उत्पन्न है, कथन है कि अफगानियोंकी गन्द देरेजाते हैं, परन्तु हिन्दू प्रकट कर चुका हूँ कि अफगानी यहूदी वा जूजि गन्द हुआ है, इसके प्रमाणकी आवश्यकता या नहीं। “मि० एलफिन्स्टे जातिसे यहूदी जातिकी उत्पत्ति

इस समय इतिहासका राजपूत निवास करते थे। भाँति विस्तारवाली थी उसी लुट्टाके राजपुरोहितने किसी पास आकर आश्रय लिया। उक्त राज्यको अपने अधि- गनपुरोहितकी सम्मतिके म आपकी कन्याके साथ दत्त कन्या देनेमें महा गौरव अर्जित। वीर श्रेष्ठ देव

जाकर अपने उत्तम व्यवहारोंसे और पासके देशोंके राजाओंके मनको हरण कर लिया। उन्हीं राजाओंमें लङ्काह जातिके अधीश्वर राय सेहरा भी एक थे। राय सेहराने मुलतान में जाकर शेख यूसुफको बुलाकर उनके करकमलमें अपनी पुत्री देनेकी इच्छा प्रगट की, और उनके आधीनमें रहकर कार्य करनेको भी कहा। शेख यूसुफ उनकी बातपर सम्मत होगया। सेवीसे मुलतान तक उस समय यह समाचार आनेजाने लगा, और राय सेहराने क्यो यूसुफका इतना सम्मान किया और क्यो उसके सम्मुख अपने मनका ऐसा भाव प्रकाशित किया था इसका मतलब छिपा न रहा। तात्पर्य यह था कि उसने इसी मित्रताके वहानेसे शेख यूसुफको बदी कर लिया, और उसे दिल्ली भेजकर अपना नाम कुतुबउद्दीन रक्खा। फिर आप मुलतानके अधिष्ठाता पदपर प्रतिष्ठित हुआ।”

कर्नल टाड् साहबने फिर लिखा है “ फरिस्ताने, राय सेहरा और इनके स्वजातीय लङ्काहगणोंको अफगान कहा है, सेवी देशके निवासी नूमरी जातिके थे यही नूमरी जाति अगणित जाट जातिकी एक शाखा थी। और विशेष करके इन्होंने यवनधर्मके अवलम्बनके समयसे विलोचकी उपाधि धारण की है। भट्टविश्वके इतिहासवेत्ताने लङ्काहोंको एक स्थानमें पठान और दूसरे स्थानमें राजपूत कहा है। पठान और अफगान यह उस समय मुसलमान थे। यह स्पष्ट प्रकाशित नहीं होता। एकमात्र रायकी उपाधि ही इस बातको साबित करती है कि यह जाति किसी समय हिन्दू थी। अफगान जाति यहूदी जातिसे उत्पन्न है, इस बातको मिष्टर एलफिन्स्टोनने बदल दिया है, उनका कथन है कि अफगानियोंकी पस्तोभापा संस्कृत थी। तथा उसमें जुन्दभापाके अनेक शब्द देखेजाते हैं, परन्तु हिब्रू भापाका कोई शब्द भी उसमें नहीं था। परन्तु मैं यह प्रकट कर चुका हूँ कि अफगानी यदुवशसे उत्पन्न है, और यदु शब्दके विगड़नेसे ही यहूदी वा जूर्जि शब्द हुआ है, इस मतको किसी भी भाँति नहीं बदला जा सकता। अब इसके प्रमाणकी आवश्यकता है कि यह यदुजाति यूति वा जट जातिसे उत्पन्न है या नहीं। “ मि० एलफिन्स्टोनकी समान हम पहिले ही कह आये हैं कि अफगान जातिसे यहूदी जातिकी उत्पत्ति नहीं हुई।”

इस समय इतिहासका अनुसरण करते हैं। “ देवरावलकी दक्षिण सीमामें लोद राजपूत निवास करते थे। उनकी राजधानीका नाम लुद्रवा था, और वह नगरी जिस भाँति विस्तारवाली थी उसी भाँति उसमें जानेके लिये बारह बड़े दरवाजे थे। लुद्रवाके राजपुरोहितने किसी कारण वश राजासे विवाद कर अन्तमें देवराजके पास आकर आश्रय लिया। और वह लुद्रवाके राजाको सिंहासनसे अलग करके उक्त राज्यको अपने अधिकारमें करनेके लिये देवराजको सम्मति देने लगा। देवराजने राजपुरोहितकी सम्मतिके अनुसार लुद्रवाराजके नृपभानुके पास यह संदेश भेजा कि मैं आपकी कन्याके साथ विवाह करनेकी अभिलाषा करता हूँ। राजाने देवराजको अपनी कन्या देनेमें महा गौरव समझा और शीघ्र ही उनके प्रस्तावको स्वीकार कर लिया। वीर श्रेष्ठ देवराज बारहसौ असीम साहसी अग्वारोही सेनाको

साथमें लेकर वरका भेष धरे लुद्रवाकी राजधानीमें आपहुँचे। जीव ही नगरका द्वार खोल दिया गया। परन्तु देवराजने अपने सेवक और सेनाके साथ-नगरमें पहुँचते ही युद्ध आरम्भ कर दिया। लोडगणोंके परास्त होते ही देवराज लुद्रवा के सिंहासन पर विराजमान हुए। और अन्तमें नृपभानुकी कन्याके साथ विवाह करके यादवोंकी सेनाके एक दलको वहाँ छोड़ आप देवरावलको लौट आये। देवराज इस समय छपन हजार अश्वारोही और एक लाख ऊँटोंके अधीश्वर हुए।”

“इस समय देवरावलसे यशोकर्ण नामका वैज्य धारानगरीमें जा रहा था। धारा-पति वृजभानु पँवारने उसे धनवान् जानकर बड़ी करलिया और उसका समस्त धन छीन कर अन्तमें उसे छोड़ दिया। जब यशोकर्ण देवरावलमें आया तब देवराजके सम्मुख नेत्रोंमें आँसू भर विनती कर नम्रतासे कहने लगा, कि “महाराज। धारापतिने विना ही कारण मुझे बन्दी करके अनेक कष्ट दिए हैं, और मेरे पास जितना धन था वह छीन कर अब मुझे छोड़ दिया है। उन्होंने मुझे जैसा कष्ट दिया है उसे आप देखिये कि मेरे गलेमें रस्सीके बाँधनेका चिह्न अबतक विद्यमान है।” देवराजने यशोकर्णके गलेमें रस्सीका चिह्न देखकर विचारा कि इससे तो मेरा बड़ा अपमान हुआ है, पँवार राजाने जो यशोकर्णका अपमान किया है सो मानो मेरा ही अपमान किया है यह विचार कर वह अत्यन्त क्रोधित होगये और उन्होंने उसी समय यह प्रतिज्ञा की कि मैं अपने इस अपमानका बदला लिये विना जलपान भी न करूँगा।

“पाठक गण ! आपने अंग्रेजी भाषामें लिखी हुई संसारकी प्रत्येक प्रान्तीय अनेक जातिके राजाओंकी प्रतिज्ञाओंको पढ़ा होगा, वह राजप्रतिज्ञा किस प्रकारसे पूर्ण होती थी और होती है वह आपसे छिपी नहीं है। परन्तु ऐसे बहुत थोड़े राजा हैं कि जिन्होंने प्रतिज्ञा करके उसे पूर्ण किया है। परन्तु राजपूत राजा अपनी प्रतिज्ञाको किस प्रकारसे पालन करते थे वह आपने इस इतिहासके अनेक स्थानोंमें पढ़ा है तदनुसार इस समय यदुवर्गी देवराजकी प्रतिज्ञापूर्णके वृत्तान्तको भी पढ़िये—देवराजने प्रतिज्ञा की है कि यशोकर्णके अपमानका बदला लिये विना जलतक भी स्पर्श नहीं करूँगा। यह प्रतिज्ञा कोई साधारण प्रतिज्ञा नहीं है। वारानगरी बहुत दूर है एक दिनमें वहाँ

(१) टाड महोदयने टीकमें लिखा है “कि यह हमें विदित नहीं है कि लुडगण राजपूत जातिके किम् कुलमें उत्पन्न है, परन्तु एक समयमें जो पँवार वा प्रमार जाति भारतवर्षमें सबसे पहले मरुदेशकी अधीश्वर थी संभव है कि यह भी वही हों। भट्टी जातिके द्वारा वर्तमान राजधानी जयमलमेरके स्थापनके पूर्व तब लुद्रवा ही भट्टियोंकी राजधानी थी। लुद्रवा अत्यन्त प्राचीन नगरी कही जाती है, परन्तु इस समय यह एकबार ही विध्वंस होगई है। इस समय गडेरियेही लुद्रवामें निवास करते हैं। मरुदेशके और भी अनेक प्राचीन नगर इस समय विध्वंस होगये हैं। और निरंतरके पुनरी इसका कारण है। मुझे लुद्रवामें ब्रजराजके समयका अर्थात् दशमी शताब्दीका एक ताग्रेका अनुशासन पत्र मिला था। वह जैनभाषामें लिखा हुआ था। उसमें यह जाना जाता है कि इस देशमें इस समय जैनधर्म प्रचलित था।”

(२) टाड माहोदयने कहा है कि लिपिनेपालोंके गोपमें ही यह नया विरोधरूपने गिनी गइ है।

जाकर उसका जय करना प्रतिज्ञा की है कि विना नारा-क्या उपाय है? तिस पर फिर और जब यह प्रतिज्ञा की है तो अन्तमें मन्त्रियोंने यह समझी पँवार है, आपकी सेनामें धारानगरी तैयार कवाइये करै, और आप सेना सहित प्रतिज्ञाको पूर्ण कीजिये। इस राजको सेनामें जितने पँवार थे साजसे सजकर धारानगरीको पर आक्रमण किया। देना पँवारोंकी सेनामें कहा,—

देहा-नहीं पँवार धारक

इसका अर्थ यह है कि

स्थानपर धार है उसी स्थान अतिरिक्त पँवार नहीं है।

पँवारोंकी सेना अपने

कृत्रिम धारानगरीकी रक्षा

और देवराजने उस कृत्रिम

पँवार सेनामें उस रणभूमिमें

देवराजने उनकी जसीम वीर

उचित वृत्ति नियत करदी।

पालन किया है। राजपूत

किसी भाँति भी भग नहीं

को आजकलके अंग्रेजी पढ़ने

वातको हम दावेके साथ कह

क्षत्रिय जाति पूरा करगई

समान सहस्रो अंगोंमें एक

इतिहासवेत्ता पीछे

करनेके पीछे जल ग्रहण किया,

धारानगरीको जीतनेके लिये

(१) यह कुटेशनका लेख

जाकर उसका जय करना किसी प्रकार भी सम्भव नहीं हो सकता, फिर जव प्रतिज्ञा की है कि बिना धारानगरीको जीते हुए जल भी स्पर्श नहीं करूँगा ? तब क्या उपाय है ? तिस पर फिर कई दिनतक बिना जलपान किये हुए जीवित भी असंभव है, और जव यह प्रतिज्ञा की है तो शरीरमे प्राण रहतेहुए प्रतिज्ञाको भंग नहीं कर सकते” ॥ अन्तमे मन्त्रियोने यह सम्मति दी कि धारानगरीके निवासी पँवार है और वहाँका राजा भी पँवार है, आपकी सेनामे बहुतसे पँवार और प्रमार जातिकी सेना है । आप सट्टीकी एक धारानगरी तैयार करवाइये तलवार हाथमे लेकर आपकी सेनाके पँवार उसकी रक्षा करे, और आप सेना सहित उस कृत्रिम धारानगरी पर आक्रमण कर विजयी हो अपनी प्रतिज्ञाको पूर्ण कीजिये । इस सम्मतिके अनुसार शीघ्र ही कार्य आरंभ होगया । देवराजको सेनामे जितने पँवार थे वह सभी अपने २ हाथमे तलवारे और भाले लेकर वीरसाजसे सजकर धारानगरीकी रक्षामे नियुक्त हुए । वीरश्रेष्ठ देवराजने सेना साथ ले उसपर आक्रमण किया । दोनो ओर भयंकर समरानल प्रज्वलित होगई, इसी समयमे पँवारोकी सेनाने कहा,—

दोहा—जहाँ पँवार तहाँ धार है, जहाँ धार तहाँ पँवार ।

धारक बिना पँवार नहि, नहि पँवार बिन धार ॥

इसका अर्थ यह है कि जिस स्थानपर पँवार है वह स्थान ही धार है और जिस स्थानपर धार है उसी स्थान पर पँवार है । पँवारके अतिरिक्त धार नहीं है और धारके अतिरिक्त पँवार नहीं है ।

पँवारोकी सेना अपने नेता तेजसिंह और सारङ्गके आधीनमे बड़े विक्रमके साथ उस कृत्रिम धारानगरीकी रक्षा करने लगी । भयंकर युद्धमे एकसौ बीस पँवार मारे गये और देवराजने उस कृत्रिम धारानगरीको जीतकर अपनी प्रतिज्ञाको पूर्ण किया । जिस पँवार सेनाने उस रणभूमिमे महा वीरता दिखानेके पीछे जीवन त्याग किया था, देवराजने उनकी असीम वीरतासे प्रसन्न हो उनके स्त्री पुत्रोके भरण पोषणके लिये उचित वृत्ति नियत करदी । “ किस देशके किस राजाने इस प्रकार अपनी प्रतिज्ञाको पालन किया है ? राजपूत राजा जो प्रतिज्ञा करते थे शरीरमे प्राण रहते हुए उसे किसी भी भाँति भी भंग नहीं कर सकते थे । क्षत्रियोकी यही रीति थी, उसी क्षत्रिय जाति को आजकलके अंग्रेजी पढ़ोने जगली और बरबर बताकर उपहास किया है, परन्तु इस बातको हम दावेके साथ कह सकते हैं कि इस संसारमे जिस भावसे अपनी प्रतिज्ञाको क्षत्रिय जाति पूरा करगई है, शिक्षित सभ्य और उन्नतिवाले कोई राजा भी उनकी समान सहस्रो अंगोमेके एक अङ्गकी भी प्रतिज्ञा पालनमे सामर्थ्य नहीं रखते । ”

इतिहासवेत्ता पीछे लिखते हैं “ कि देवराजने इस प्रकारसे अपनी प्रतिज्ञाको पूरा करनेके पीछे जल ग्रहण किया, और कुछ ही दिनोंके पीछे अपनी बलवान् सेनाको सजाकर धारानगरीको जीतनेके लिये प्रस्थान किया । धारापति ब्रजभानुने इनकी गति रोकनेके लिये

(१) यह कुटेशनका लेख विशेष है.

पहिलेसे ही सीमापर सेना भेज दी थी, परन्तु अतुल पराक्रमी यादवोंकी सेनाने प्रलयकालीन मेघमालाकी समान उस प्रमारोकी सेनाको न जाने कहाँ छिन्नभिन्न करदिया। देवराजने अन्तमे वारानगरीपर धावा किया। धारापति वृजभानु धन और प्राण तथा राज्यकी रक्षाके लिये पाँच दिनतक लड़ाई करते रहे, और अन्तमे आठसौ सेनाके साथ युद्धभूमिमे मारेगये। देवराजने अत्यन्त प्राचीन धारानगरीके किलेकी चोटोके ऊपर अपनी विजय पताका लगाई, और फिर आप लुदवानगरीको लौट आये।”

“देवराजके औरससे मंद और छेणो नामक दो पुत्र उत्पन्न हुए। और शेषोक्त पुत्रोके पाँच पुत्र उत्पन्न हुए, वह लोग छेणोराजपूत नामसे विख्यात है। जिस खदाल नामक देशमे देरावर स्थापित था उस देशमे देवराजने बहुतसे बड़े २ सरोवर खुदवाये तनोट नामक स्थानमे जो सरोवर खुदवाया था वह तनोटसर नामसे प्रसिद्ध है, और देवसर नामवाला एक बड़ा सरोवर अपने नामसे खुदवाया था। एक समय देवराज कुछ थोड़ेसे सेवकोको साथमे ले शिकार खेलनेको गये। ऐसे सुअवसरको पाकर छानिया जातिके वलोचोने छव्वीस अनुचरोके साथ देवराज पर आक्रमण करके उनको मारडाला। देवराजने ५२ वर्षतक अतुल पराक्रमके साथ राज्य किया।”

“देवराजके गरीर त्याग करनेपर इनके बड़े पुत्र मूंदजी पिताके सिंहासन पर विराजमान हुए, उन्होंने बारह दिनतक अशौचमे रहकर पिताका श्राद्ध कार्य समाप्त किया तदनन्तर राज्याभिषेक हुआ ६८ कुओके जल और एकसौ आठ भिन्न २ पवित्र वृक्षोके पत्तोसे, मूंदने स्नान किया और एक उत्तम आचरणवाली सती स्त्रीने मूंदके मस्तक परसे सुगंधित द्रव्योंको उतारा, मूंदके सम्मुख पचामृत रक्खा गया, सुवर्ण, चाँदी, मूँगा, मोती, राजछत्र, दूर्वा, और अनेक भौतिके सुगन्धित पुष्प, दर्पण, एक राजकुमारी कन्या, एक रथ, एक पताका, एक वेल्लेका वृक्ष, सात प्रकारके खरगोज, दो मछली, एक घोड़ा, एक बैल, एक बड़ा शंख, एक कमल, एक पात्रजल, चामर, वत्सतरी, नारियल हरेवर्णकी मट्टी और नैवेद्य इत्यादिसे सुसज्जितकर रक्खी गई। शेरकी खालके ऊपर (उस खालके ऊपर सात द्वीपोका चित्र खिचा हुआ था) योगीभेपसे कुमार वैठाये गये उन शरीरमे विभूति लगाकर कानोमे मुदरे पहराये गये, उनके ऊपर सफेद चमर हुलने लगा। वह अपने पिताके सिंहासनके ऊपर विराजमान हुए, पुरोहितने आशीर्वाद दिया और सामन्त गण उपहार देने लगे, मूंदने पिताके सिंहासनपर बैठते ही अपने पिताके मारनेवालेके विरुद्ध बडला लेनेके लिये युद्धका तैयारी की। हत्या करनेवाले पहिलेसे ही अपनी रक्षाके लिये सज रहे थे, मूंदजीने उनको आक्रमण करके शत्रुओंकी आठसौ सेनाका नाश कर उन्हें उचित फल दिया। रावलमूंदके बालू नामक एकमात्र पुत्र

(१) पर उसरा इतिहास कहता है इनकी अवस्था १३० वर्षकी थी। इतिहास चारण रामनाथ रन्तू.

(२) इन्हें ताम्रमेने कागज,

उत्पन्न हुआ, जब कुमार ५५ राजा सोलंकी जातने क्षत्रियोंकी रीतिके राजकुमारीका पाणिग्रहण

“राव मन्त्रजी (मूँ) श्रावण कृष्ण द्वादशी रीति भातिके अनुसार राज्य

“१-५

३-३५

५-५५

“उक्त पाँच पुत्रोके

“एक अश्व न्यवसाई

सबसे श्रेष्ठ था, और उसका

पश्चिम सीमाका निवासी गा

अपने भ्राताके साथ मिलकर

सहार किया, और उस यो

सिंहके एक पुत्र

औरससे रत्न और जगा

पट्टहार जातीय जगन्नाथपर

ले आये। उसके उत्तराधिकारी

“बापरावके दो पुत्र

पाहुंके औरससे विरम और

पाहुं राजपूत नामसे विदित

जोहियोंके जितने देश उनके

करलिया। और उन्होंने

खुदवाये। वह सभी पाहुं

“मारवाडके जाधीन

यदुराय नामवाले एक

मनुष्य इतना साहसी था

लटकर जयतुंग भाटियोंका

उचित दंड देनेकी इच्छासे

कितने ही साहसी वीर

नाकर उनके नेता और

उत्पन्न हुआ, जब कुमारवाहूकी अवस्था चौदह वर्षकी हुई उस समय (पातन) पट्टनके राजा सोलंकी जातके वल्लभसेनने उनके साथ अपनी कन्या व्याह देनेके लिये क्षत्रियोकी रीतिके अनुसार, नारियल भेजा । वाहूरावने पातनमे जाकर सोलंकी राजकुमारीका पाणिग्रहण किया ।”

“ राव मन्धजी (मूंदजी) के शरीर त्याग करनेपर वाहूराव संवत् १०३५ श्रावण कृष्ण द्वादशी शनिश्चरके दिन पिताके सिंहासनपर बैठे । इनका भी पूर्वोक्त रीति भातिके अनुसार राज्याभिषेक हुआ । वेहूके औरससे निम्न लिखित पाँच पुत्र हुए ।

“ १-दूसाजी ।

२-सिंह ।

३-वापेराव ।

४-इनवे ।

५-मूलअपसा ।

“ उक्त पाँच पुत्रोके वंशधर अनेक शाखाओमे विभक्त हुए ।”

“ एक अन्न व्यवसाई एकसी घोड़े लिये जा रहा था, उसके घोड़ेमे एक घोड़ा सबसे श्रेष्ठ था, और उसका मूल्य एक लाख रुपया रक्खागया था । सिन्धुनदीके पश्चिम सीमाका निवासी गाजीखाँ नामक पठान उस घोड़ेका अधीश्वर था । दूसाजीने अपने भ्राताके साथ मिलकर सेना साथमे ले उस देशमे जाकर गाजीखाँके प्राणोका संहार किया, और उस घोड़ेको विजयके धनस्वरूपमे ले आया । ”

सिंहके एक पुत्र उत्पन्न हुआ, उसका नाम सच्चाराय था । उसके पुत्र वल्लभके औरससे रत्न और जग्गा नामके दो कुमार उत्पन्न हुए । और वह मंडोरके अधीश्वर पंडितहार जातीय जगन्नाथपर आक्रमण करके उनके आधीनके पाँचसौ उंटोको जीतकर ले आये । उसके उत्तराधिकारीगण सिंहाराव राजपूत नामसे विदित है । ”

“ वापेरावके दो पुत्र उत्पन्न हुए, एकका नाम पाहुर और दूसरेका नाम मांदन था । पाहुरके औरससे विरम और तोलर नामवाले दो पुत्र उत्पन्न हुए । उनके अगणित वंशधर पाहु राजपूत नामसे विदित है । पाहु राजपूतोने उनके निवास स्थान वीकमपुरसे जाकर जोहियोंके जितने देश उनके अधिकारमे थे उनपर और देवी छालतक अपना अधिकार करलिया । और उन्होने पुगलमे अपनी राजधानी स्थापित करके वहाँ अगणित कुएँ खुदवाये । वह सभी पाहु कूप नामसे विख्यात है । ”

“ मारवाड़के आधीन नागौर देशके निकट खाष्टूनामक स्थानमे खिची जातिका यदुराय नामवाले एक महाबलवान् और असीम साहसी वीर निवास करता था । यह मनुष्य इतना साहसी था कि इसने पुंगलनगरीके द्वारतक जाकर वहाँ उनका सर्वस्व लूटकर जयतुंग भाटियोका सहार किया । इन तस्करोके नेताओके उपद्रव दूर करने और उनको उचित दंड देनेकी इच्छासे दूसाजीने एक समय गंगाजीमे स्नान करनेका बहाना कर कितने ही साहसी वीर योधाओको अपने साथमे ले दस्युनेताओके अधिकारी देशमे जाकर उनके नेता और उनके आधीनके नौसौ मनुष्योंका एकबार ही नाश कर दिया ।”

“ गहिलोतोंके अधीश्वर प्रतापसिंह जिस खेड़देशमें रहते थे दूसाजी अपने तीन भाइयोंको लेकर वहाँ गया, और प्रतापसिंहकी तीन कन्याओंके साथ अपना विवाह किया, उस खेड़देशमें यदुवंशियोंने मुक्त हाथसे धन खर्च किया था। कितने ही दिनोंके पीछे विलोचोने खडाल राज्यमें जाकर विषम अत्याचार करने प्रारम्भ कर दिये, उस कार्यसे भयंकर युद्धाग्नि प्रज्वलित होगई। इस युद्धमें पाँचसौ विलोच मारेगये, और जेप सब भाग गये, बाछूरावके प्राणत्याग करनेपर उसके पुत्र दूसाजी ११०० संवत्में आषाढ़के महीनेमें यदुवंशके सिंहासनपर विराजमान हुए ”।

“ दूसाजीके मस्तक पर राजछत्र गोभित होनेके कुछही दिन पीछे सोढाजातिके अधीश्वर हमीरसिंहने अपना दल ले दूसाजीके राज्यपर आक्रमण किया। और वहाँ जाकर उसकी बहुतसी धन सम्पत्ति लूट लाये। हमीरको इस प्रकारसे आक्रमण करता हुआ देखकर दूसाजीने उनके पास एफ दूतके हाथ कहला भेजा कि हम दोनों बहुत काल पहिलेसे सम्बन्धवन्धनमें बंधेहुए हैं इस कारण आप हमारे राज्यमें लूट न करें। परन्तु हमीरने इनके वचनों पर कुछ भी ध्यान न दिया, तब दूसाजी अत्यन्त क्रोधित होकर अपनी सेना साथले घाट राजधानीमें गया, और वहाँ प्रबल पराक्रम करके हमीरको परास्त करदिया। दूसाजीके जैसलदेव और विजैराव नामक दो पुत्र हुए उन्होंने मेवाड़के राणाकी कुमारीके साथ विवाह किया था। दूसाजीकी वृद्धावस्थामें उस राजवालाके गर्भसे एक और पुत्र उत्पन्न हुआ जिसका नाम लांझाविजयराज रक्खा गया। दूसाजीके परलोकवासी होनेपर राज्यके सम्पूर्ण नेता और सामन्तोंने उसी तीसरे कुमार लांझाविजयराजको राज्यसिंहासनपर अभिषिक्त किया। लांझाविजयराजने राज्यसिंहासनपर बैठनेके पहिले सोलकीवंशके सिद्धराज जयसिंहकी कन्याके साथ विवाह किया था। विवाहके समयमें जयसिंहकी रानीने लांझाविजयराजके माथेपर तिलक करनेके समय कहा “ वत्स उत्तरागके जो नवीन राजा प्रबल होकर इस राज्यसे शत्रुता करते हैं और पीड़ा देते हैं, उनसे आप ही हमारे राज्यके उत्तरप्रान्तकी रक्षा करो, पत्तनकी सोलकिनी रानीके औरससे लांझाके एक पुत्र उत्पन्न हुआ उसका नाम भोजदेव रक्खा, भोजदेवके प्राण त्यागनेपर वह पच्चीस वर्षकी अवस्थामें लुट्वा देगके अधीश्वर हुए दूसाजीके और भी पुत्र इसी समय योग्य होगये थे। इस समय जयसलकी अवस्था ३५ वर्षकी थी और विजैराज वत्तीस वर्षकी अवस्थाके थे।

“ दूसाजीकी मृत्युके कितने ही वर्ष पहिले धारराजेश्वर उदयादित्यके वगधर राय-वदल पंवारकी तीन कन्याओंमेंसे एकके साथ सोलकी वंशीय सिद्धराजके पुत्र जयपाल वा भजयपालने विवाह किया, और दूसरी कन्याके साथ भट्टीराजकुमार विजैराजने

(१) डॉ० साहने अपने टीकेमें लिखा है कि “ कुमारपालचरित नामक जिस पुस्तकमें अनालयास पत्तनके राणाओंके इतिहासका वर्णन है, उनमें सिद्धराजके शासनका समय सम्वत् ११५० से १२०१ तक अर्थात् १०९२ से ११४२ ईसवी तक लिखा है।

और तीसरी कन्याका सं-
अधीश्वर सातसौ अश्वारोही
लिये गये। उस समय सोरो
विवाह करनेके पीछे लुट्वाको
वनवाया, और उसके सम्मुख
नाम वेटा पैदा हुआ, इनके

भट्टी इतिहासवेत्ताने
पर निश्चिन्त न बैठसके,
विरुद्ध भयानक पडयन्त्रका
राजपूत वीरोंसे रक्षित रहते थे
न करसके। इस समय पा-
दीनके साथ युद्धमें लिप्त थे,
अधीश्वरको परास्त करनेमें
देवको सरलतासे हस्तगत व-
इस कारण बहुत चिन्ता क-
अन्तमें शहाबुद्दीनके साथ मि-
किया। उसने यह विचारा
है, अनहलवाड़ा पट्टनपर
भाग जायगी। और हमारा
मनहीमन यह सिद्धान्त नि-
अश्वारोही सेनाके साथ
जीतकर वहाँ एक दल
नगरको जा रहा था।
आये। गहाबुद्दीनने ज-
किया। जयसलने अपने
मित्रता होगई। शहाबुद्दीनने
साथ जयसलकी स-
जयसलके हाथमें समर्पण
सेना साथ ले लुट्वापर-
कर युद्धमें भोजदेवके
नता स्वीकार करली।
अन्यत्र लेजानेके लिये दो
उनको लूटकर मकसद

और तीसरी कन्याका संबंध चित्तौरेके राणाके साथ ठहर गया । भट्टीजातिके अधीश्वर सातसौ अश्वारोही सेना साथले लुद्रवासे धारानगरीको विवाह करनेके लिये गये । उस समय सींगोदिया और सोलङ्की राजा भी वहाँ पहुँच गये थे । भट्टीराज विवाह करनेके पीछे लुद्रवाको चले आये, और महादेवजीका एक बड़ाभारी मंदिर बनवाया, और उसके सम्मुख एक बड़ा सरोवर खुदाया, उस पर्वार राजकन्यासे राहड नाम वेटा पैदा हुआ, इनके नेतसी और केकसी नामवाले दो पुत्र उत्पन्न हुए ।”

भट्टी इतिहासवेत्ताने लिखा है कि “भोजदेव बहुत दिनोतक लुद्रवाके सिंहासनपर निश्चिन्त न बैठसके, कारण कि कुछ ही समयमें इनके चचा जयसलदेवने इनके विरुद्ध भयानक पड़यन्त्रका विस्तार किया । परन्तु भोजदेव सदा पांचसौ सोलकी राजपूत वीरोसे रक्षित रहते थे इस कारण जयसल किसी प्रकार भी उनके गरीरपर हस्तक्षेप न करसके । इस समय पाटनके अधीश्वर भारतविजयकी अभिलाषासे गजनीके शहाबुद्दीनके साथ युद्धमें लिप्त थे, शहाबुद्दीन उस समय ठट्टानामक देशको जीतकर पाटनके अधीश्वको परास्त करनेमें लगरहा था, चतुरनीतिविशारद जयसलने देखा कि भोजदेवको सरलतासे हस्तगत करके उनके सिंहासनपर बैठना कोई साधारण बात नहीं है, इस कारण बहुत चिन्ता करनेके पीछे अन्तमें उसने एक उपाय स्थिर किया । उसने अन्तमें शहाबुद्दीनके साथ मिलकर अनहलवाड़ा पट्टनपर आक्रमण करनेका दृढ़ संकल्प किया । उसने यह विचारा कि जो सेना भोजदेवके गरीरकी रक्षा करनेके लिये स्थित है, अनहलवाड़ा पट्टनपर आक्रमण करते ही विपत्तिको सम्मुख देखकर वह अवश्य ही भाग जायगी । और हमारा मनोरथ सरलतासे सिद्ध होजायगा । नीतिविशारद जयसलने मनहीमन यह सिद्धान्त निश्चित कर अपने प्रधान २ कुटुम्बियोंके दोसौ असीम साहसी अश्वारोही सेनाके साथ पजावको गमन किया । इसी समय शहाबुद्दीन गौरी ठट्टेको जीतकर वहाँ एक दल यमनोकी सेनाका रख सिंधुदेशकी प्राचीन राजधानी अरोड़ नगरको जा रहा था । जयसल यवनराजाके साथ साक्षात् करनेके लिये उसी अरोड़में आये । शहाबुद्दीनने जयसलको आया हुआ देखकर इनका भलीभाँतिसे आदर सत्कार किया । जयसलने अपने मनका अभिप्राय कह सुनाया, इसपर शीघ्र ही दोनोंकी मित्रता होगई । शहाबुद्दीनने करीमखॉ नामक एक प्रधान सेनापतिको कई हजार सेनाके साथ जयसलकी सहायताके लिये अर्थात् भोजदेवको परास्त करने और लुद्रवाराज्यको जयसलके हाथमें समर्पण करनेको भेज दिया । वीर श्रेष्ठ जयसलने इस प्रकार यवनोकी सेना साथ ले लुद्रवापर आक्रमण कर प्रबल युद्धकी अग्नि प्रज्वलित कर दी । इस भयंकर युद्धमें भोजदेवके मरते ही उसकी वची वचाई सेनाने जयसलकी आधीनता स्वीकार करली । जयसलने लुद्रवाके निवासियोंको अपनी २ धन सम्पत्ति अन्यत्र लेजानेके लिये दो दिनकी अवधि दी । तीसरे दिन यवनसेनापति करीमखॉ लुद्रवाको लूटकर भक्खरदेशको चला गया ” ।

“इस प्रकारसे वीरश्रेष्ठ जयसलने लुद्रवाके सिंहासनपर अपना अधिकार किया। उनके अभिप्रेतके विरुद्धमें और कुछ कहनेका साहस नहीं होता। परन्तु जयसलने राज्यपर बैठकर जब देखा कि लुद्रवा देश एक ऐसे स्थानमें स्थित है कि जहां शत्रु-दल बड़ी सरलतासे आकर विजयी होसकते हैं और ऐसे स्थानपर राजधानीकी रक्षा करना किसी प्रकार भी संभव नहीं होसकता, तब उसने अपनी रक्षाका एक स्थान निर्धारित किया। वह स्थान लुद्रवासे पाँच कोश दूर था। एक समय एक पत्थरके ऊपर जयसलने एक ब्राह्मणको बैठा हुआ देखा। ब्राह्मसर नामक कुंडके समीप उस ब्राह्मणकी कुटी थी। जयसलने उस पूजनीय ब्राह्मणको प्रणाम करके अपने आनेका समाचार कहा, ब्राह्मणने अभय देकर निभृत आश्रमके अत्यन्त समीप त्रिशूलके शिखर पर आकर तिहासका वर्णन करना आरम्भ किया। ब्राह्मणने कहा त्रेतायुगमें कावा काग नामका एक योगी इस कुंडके निकट वास करता था। उसी योगीके नामके अनुसार उस कुंडसे निकलनेवाली तरंगिनी कागनदी नामसे विख्यात हुई। पाण्डुकुल धुरंधर अर्जुन श्रीकृष्णके साथ एक समय इस कुंडकी यात्रा करनेके लिये आये थे। उस समय श्रीकृष्णने अर्जुनसे कहा कि बहुत कालके पीछे हमारे ही वंशका एक मनुष्य इस त्रिकूट पर्वत पर राजधानी स्थापित करेगा। श्रीकृष्णके यह वचन सुनते ही अर्जुनने कहा कि “हे मित्र! यदि यहाँ राजधानी नगई तो यहाँके निवासियोंको जलका अत्यन्त कष्ट होगा, कारण कि इस नदीका जल निर्मल नहीं है। यह वचन सुनते ही सर्वमय हरिने अपने चक्रसे उस पर्वतको संवर्षण किया जिससे अमृतके समान सुन्दर स्वादिष्ट जलकी नदी वह निकली। उस नदीके पार्श्वमें ही भविष्यद्वाक्य मूलक एक कविता पत्थरके ऊपर खुदी हुई थी, उक्त योगीने जयसलको वह भी पढ़ कर सुनाई,—उसका आशय नीचे लिखा जाता है।

१ “हे यदुवशावतंस! नरपति। आप इस देशमें पधारिये, और इस शिखरके ऊपर त्रिकोण किला बनवाओ।”

२ “लुद्रवा विध्वंस होगया है और जयसलदेश इस स्थानसे पाँच कोश दूर है। जो उससे मजबूत है।”

३ “हे यदुवश सम्भूत! जयसल लुद्रवाको त्याग कर इस स्थानपर राजधानीकी प्रतिष्ठा करे।

“जिस नदीके पार्श्वमें उक्त श्लोक लिखे थे एकमात्र योगी ही उस स्थानको जानता था। उस योगीका नाम ईसाल था। उसने अपने स्वार्थ साधनके लिये जयसलसे इतना कहा था कि दुर्गके पश्चिम पार्श्वमें स्त्रित क्षेत्र मेरे नामसे ईसलक्षेत्र कहा जाय और उसकी रक्षा रहे, उसने गणनामें जयसलको यह भी प्रगट किया, कि आप जो दुर्ग बनानेकी अभिलाषा करते हैं वह दो बार अन्यान्य जातियोंसे लूटा जायगा,

(१) ईसलक्षेत्रमें प्रसिद्ध पहाड़।

और शिखरकी नदी बहेगी, और हार जायेंगे।”

“संवत् १२१२ सन् (

जयसलमेर राजधानी प्रतिष्ठित समस्त धन सम्पत्ति लेकर नवी जयसलके औरसे केवल और पराक्रमी पाहुजातिके एक प्रधान किया। भट्टी जातिके प्राचीन किया, परन्तु उनको इसके लिये पाँच वर्ष पीछे तक जीवित थे। (द्वितीय) पिताके सिंहासनपर

जयसलके ज्येष्ठ पुत्र केवल नवी

आधिपतिके विरुद्ध युद्धकी मृत्यु होजानेपर उनके सिंहासनपर वाहनके उपस्थित न होनेसे उनके सडाल देशमें जाना और वहाँके करना—केलनजीको फिर बुलाकर सिद्धरखाँका फिर खडालपर नदला लेना—केलनकी मृत्यु—च. अमरकोटके सोडा राजपूतोंको परास्त चाचककी मृत्यु—उनके पुत्र मेरको त्यागना—कणकी मृत्यु पालका सिंहासनपर बैठना—उन्मुख पृथालपर अधिकार करना—१५५५ देना—अलाउद्दीनने जिस समय मटोरराज्यका आश्रय देना—जैतसीके प्राप्य कर लूटना—यवन नये उद्योग करना—जयसलमेरका सैन्यकी रक्षा—जैतसीकी मृत्यु—विचित्र मित्रता—मूलराजको करना—उनकी दुनारा पराजय—उ. पना—नौहरकी रीति—रत्नके उ. उ. मग—रावलमूलराज और रत्नके न. अधिकार करना—जयसलमेरका

और रुधिरकी नदी बहेगी, और कुछ दिनोंके लिये, आपके उत्तराधिकारी गण सर्वस्व हार जायेंगे।”

“ संवत् १२१२ सन् (११५६ ईसवी) श्रावण कृष्ण द्वादशी रविवारके दिन जयसलमेर राजधानी प्रतिष्ठित हुई और थोड़े ही दिनोंमें लुट्टाके सब निवासी अपनी समस्त धन सम्पत्ति लेकर नवीन राजधानी जयसलमेरमें आकर निवास करने लगे। जयसलके औरससे केवल और शालिवाहन नामक दो पुत्र उत्पन्न हुए। जयसलने अतुल पराक्रमी पाहुजातिके एक विद्वान पुरुषको अपने प्रधान मंत्री और उपदेष्टा पदपर नियुक्त किया। भट्टी जातिके प्राचीन शत्रु चन्ना राजपूतोंने फिर लोदी देशपर आक्रमण किया, परन्तु उनको इसके लिये उचित फल मिला, कारण कि जयसल इस घटनाके पाँच वर्ष पीछे तक जीवित थे। उनके प्राण त्याग करनेपर उनके छोटे पुत्र शालिवाहन (द्वितीय) पिताके सिंहासनपर विराजमान हुए।”

तृतीय अध्याय ३.

जयसलके ज्येष्ठ पुत्र केलनजीको निर्वासन दंड-शालिवाहनका अभिषेक-झाडी वा काथि देशके अधिपतिके विरुद्ध युद्धकी यात्रा-उनकी उत्पातिका विवरण-बद्रीनाथके यदुवंशी राजाकी मृत्यु होजानेपर उनके सिंहासनपर बैठनेके लिये एक यदुवंशी राजकुमारसे प्रार्थना करना-शालिवाहनके उपस्थित न होनेसे उनके पुत्र बीजलदेवको सिंहासनका अधिकार देना-शालिवाहका खडाल देशमें जाना और बहोचोंके साथ युद्ध करना-बीजलदेवका आत्मघात करके प्राण त्याग करना-केलनजीको फिर बुलाकर सिंहासनपर बैठालना-उनकी संतानोंसे सम्प्रदायकी सृष्टि होना-खिडरखाँका फिर खडालपर आक्रमण-केलनका खिजरखाँपर आक्रमण और अपने पिताकी मृत्युका बदला लेना-केलनकी मृत्यु-चाचकदेवको सिंहासनकी प्राप्ति-उनका चन्ना राजपूतोंको भगाना-अमरकोटके सोढा राजपूतोंको परास्त करना-राठौरोंका मरुक्षेत्रमें आना और उनका उपद्रव मचाना चाचककी मृत्यु-उनके पुत्र करणका सिंहासनपर बैठना-करणके जेष्ठ भ्राता जैतसिंहका जयसलमेरको त्यागना-करणकी मृत्यु-लाखणसेनका सिंहासनपर बैठना-उनकी उन्मत्तता-उनके पुत्र पुन्यपालका सिंहासनपर बैठना-पुन्यपालको गद्दीसे अलग करना-उनके पोते रणगदेवका रोटे और पूंगलपर अधिकार करना-पुन्यपालको निर्वासन दंडके पीछे जैतसीको फिर बुलाकर सिंहासन देना-जलाउद्दीनने जिस समय मंडोरके पड़िहार राज्यपर आक्रमण किया उस समय जैतसीको मंडोरराज्यका आश्रय देना-जैतसीके पुत्रोद्वारा तथा और मुलतानसे भेजे हुए दिल्लीके बादशाहका प्राप्य कर लूटना-यवन बादशाहका जयसलमेर पर आक्रमण करना-जैतसी और उनके पुत्रोंका युद्धके लिये उद्योग करना-जयसलमेरका घेरना-यवनोंका पहिला आक्रमण व्यर्थ करना-रणक्षेत्रमें भट्टी सैन्यकी रक्षा-जैतसीकी मृत्यु-जैतसीके पुत्र रत्नसिंहके साथ आक्रमणकारियोंके सेनापतिके साथ विचित्र मित्रता-मूलराजको सिंहासन प्राप्ति, फिर यवनोंकी राजधानी पर अधिकार करनेकी चेष्टा करना-उनकी दुबारा पराजय-दुर्गमें पहुँची हुई सेनाको अत्यन्त कष्टकी प्राप्ति-युद्धके विचारकी सभा-जौहरकी रीति-रत्नके मुसल्मान मित्रका उनके दोनों पुत्रोंके प्रति उदार व्यवहार-शेषमें आक्रमण-रावलमूलराज और रत्नके प्रधान यादवोंका रणभूमिमें प्राणत्यागना-यवनोंका जयसलमेर पर अधिकार करना-जयसलमेरका विध्वंस होना और उसका त्याग।

यदुवंशावतंस जयसल नवीन राजाधानी जयसलमेरकी प्रतिष्ठा होजानेके पीछे बारह वर्ष तक जीवित रहकर अपने प्रबल पराक्रमके साथ राज्य करते रहे। इस वीर श्रेष्ठ जयसलके नामसे ही जयसलमेर नामकी सृष्टि हुई। जयसलमेर आजतक यदुवंशियोंके अधिकारमें है, और उसी नामसे पुकारा जा रहा है, यह तो पहिले ही कह आये है कि पाहु जातिके कृतविद्य मनुष्यने जयसलमेरके प्रधान राजमंत्री पदपर नियुक्त हो भट्टीराज्यमें अपनी प्रबल सामर्थ्यका विस्तार किया था। यह मंत्री इतनी सामर्थ्यवाला होगया था कि इसके मन प्रसन्न रखनेके लिये सभी अपनी २ सामर्थ्यके अनुसार चेष्टा करते रहते थे। उसकी इच्छाके अनुसार ही राज्यशासन होता था। रावल जयसलके केलन और शालिवाहन नामवाले दो पुत्र थे, पाठकोने पहिले अध्यायमें उनका वृत्तान्त पढा होगा, प्रचलित नियमोंके अनुसार युवराज केलन पिताके सिंहासनपर बैठे-इनके सिंहासनपर बैठनेसे मंत्री पाहु अत्यन्त असंतुष्ट होगये। युवराजको सिंहासनसे अलग करनेपर भी उनके हृदयकी अग न बुझी, उसको एकवार ही निर्वासित कर दिया। इन युवराज केलनको निर्वासन होने पाठकगण सरलतासे समझ जायेंगे कि पाहुमंत्रीमें कैसी सामर्थ्य थी। केलनके निर्वासित होते ही रावल जयसलकी मृत्यु होनेके पीछे उनके छोटे कुमार शालिवाहन सबकी सम्मतिसे सवत् १२२४ सन् (११६८ ईसवीमें राज्य सिंहासनपर विराजमान हुए।

यदुकुलदिवाकर पहिले शालिवाहनके समान इस दूसरे शालिवाहनने भी गीम्र ही अपने बाहुबल और पराक्रमसे अपने नामको सर्वत्र विख्यात कर दिया।

जालौर वा आरावलीके बीचवाले देगोमें काठी वा काठी नामकी एक जाति निवास करती थी। जगभान नामका एक मनुष्य उस जातिका अधीश्वर था। शालिवाहनने राजदंड धारण करनेके पीछे सबसे पहिले उस जगभानसे युद्ध करनेका विचार किया। काठी जातिके अधिपति उस समयमें परास्त होकर मारे गये। रावल शालिवाहनने विजयी हो काठी जातिके समस्त घोडे और ऊँट अपने अधिकारमें करलिये और फिर वह अपनी नगरीको लौट आये। इस युद्धमें शालिवाहनके विशेष पराक्रमसे उनके युगका सूर्य अपनी पूर्णमूर्तिसे उदय हुआ, और सभी इनके बाहुबलकी प्रशंसा करने लगे। शालिवाहनके तीन पुत्र उत्पन्न हुए,—

१-बीजलदेवजी।

२-वानर।

३-हसू।

यदुवशी पहिले शालिवाहन, जिसने गजनीसे पजाबमें आकर शालिवाहनपुरमें राजधानीकी प्रतिष्ठा की थी, उसीके पुत्रने वट्टीनाथके पर्वत पर एक स्वतंत्र और

(१) कर्नल टाउ माएने टीकेमें लिखा है “ एलिजबेथके भारतपर अधिकार करनेके समयमें गिम काठी जातिने अपनी विषम वीरता प्रकाश करके हममें विघ्न किया था, यह वही काठी जाति है। यह उस समय मुल्तामें रहती थी, मोगलके अन्तर्गत काठियावार राज्यकी एक श्रेणीके मनुष्य उक्त स्थानमें आकर रहे थे और यदुभट्टराजने इन्हींपर अधिकार किया था। ”

स्थायी राज्य स्थापन किया। अपने प्रबल प्रतापसे १। समय उक्त दूसरे शालिवाहन पुत्रहीन अवस्थामें प्राण त्यागि पर एक यदुवशीको सामन्तको भेजकर एक यदुवशी स्वजातीय राजाके सिंहासनको दिया। परन्तु अत्यन्त दुःसखा हस्तुकी स्त्री गर्भवती थी वह उसे प्रसवकी वेदना उपस्थित किया। पलाश वृक्षके नामके बालक कुमार वट्टीनाथके उक्त राज्यका नाम भी पलासिया भाटी कहाये।

इस समय सिराहोके कन्या देनेका प्रस्ताव करके कुमार बीजलदेवको राखी गये। शालिवाहनने जानेके दो पुत्रने राज्यमें यह बात ज्ञात युद्ध करके मारेगये। वह उसने इस सुअवसरमें कार्य करता था कुछ दिन पवित्रासहन्ता पुत्र सम्पूर्ण है। इस समय पुत्र बीजलने यह कह दिया कि “ जयसल है, आप सिंहासनसे जल जा सकते हैं ”। रावल शालिवाहन जानकर जा देसा कि गीम्र ही देसावर नगरके भ्राष्ट्र होकर शालिवाहनने परन्तु वह हम गोचनीय विपरीतों वल्लोचने वहाँ गये और तीनसौ निराश्रित बीजलने भी बहुत

स्वाधीन राज्य स्थापन किया। वह यदुवंशी राजा पर्वत शिखर पर इतने दिनोतक अपने प्रबल प्रतापसे राज्यशासन करते आये थे। जयसलमेरके सिंहासन पर जिस समय उक्त दूसरे शालिवाहन बैठे थे उसी समय उक्त बदरीनाथके यदुवंशी अधीश्वरने पुत्रहीन अवस्थामे प्राण त्यागकिये। वहाँके मंत्री और सामन्तोंने मिलकर यदुवंशके सिंहासन पर एक यदुवशीको बैठालनेके लिये यदुवश धुरंधर शालिवाहनके पास कईएक सामन्तोंको भेजकर एक यदुवशी राजकुमारकी प्रार्थना की। रावल शालिवाहनने अपने स्वजातीय राजाके सिंहासनकी रक्षाके लिये अपने तीसरे कुमार हस्तूको बदरीनाथमे भेज दिया। परन्तु अत्यन्त दुःखका विषय है कि कुमारने बदरीनाथमे जाते ही प्राण त्यागदिये। हस्तूकी स्त्री गर्भवती थी वह उसी अवस्थामे बदरीनाथको जा रही थी कि मार्गमे ही उसे प्रसवकी वेदना उपस्थित हुई। उसने पलाश वृक्षके नीचे जाकर एक कुमार उत्पन्न किया। पलाश वृक्षके नामके अनुसार ही कुमारका नाम पलाश रक्खा गया। वही बालक कुमार बदरीनाथके राज्यपद पर अभिषिक्त हुआ; और उसीके नामके अनुसार उक्त राज्यका नाम भी पलासिया रक्खा गया और उसके उत्तराधिकारी वंशधर लोग पलासिया भाटी कहाये।

इस समय सिरोहीके देवरा जातीय मानसिंहने रावल शालिवाहनको अपनी कन्या देनेका प्रस्ताव करके उनके पास नारियल भेजा। शालिवाहन अपने ज्येष्ठ कुमार बीजलदेवको राज्यकी रक्षाका भार देकर आप विवाह करनेके लिये सिरोहीको गये। शालिवाहनके जानेके दो चार दिन पीछे बीजलके धाभाई अर्थात् धात्री माताके पुत्रने राज्यमे यह बात उडा दी कि रावल शालिवाहन मार्गमे एक व्याघ्रके साथ युद्ध करके मारे गये। वह धाभाई इस जनरवको फैलाकर ही वृत्त न हुआ वरन उसने इस सुअवसरमे बीजलको पिताके सिंहासन पर नियमित रूपसे अभिषिक्त करनेके लिये विशेष प्रयत्न किया। बीजल अपने धाभाईकी सम्मतिसे ही सब कार्य करता था कुछ दिन पीछे रावल शालिवाहनने सिरोहीसे आकर देखा कि भेरा विश्वासहन्ता पुत्र सम्पूर्ण राजशक्तिको धारण करके सिंहासन पर दृढ़भावसे बठा है। इस समय पुत्र बीजलने पिताके प्रति कुछ भी भक्ति न दिखाई वरन प्रकाशरूपसे यह कह दिया कि “जयसलमेरके सिंहासन पर अब आपका कोई अधिकार नहीं है, आप सिंहासनसे अलग होगये हैं इस कारण आपकी जहाँ इच्छाहो वहाँ जा सकते हैं”। रावल शालिवाहनने अपनी सारी प्रजाको भी अपने पुत्रकी पक्षपाती जानकर जब देखा कि राज्यपर हमारा अधिकार किसी प्रकार नहीं होसकता तब वह शीघ्र ही देरावर नगरके अधीन खडाल देशको चले गये। यद्यपि सिंहासनसे भ्रष्ट होकर शालिवाहनने प्राचीन राजधानी देरावरका आश्रय लिया था परन्तु वह इस शोचनीय अवस्थासे बहुत दिनोतक जीवित न रहे। खिजरखो वल्लोचने वहाँ विद्रोह उपस्थित किया। रावल शालिवाहन उसको दमन करनेके लिये गये और तीनसौ सेवकोंके साथ वहींपर मारे गये। पिता शालिवाहनको राज्यसे निकाल कर बीजलने भी बहुत दिनोतक सुख न भोगा। एक समय किसी द्वेष विशेष

वश मनोरागसे बीजलने अपने धाभाई पर तलवार चला दी। उसने भी इस पर तलवारका वार किया। तब अत्यन्त लज्जित हो बीजलने आत्महत्या करके जीवनके दिन पूरे किये।

शालिवाहन और उनका पापी पुत्र बीजल इस संसारसे विदा होगये। अब सर्व साधारणमें यह प्रश्न उठा कि जयसलमेरके राज्यसिंहासन पर किसको बैठाया जाय। बहुतसे तर्क वितर्क होनेके पीछे यह निश्चय हुआ कि शालिवाहनके वड़े भाई केलन (जो कि मंत्रीसमाजसे निर्वासित हुए थे) उनको बुलाकर राज्यसिंहासनपर बैठाया जाय। सभीने इस बातको मान लिया और इस समय (सन् १२०० ईस्वीमें) केलन फिर अपने पिताके राज्यमें आकर पचास वर्षकी अवस्थामें अभिषिक्त हुए। केलनके औरससे निम्नलिखित छः पुत्र उत्पन्न हुए,—

१-चाचकदेव।

४-पीतमसी।

२-पालहन।

५-पीतमचंद।

३-जयचंद।

६-ओसराड।

दूसरे और तीसरे कुमारोंके वंशकी संख्या अगणित हुई, और वह राजपूत वंश नन्ही नामसे विख्यात है।

इतिहाससे जाना जाता है कि इसी समय उक्त खिजरखाने दूसरी बार पांच-हजार अश्वारोही सेनाके साथ सिन्धुनदीके पारसे आकर फिर खड़ाल पर आक्रमण किया। प्रथम बार इसी खिजरखाने रावल शालिवाहनको परास्त किया था। अब जब केलनने सुना कि खिजरखाने अपनी सेना सहित फिर खड़ाल देशपर आपहुँचा है तब उसने तुरन्त ही सात हजार यादवोंकी सेना सजाकर युद्धकी तैयारी की, और रणभूमिमें जाकर उससे घोर घमसान युद्ध किया, इस भयंकर युद्धमें खिजरखाने पाँचसौ सेनाके साथ पीठ दिखाई। इस भाँति बड़ी वीरतासे शत्रुको परास्त करके वृद्धावस्थामें केलनने उन्नीस वर्षतक राज्य किया, और अंतमें इस अनित्य शरीरको त्याग कर वह सुरलोकको सिधार गये।

रावल केलनके प्राण त्याग करनेपर इनके ज्येष्ठ पुत्र चाचकदेव संवत् १२७५ सन् १२१९ ईस्वीमें जयसलमेरके राजसिंहासनपर बैठे। उन्होंने सिंहासनपर बैठते ही चन्ना राजपूतोंके साथ भयंकर युद्ध किया। उस समय यदुपतिने दो हजार चन्ना राजपूतोंका जीवन श्रेय करके उनकी चौदहसौ दूध देनेवाली गौओंको अपने अधिकारमें कर लिया, और चन्नाजातिको चिरकालके लिये उस देशसे निकाल दिया। चन्नाराजपूत अपने प्राणोंके भयसे भयभीत हो शीघ्र ही जोहियोंके अधिकारी देशमें जाकर गे, विजयदर्पा रावल चाचकदेवने कुछ दिनोंके पीछे सोढाके अधीश्वर राणा अमरसिंहके अधिकारी देशपर आक्रमण किया। अमरसिंह रावल चाचकदेवका अकारण

(१) यह नाममें लिखा है कि उनकी आलाद जेसर और नीलाना राजपूत कहलाते हैं।

(२) यदुपतिने १०० गौ।

(३) यदुपतिने १०० गौ।

अपने राज्यपर आक्रमण कर
समय चार हजार अश्वारोही
प्रवल पराक्रमसे
भाग गये। और अंतमें अपनी
महा विपत्तिसे छुटकारा पाया

इसी समयमें

शक्तिका विस्तार करते थे।

प्रारम्भ करदिये थे, जतएव

सेना मिलाकर उन उद्योगों

और वालोत्तरानामक दो देशों

उक्त सम्मिलित सेनाके साथ

परन्तु राठौर वीर छाड़ा और

देकर उनकी क्रोधाग्नि को शान्त

रावलचाचक

उनके सम्मुख ही उनके

ग्रसित होकर इस असार

नामके दो पुत्र थे, कनिष्ठ

जय्यापर शयन करके चाचकने

कि "आप हमारे इन अंतिम

धिकारी रूपसे सिंहासन पर

रावलचाचककी मृत्युके

सीकों जयसलमेरके सिंहासन

राजमुकुट धारण करते हुए

अपनी जन्मभूमि को छोड़कर

रहने लगा। जिस समय रावल

उसी समय मुजफ्फरखाने

अत्याचार करके उनको दुःखी

बराहा जातिके अधीश्वर

सेना थी। भगतीदासकी

यमन मुजफ्फरखाने उसी

इच्छासे उसके पास एक

किसी प्रकार भी उचित न

रन्ना नहीं दे सकता। ५९

रद्द करना मेरी सामर्थ्यसे

(१) चंचक।

(२)

अपने राज्यपर आक्रमण करता हुआ देखकर अत्यन्त विस्मित हुआ, परन्तु वह उसी समय चार हजार अश्वारोही सेनाको इकट्ठा करके रणभूमिमें भी आडटा। यादवोंके प्रबल पराक्रमसे पवारराजपूत परास्त होकर अपनी निज राजधानी अमरकोटको भाग गये। और अन्तमें अपनी एक परम सुन्दरी कन्या चाचकदेवको देकर उन्होंने इस महा विपत्तिसे छुटकारा पाया।

इसी समयमें कान्यकुब्जके राठौर खेड़ मरुभूमिमें आकर धीरे २ अपनी शासन-शक्तिका विस्तार करते थे। राठौर गणोंने अपने बाहुबलसे चारोंओर अत्याचार करने प्रारम्भ करदिये थे, अतएव रावल चाचकने सोडा जातिके अधीश्वरकी सेनामें अपनी सेना मिलाकर उन उदय होतेहुए राठौरोंको दमन करनेका विचार किया। जशोल और वालोत्तरानामक दो देशोंपर राठौरोंने अपना अधिकार किया था अस्तु यदुपतिने उक्त सम्मिलित सेनाके साथ स्वयं उस देशमें जाकर राठौरोंके साथ घोर युद्ध किया। परन्तु राठौर वीर छाड़ा और उसके पुत्र टीड़ाने रावल चाचकको एक साथ राठौर राजकुमारी देकर उनकी क्रोधाग्निको शान्त किया।

रावलचाचक प्रबल पराक्रमके साथ वत्तीस वर्ष तक राज्य करके सुरलोकको सिधारे उनके सम्मुख ही उनके इकलोते पुत्र तेजराव वयालिस वर्षकी अवस्थामें बर्सेन्त रोगसे ग्रसित होकर इस असार संसारको छोड़ गये थे। तेजरावके जैतसी और कर्णसी नामके दो पुत्र थे, कनिष्ठ कर्णसीके ऊपर उनके दादा अत्यन्त प्रीति करते थे, मृत्यु गय्यापर शयन करके चाचकने समस्त सामन्त और कुटुम्बियोंको बुलाकर सबसे कहा कि “आप हमारे इन अंतिम वचनोंको मानो। मेरे छोटे पुत्र कर्णसीको मेरे उत्तराधिकारी रूपसे सिंहासन पर अभिषिक्त करो”।

रावलचाचककी मृत्युके उपरान्त उनकी अन्तिम आज्ञानुसार सामन्तमंडलीने कर्णसीको जयसलमेरके सिंहासन पर बड़े समारोहके साथ अभिषिक्त किया। छोटेको राजमुकुट धारण करते हुए देखकर बड़ा पुत्र जैतसी अत्यन्त दुःखित और लज्जित हो अपनी जन्मभूमिको छोड़कर गुजरातमें जाकर वहाँके मुसल्मान अधीश्वरके आधीनमें रहने लगा। जिस समय रावल कर्णसी जयसलमेरके राजसिंहासन पर सुशोभित हुए उसी समय मुजफ्फरखाना और पांच हजार सवारोंके साथ हिन्दुओंके ऊपर भयंकर अत्याचार करके उनको दुःखी कर रहा था। इस समय नागौरसे पांच कोशपर वराहा जातिके अधीश्वर भगौतीदासके आधीन एक हजार पांचसौ अश्वारोही सेना थी। भगौतीदासकी एक कन्या अत्यन्त रूपवती सुनी जाती थी, दुराचारी यवन मुजफ्फरखाने उसी कन्याके रूपलावण्यकी प्रशंसा सुन कर उसको लेनेकी इच्छासे उसके पास एक मनुष्यको भेजा। पापी म्लेच्छोंको अपनी कन्या देना किसी प्रकार भी उचित न जानकर भगौतीदासने स्पष्ट कह दिया कि मैं यवनको अपनी कन्या नहीं दे सकता। परन्तु भगौतीदास यह भी जानता था कि मुजफ्फरके साथ युद्ध करना मेरी सामर्थ्यसे बाहर है इस लिये उसने अपनी समस्त धनसम्पत्ति और

(१) चंचक। (२) उर्दूतर्जुमेमें १५ कोश।

कुटुम्बके लोगोंको लेकर जयसलमेरपतिकी शरणमें जानेका निश्चय कर लिया। जब भगौतीदास अन्तमें सपरिवार जयसलमेरको ओरको चले और दुरात्माखोंने यह समाचार सुना तब वह भी शीघ्र ही अपनी सेना लेकर उसके पीछे पीछे चला। और मार्गमें उसे जालिया दोनो सेनाओमें भयानक युद्ध होने लगा, यवनोकी सेना अधिक थी इस कारण मुजफ्फरखोंने बड़ी सरलतासे चारसौ बराहवंशी राजपूतोको मारकर भगौतीदासको परास्त कर दिया, और अन्तमें भगौतीदासकी परम सुन्दरी कन्या तथा उसके और भी कुटुम्बकी स्त्रियोंको बन्दी करके वह ले गया। इस महा अपमानसे अपमानित और परास्त हो भगौतीदासने शीघ्र ही जयसलमेरमें जाकर वहाँके अधीश्वरसे मुजफ्फरखोंके अत्याचारोंको कह सुनाया। कर्णसीने पापाचारी यवनोके इन अत्याचारोंको सुनकर शीघ्र ही अपनी बलवान सेनाको साथ लेकर मुजफ्फरखों पर आक्रमण किया। रावल-कर्णसीने बोरयुद्ध करके मुजफ्फरखों और उसकी तीन हजार सेनाका नाश करके भगौतीदासकी हरी हुई समस्त धन सम्पत्ति और कन्याको लाकर फिर भगौतीदासको दे दिया, इस प्रकार कर्णसी अट्ठाईस वर्ष राज्य करके स्वर्गको सिधारे।

कर्णसीके पीछे उनके पुत्र लाखनसेन सम्वत् १३२७ सन् १२७२ इसवीमें पितार्क सिहामन पर बैठे। यह बड़े ही भोले पुरुष थे परन्तु उनको एक प्रकारका उन्माद सा रहता था। एक दिन रात्रिके समय गीदड़ बड़े ऊँचे स्वरसे चिल्ला रहे थे, लाखनसेनने सभासदको बुलाकर पूछा कि यह इतनी जोरसे क्यों चिल्ला रहे है? इस पर सभामन्दने उत्तर दिया कि वे दारुण शीतसे पीडित होकर चिल्ला रहे है, यह उत्तर सुनकर राजाने आज्ञा दी कि प्रत्येक शृगालको एक २ बख्त तैयार करा दो। कई दिनोंके पीछे राजाने फिर उनके चीत्कार शब्दको सुना और फिर उसी सभासदको बुलाकर पूछा कि क्यों इनको अभीतक कपड़े नहीं बनवाये? इसके उत्तरमें सभासदने कहा कि महाराज कपड़े तो सबको बनवाकर दे दिये गये है। तब लाखनसेन बोले, फिर यह इतना जोर क्यों मचा रहे है, अच्छा इनके रहनेके लिये मकान बनवा दिये जाय यह सब उसीबड़े भारी घरमें रहा करेगे। इतिहास लेखक इसको लिख गये है कि राजकर्मचारियोंने तुरन्त ही राजाकी इस आज्ञाका पालन किया। शृगाल इत्यादि पशुओंके लिये मकान बनवाये गये। टाडू साहबने कहा है कि उन पशुशालाओंने आज तक कितने ही घर देखे जाते है। यह लाखनसेन, कानडेदेव सोनगराका समग्रामयिक था उसकी जान लाखनकी रानीके सगुन जानने से बची थी। इसकी सोढा जातिकी रानी लाखनसेनके ऊपर अपना विशेष प्रभुत्व चलाती थी। रानीने अपने पिताकी राजधानी अमरकोटसे अपने बहुतसे कुटुम्बियोंको जयसलमेरमें बुलाकर उनमें राज्यके एक २ विषयका भार अर्पण किया। परन्तु उसके उन्मादप्रप्त न्यायी लाखनसेनने उन सभीको मारकर उनकी लाशोंको एक ओर टाल दिया। इतिहासमें लिखा है कि यह निर्बोध राजा चार वर्षतक यदुवंशियोंके राजमिहान पर स्थित रहा था।

लाखनसेनके पीछे

मस्तक पर धारण किया, सामन्तमंडली अप्रसन्न रहती सिंहासनसे उतार दिया। यवनाकी सेनाके नेताओंके उनके हाथमें राज्यशासनका होकर पुण्यपालने जयसलमेर स्थान बनवाया। कुत्री लाखनसीके पुत्र राषिदेवका करके पड़्यका विस्तार नामक दस्यु जातिके जायका दस्युदलके नेताने रावकी ५५ पुंगल नामक देशमें सखुदुम्न पुत्र उत्पन्न हुआ। वह जैसा

जैन्सी सन् १३३२

हुए। उनके औरसे मूलराज देवराजने जालौरेके (सोनगढ़) किया। जब मुहम्मद (सुनो) जाके राज्य पर आक्रमण किया। कुमारियोंके साथ जयसलमेर नामक स्थानमें रहनेके लिये सोनगढ़ वंशकी रानीके तीन पुत्र उत्पन्न हुए। यही हमारे हस्तेनपर आक्रमण कर उनकी हमीरके तीन पुत्र उत्पन्न हुए, पुत्रका नाम मोरो था। इस सुदृढ़की अग्नि प्रज्वलित करदी अधिकारमें था। इन दोनों वंशोंका पीछपर लादकर भस्मर नामक उस समस्त धनसम्पत्तिको लूटने समस्त राजकुमार वंशोंके नेताको साथ ले बाहर हुए, सुग और चारसौ पठान जयसलमेरके पीछे २ जाकर

लाखनसेनके पीछे उनके पुत्र पुण्यपालने जयसलमेरके राजमुकुटको अपने मस्तक पर धारण किया, परन्तु यह इतने क्रोधी थे, कि इनके रूखे व्यवहारसे समस्त सामन्तमंडली अप्रसन्न रहती थी इस हेतु सभीने मिलकर सम्मति करके उनको सिंहासनसे उतार दिया। और जैतूजी जो पहिले ही निकल कर गुजरातमें यवनोकी सेनाके नेताओके साथ जा मिले थे, सामन्तोने उन्हींको बुलाकर उनके हाथमें राज्यशासनका भार अर्पण किया। अपने ही दोपसे सिंहासनसे अलग होकर पुण्यपालने जयसलमेरके राज्यसे कुछ दूर जाकर अपने रहनेके लिये एक स्थान बनवाया। कुछी समयमें लाखनसी नामक उनके एक पुत्र उत्पन्न हुआ। इसी लाखनसीके पुत्र राणिङ्गदेवजीने, खरल राजपूत जातिके एक मनुष्यके साथ परामर्श करके पड्यंत्रका विस्तार किया, और जोहियोसे मेल करके मरोट और थोरी नामक दस्यु जातिके अधिकारीसे पुंगल देश पर अपना अधिकार करलिया। उक्त दस्युदलके नेताने रावकी उपाधि धारण कररक्खी थी, राणिङ्गदेव उनको बढ़ा करके पुंगल नामक देशमें सकुटुम्ब रहते थे। राव राणिङ्गदेवके सादोल नामवाला एक पुत्र उत्पन्न हुआ। वह जैसा विषयविलासी था वैसा ही वीरतामें भी विख्यात हुआ।

जैतूजी सवत् १३३२ १२७६ ईस्वी में जयसलमेरके सिंहासन पर अभिषिक्त हुए। उनके औरससे मूलराज और रत्नसी नाम दो पुत्र उत्पन्न हुए। मूलराजके पुत्र देवराजने जालौरके (सोनगड़े) जातिके अधीश्वर की एक कन्याके साथ पाणिग्रहण किया। जब मुहम्मद (खूनी) बादशाहने मंडोरके पड़िहार जातीय राणारूपसी जीके राज्य पर आक्रमण किया, तब राणारूपसीजीने उससे परास्त हो अपनी वारह कुमारियोंके साथ जयसलमेरपतिका आश्रय लिया। रावलने इनको अभय देकर वारु नामक स्थानमें रहनेके लिये एक स्थान देदिया।

सोनगड़े वंशकी रानीके गर्भसे देवराजके जवन, सिरवन, और हमीर नामके तीन पुत्र उत्पन्न हुए। यही हमीर एक महाबलवान् वीर थे, और यह महबोदवाले कम्पो-हसेनपर आक्रमण कर उनकी राजधानीकी बहुतसी धन सम्पत्ति लूटकर ले आये थे। हमीरके तीन पुत्र उत्पन्न हुए, उनमें बंडका नाम जैतू, दूसरेका नाम लूनकर्ण, और तीसरे पुत्रका नाम मीरो था। इस समय गौरी अलाउद्दीनने भारतवर्ष राजाओके विरुद्ध घोर युद्धकी अग्नि प्रज्वलित करदी थी। मुलतान और ठठ्ठा उस समय दिल्लीपति अलाउद्दीनके अधिकारमें थे। इन दोनों देशोंका राजधन इस समय पन्द्रहसौ अश्व और पन्द्रहसौ खिचडोकी पीठपर लादकर भक्खर नामक स्थानसे दिल्लीकी ओर बादशाहके निकट भेजा गया था। उस समस्त धनसम्पत्तिको लूटनेकी इच्छासे जैतरावके पुत्र अत्यन्त गुप्तभावसे रास्तेमें आ डटोवे समस्त राजकुमार वैश्योका वेष धारण कर सातसौ अश्वारोही और वारहसौ ऊंटोकी सेनाको साथ ले बाहर हुए, पञ्चनदमें एक नदीके किनारे जाकर उन्होंने देखा कि चारसौ मुगल और चारसौ पठान अश्वारोही उस समस्त धनको लिये दृण जा रहे हैं। भाटियोने उस सम्राट्सेनाके पीछे २ जाकर एक स्थान पर विश्राम लिया, दैवयोगस मुगल और पठानोंने



भी उसी स्थान पर विश्राम करनेके लिये अपने डेरे डालदिये। जब रात्रि होगई और समस्त मुगल पठान निद्रित अवस्थामे हुए तब उसी समय भाटियोने उस निद्रित यवन सेनापर जाकर बाबा किया, और सबको मारकर सारे रत्न और धनको लूटकर वे जयसलमेरमे ले आये। मुगल और पठानोकी सेनामेसे दो चार मनुष्य जो किसी तरह भाग्यवज्ज वच गये थे वादशाहके सम्मुख जाकर रोये। उन्होने भाटियोके इस अत्याचारका सारा वृत्तान्त कहा, इस पर वादशाहने तुरन्त ही भट्टीराजकुमारोसे इसका बदला लेनेके लिये सेना तैयार करनेकी आज्ञा दी। इधर यदुपति रावल जैतसीने भी जब सुना कि यवन सम्राट् जयसलमेरपर आक्रमण करनेके लिये सेना सहित चलकर अजमेरके समीप सागर स्थानपर आ पहुँचा है, तब निश्चिन्त न रहकर उन्होने भी प्रबल उद्योगके साथ शत्रुके करालगालसे रक्षाके लिये अपनी तैयारी की, उन्होने किलेके भीतर बहुतसे धान्य रक्खे और किलेकी चारो ओरकी दीवारोपर पत्थरके बड़े-टुकड़े सजा कर रक्खे। उसने यह निश्चय किया कि शत्रुओकी सेना जैसी ही किलेके समीप आवैगी वैसे ही उसके ऊपर पत्थरोकी वर्षा करके उसका नाश करेंगे। और वृद्ध मनुष्य और कुटुम्बके मनुष्य तथा रत्नवासकी सभी स्त्रियोको मरुक्षेत्रके भीतर भेजदिया। रावल जैतसी इस प्रकारसे अपनी रक्षाकी तैयारी कर अपने दो पुत्र और पाँच हजार सेनाको साथ ले किलेमे रहने लगे। और देवराज और हमीरकी एक सेनाको साथ लेकर बाहरसे यवन सेनाके मोरचे तोड़नेको सन्नद्ध हुए। अलाउद्दीन तो स्वयं उस समरक्षेत्रमे न आकर अजमेरकी ओरको गया और भादोके मेघोकी समान लोहेके वस्त्र पहरे हुए अगणित खुरासानी सेनाने जयसलमेरको जा घेरा। जयसलमेरके ५६ वर्जकी रक्षाके लिये तीन हजार सात सौ योधा खड़े हुए थे, और दो हजार सैनिक आवश्यकता होनेपर किलेपर किलेके भीतर ही सहायताके लिये तैयार थे। पहिले सप्ताहमे जब कि यवन सेना अपनी रक्षाके लिये मोरचेवदी तैयार कर रही थी कि भाटियोकी सेनाके अस्त्राघातसे सात हजार यवन मारे गये परन्तु मीर महववर्गों और अलीखों नामके दो यवन सेनापति वचीवचाई सेनाको साथ लिये रणभूमिमे डटे रहे। यवनसेनाको दो वर्षतक तो जैसलमेर पर विवश होकर घेरा डाले रहना पडा क्योंकि उनके लिये मडोरसे जो रसद आती थी उसे उक्त देवराज और हमीर लूटलाट कर बराबर कर देते थे और किलेवालोको वख्खी रसद पहुँचती जाती थी, इसी प्रकार क्रमानुसार आठ वर्षतक दोनो ओरकी सेना युद्ध भूमिमे डटी रही। आठ वर्षके पीछे जयसलमेरपति जैतसी जी इस असार ससारसे। चलवसे उनकी दाह किया किलेमे ही कीगई।

इस प्रकार दीर्घ कालतक स्थाई समर रहनेमे रत्नसी और यवन सेनापति नव्वाव मताववरामे एक प्रकारकी मित्रता होगई और दोनो परस्पर इतने मित्र बनगये कि वे प्रतिदिन अपने डेरोको छोडकर मार्गमे जा एक खेजडाके वृक्षके नीचे मिला करते थे, उस समय उनके साथमे बहुत थोड़े सेवक रहते थे। वह प्रातिदिन उसी खेजडाके वृक्षके नीचे अनेक प्रकारकी वार्तालाप किया करते, परन्तु जिस समय युद्ध हुआ करता उस समय वे दोनो परस्पर अपनी विलक्षण वीरता प्रकाश करके अपनी अपनी रक्षामें

नियुक्त होजाते थे। इसी पीछे स्वर्गधामको सिधार गये जैतसीजीके प्राण त्यागने (सन १२९४ ई) में शत्रुओकी उस समय यादवश्रेष्ठ उक्त वृक्षके नीचे बैठे हुए पर पक मूलक महोत्सव जा कि किलेमे किसलिये जाना यथार्थ कारण कह सुनाया मित्र। आपके साथ जो हमारा स्थान पर आकर परस्परसे उन्होंने कहला भेजा है कि नहीं हुआ है और उन्होंने मेरे अधिकारमे करनेकी आज्ञा अपनी सेना साथ ले किलेपर नव्वाव महववर्गों के वह नियमित समय पर कि दूसरे दिन प्रभात होते जयसलमेरके किले पर उपस्थित हुआ। एक विजयके साथ प्रयत्न करने तत्पर हुई। इस भयानक यु अपने प्राणोंके भयसे, उसने बहुतसी सेना एक वर्ष तक यवनोकी सेनाको भोजनके न मिलनेसे अपनी रक्षा करना सब भाग जाननेमे भी अपने और सरदारोंको बुलाकर करते हुए आये है, पर गढ़ है जोर यहाँसे न है क्योंकि शत्रुओने म्या करना उचित है सो मेरे वीरमर्मा नामक

नियुक्त होजाते थे। इसी समय जयसलमेरके राजा जैतूसी अठारह वर्षतक राज्य करके पीछे स्वर्गधामको सिधार गये।

जैतूसीजीके प्राण त्यागने पर उनके पुत्र मूलराज (तृतीय) ने संवत् १३५० (सन् १२९४ ई) में शत्रुओंको सेनासे घिरे हुए किलेके भीतर ही राजतिलक ग्रहण किया। उस समय यादवश्रेष्ठ रत्नसी, यवनयोद्धा नव्वाव महवूवखॉके साथ नियम पूर्वक उक्त वृक्षके नीचे बैठे हुए परस्पर वार्तालाप कर रहे थे, कि उसी समय मूलराजका अभिप्रेक मूलक महोत्सव आरम्भ हुआ। नव्वाव महवूवखॉने विस्मित होकर रत्नसीसे पूछा कि किलेमें किसलिये आनंद हो रहा है ? उन्होंने उसी समय किलेके आज्ञाकारण यथार्थ कारण कह सुनाया। नव्वाव महवूवखॉने वह समाचार सुनकर कहा, कि मित्र ! आपके साथ जो हमारी मित्रता होगई है, और इस प्रकारसे प्रतिदिन इस स्थान पर आकर परस्परमे वार्तालाप होती है इसकी खबर अलाउद्दीनको होगई है उन्होंने कहला भेजा है कि तुम्हारे दोषसे ही जयसलमेरका किला अपने अधिकारमें नहीं हुआ है और उन्होंने मेरे ऊपर अत्यन्त क्रोधित हो यथासम्भव शीघ्र ही किलेको अधिकारमें करनेकी आज्ञा दी है, हे मित्र ! इस कारण मैं कल प्रातःकालहीसे अपनी सेना साथ ले किलेपर अधिकार करनेमें लगूँगा ”।

नव्वाव महवूवखॉके ऐसे वचन सुनकर रत्नसी किञ्चित् भयभीत न हुए। वह नियमित समय पर किलेमें लौट आये।

दूसरे दिन प्रभात होते ही यवनसेनापति महवूवखॉने समस्त यवनसेनाके साथ जयसलमेरके किले पर आक्रमण किया। उस आक्रमणके होते ही भयंकर संग्राम उपस्थित हुआ। एक पक्षमें यवनगण किलेपर अधिकार करनेके लिये प्रबल बल विक्रमके साथ प्रयत्न करने लगे, दूसरी तरफ यादवोंकी सेना किलेकी रक्षा करनेमें तत्पर हुई। इस भयानक युद्धमें नौ हजार यवनसेना मारी गई। तब नव्वाव महवूवखॉ अपने प्राणोंके भयसे, बची हुई सेनाको साथ लेकर मैदानसे भाग गया। परंतु उसने बहुतसी सेना सहायताके लिये इकट्ठी करके फिरसे किलेको घेर लिया, जब एक वर्ष तक यवनोकी सेना इस प्रकारसे किलेको घेरे रही और किलेकी भीतरकी सेनाको भोजनके न मिलनेसे अत्यंत कष्ट पहुँचने लगा। तब जयसलमेरपति मूलराजने अपनी रक्षा करना सब भाँतिसे असंभव जानकर और शत्रुके व्यूहको छेदन कर भाग जानेमें भी अपनेको असामर्थ्य देखकर उन्होंने अपने ज्ञाति बांधव कुटुम्बी और सरदारोंको बुलाकर कहा, “ कि कई वर्षोंसे हम अपनी राजधानीकी रक्षा करते हुए आये हैं, परन्तु इस समय हमारे पासकी भोजनकी सामग्री चुक गई है और यहांसे निकल कर भोजनके लानेका भी अब कोई उपाय नहीं रहा है क्योंकि शत्रुओंने प्रत्येक द्वारोंको भली भाँतिसे घेर लिया है। अब हमें क्या करना उचित है सो सलाह दीजिये ? ” राजाके यह वचन सुनकर सिहर और वाकमसी नामक दो सामन्तोंने कहा, “ कि रनवासकी रानियां जौहर

व्रत अवलम्बन करे और हमलोग रणभूमिमें अपने २ जीवनका बलि देगे। उधर जयसलमेरके किलेमें तो यादवगण यह गोष्ठी कर रहे थे इधर यवनसेनाको इस बातकी लेशमात्र भी आशा नहीं थी कि यादवोंकी सेनाको भोजनके न मिलनेसे बड़ा कष्ट उपस्थित है इस लिये वे उसी समय व्याकुल हतोत्साह और निराश हो किलेका घेरा छोड़कर चले गए। वे समझते थे कि यादवोंकी सेना बहुत दिनोंतक किलेकी रक्षा करनेमें समर्थ है। इस कारण किलेको रोकना बृथा है।

सम्राट्की सेनाके भागते ही यवनसेनापतिके छोटे भाईको रत्नसीने जयसलमेरके किलेमें बुलाया और उसको मित्रका भ्राता जानकर उन्होंने उसका बड़ा आदर सत्कार किया। नन्वाव महवूवखॉके भाईने किलेमें जाते ही देखा कि भोजनके अभावसे यादवोंकी सेना महा कष्ट पारही है, तब वह किंचित् भी विलम्ब न करके वहाँसे निकल भागा और सम्राट्की, सेनाके साथ मिला। उसने अपने भाईको किलेकी भीतरी अवस्थाका सब समाचार कहसुनाया। नन्वाव महवूवखॉ इस शुभ समाचारको पाते ही उसी समय अपनी सेनाको साथ लेकर जयसलमेरकी ओरको चला, और बड़ी गीघ्रतासे जाकर उसने फिर किलेको घेर लिया। जब यदुपति मूलराजने देखा कि यवनोंने पुनः किला आ घेरा है तो वे अत्यन्त विस्मित हुए। बहुत सी छानवीन करनेसे जाना गया कि रत्नसीके अपराधसे ही जयसलमेरके भाग्यमें यह कालरात्रि उपस्थित हुई है।

मूलराजने अत्यन्त क्रोधित हो रत्नसीको बुलाकर बड़ी फटकार बतलाई और कहा,—“कि इस समय तुम्हारे दोपसे ही हमारा यह सर्वनाश उपस्थित हुआ है। तुमने पापात्मा यवनोके साथ मित्रता करके अपने पैरमें जानबूझकर आप कुल्हाड़ी-मारी है अब इस समय क्या करना उचित है?—इस महा विपत्तिसे जयसलमेरका किस प्रकारसे उद्धार होसकता है? रनिवासकी रानियोंके सतीत्वकी रक्षा किस प्रकारसे होगी? यवनोंने इस समय दुर्गुने बलके साथ किलेको घेर लिया है, इस लिये हम अपने कल्याणकी आशादृष्टि नहीं आती?।

बड़े भाईके ऐसे वचन सुनकर अत्यन्त उत्तेजित हो रत्नसी क्षत्रियोचित वचन बोले, उन्होंने कहा “हम इस समय जैसी अवस्थामें पड़े हैं, उससे स्वजातिकी रक्षा होनेका केवल एक उपाय है। पापी यवनोके हस्तगत होनेकी अपेक्षा मोक्ष मार्गका अवलम्बन करनेसे यदुवगियोंका सन्मान रहेगा और यही हमारा कर्तव्य भी है। जबकि हम देखते हैं कि यवनोको सैन्यसख्या अधिक है, और हमारे पासका समस्त भोजन भी निवृत्तगया है, तब जयकी आशा करना बृथा है। अस्तु यवनोकी आधीनताके बल्ले जात्मघात करके मरजाना कहीं अच्छा है। यदि एकवार भी यवनोकी सेना उस पवित्र जयसलमेरके किलेमें आकर अपना अधिकार करलेगी तो वह हमारे ऊपर अन्याय करनेमें किसी भी भानिकी भी त्रुटि न करेगी। हमारी पवित्र माध्वी मनी यदुवगियोंके शरीर पर यवनोका हाव लगनेमें दुःखसे योग्य कलक लगेगा, और यवनगण हममें पतिले वही काम करेंगे। उन अवस्थामें हममें पतिले रानियोंको

जोहार व्रतकी आज्ञा दीजा
महल वनवाये है, हमारे
हम कभी नहीं सहन कर
और जितनी धनसम्पत्ति है
यदुवंशी नंगी तलवार
सिधोर और इसीसे हमारे
रत्नसीके यह वचन सुनकर
कुटुम्बी जनोको इकट्ठा कर
हुआ है, और आपके जयसलमेर
धारण किया है, आपलोग
जातिने आपकी समान इस
महाबलवान् हार्थिक भी
लिये आपने तलवार हाथमें
जयसलमेरका सब उद्धार

यदुपति मूलराज इस
अपने साथ ले रनिवासमें
यदुवंशी सबसे कहने लगे “कि
रक्षके लिये इस महा विपत्ति
होरही है हमसे उद्धार होनेका
होकर यहाँ आये है। इसमें
ही वे पापी हमारे प्राण
स्त्रियोंका एकमात्र सार-धन,
जयस्थामें तुम सभीको
मभी जोहर व्रत करके अपने
तुममें मिलेंगे। यदुपति मूलराज
पिनीत भावसे हँसते हँसते
ही हम सारी तैयारी करलेगी
वसेगी”। पटरानीकी तरह
प्रज्वालित जगिमें आहुति
अतएव। उसी मा.
जि जोहरकी तैयारी कर
मनी भयकर दृश्य दिखाई

(१) स्वामीकी मृत्यु
मानव कहते थे, और

जौहार व्रतकी आज्ञा दीजाय । अमरावतीकी समान इस जयसलमेरमे जो सुन्दर २ महल बनवाये है, हमारे परास्त होते ही यह पापी उनमे सुखसे विहार करेगे, इसको हम कभी नहीं सहन कर सकते, इस कारण इन सभी मकानोको तोड़फोड़ डाले और जितनी धनसम्पत्ति है उसे इसी समय नदीमे बहादे । इसके पीछे हम सभी यदुवंशी नंगी तलवारे हाथमे ले रणभूमिमे जाकर शत्रुओका संहार करते हुए स्वर्गको सिधारे और इसीसे हमारे पवित्र यदुवंशके सम्मानकी रक्षा होगी ” । वीरश्रेष्ठ रत्नसीके यह वचन सुनकर मूलराज अत्यन्त संतुष्ट हुए, और समस्त सामन्त तथा कुटुम्बी जनोको इकट्ठा कर उन्होंने उनसे यह वचन कहे “ आप सभीका जन्म वीरवशमे हुआ है, और आपके अधीश्वरोने अपने स्वार्थ और सम्मानकी रक्षाके लिये प्रबल बाहुबल धारण किया है, आपलोग सदैव क्षत्रियोचित मार्गपर ही चलते आये है, किस क्षत्रिय जातिने आपकी समान इस प्रकार अपने कर्तव्यको पालन किया है ? सभामभूमिमे महाबलवान् हाथीतक भी आपके सम्मुख नहीं ठहर सकता । हमारे सम्मानकी रक्षाके लिये आपने तलवार हाथमे ली है अब आप इसी तलवारसे शत्रुओका संहार करके जयसलमेरका सच्चा उद्धार करनेके लिये आगे हजिये ” ।

यदुपति मूलराज इस प्रकारसे समस्त यादवोको उत्तेजित कर अन्तमे रत्नसीको अपने साथ ले रनिवासमे गये सब रानी और कुटुम्बकी स्त्रियोको इकट्ठा करके, दोनो यदुवंशी सबसे कहने लगे “ कि हमने अपने पिताके धर्म और जातिके गौरवके सम्मानकी रक्षाके लिये इस महा विपत्तिमे जीवन उत्सर्ग किया है । इस समय हमारी जो अवस्था होरही है उससे उद्धार होनेका कोई उपाय समझमे नहीं आया तब हम हतउद्योग होकर यहाँ आये है । इसमे कोई भी सदेह नहीं है कि दुराचारी यवनोकी जय होते ही वे पापी हमारे प्राण नाश कर, तुम्हारा सारा धन, विधिदत्त धन, और क्षत्रियोकी स्त्रियोका एकमात्र सार-धन, तुम्हारे पवित्र सतीत्व-धर्म धनको नष्ट करेगे । इस अवस्थामे तुम सभीको सुहागव्रतका अवलम्बन करना उचित है । इस समय तुम सभी जौहार व्रत करके अपने प्राण त्याग दो । हम लोग जीवन्त ही सुरलोकमे आकर तुमसे मिलेंगे । यदुपति मूलराजकी सोढा वशीय ज्येष्ठा रानीने पतिके ऐसे वचन सुनकर विनीत भावसे हँसते हँसते कहा-नाथ ! जौहारव्रतके अवलम्बनके लिये आज रात्रिमे ही हम सारी तैयारी करलेगी और कलह प्रभात होते ही हम सब सुरपुरको चल-वसेगी ” । पटरानीकी तरह और भी समस्त यादव कुल ललना और सामन्तोकी स्त्रियोने प्रज्वलित अग्निमे आहुति होनेका दृढ़ सकल्प किया ।

अतएव ! उसी कालरात्रिमे यदुवंशियोकी समस्त स्त्रियां अपने सतीत्वकी रक्षाके लिये जौहारकी तैयारी करने लगी । प्रभात होते ही रनिवासके द्वार पर हृदय-भेदी भयंकर दृश्य दिखाई देने लगा वाला, प्रौढ़ा, और वृद्धा सब अवस्थापन्न

(१) स्वामीकी मृत्यु होनेके पहिले जो सती स्त्री प्रज्वलित अग्निमे दग्ध होती थीं उसको सुहागबल कहते थे, और स्वामीकी मृत्युके पीछे इस प्रकारसे दग्ध होनेको भी सुहागबल कहा है ।

देखकर यदुपति मूलराज उन तीन हजार आठसौ वीर योधाओके साथ समर सागरमे कूद पड़े। इस भयकर युद्धमे वीर श्रेष्ठ रत्नसी एकसौ बीस यवनोका प्राणनाश करके महानिद्रामे सो गये, धीरे-धीरे युद्ध बढता ही गया। यदुपति मूलराजने भी कईसौ यवन सेना का संहार करके अतमे रणशय्यापर शयन किया। उनके साथ सातसौ यादव मारे गये, अन्तमे युद्ध शान्त होगया, विजयो यवन वीरनादसे जयसलमेरको कपित करते हुए किलेमे जा पहुँचे। यवन सेनापति महवूवखाने मूलराज और रत्नसीकी लाशको रणभूमिसे मंगाकर यदुवशियोकी रीतिके अनुसार उनकी दाहक्रिया करवाई। सम्वत् १३५१ (सन १२९५ ईसवीमे) इस प्रकारसे यदुवश फिर विध्वंस होगया, देवराज जो सेनाके साथ दाहर रहते थे, उन्होने भी इस समय ज्वररोगसे प्राण त्याग किये। यवनोकी सेना इस प्रकारसे यदुवशको विध्वंस करके दो वर्षतक जयसलमेरके किलेमे रही। अन्तमे उस किलेकी दीवारें तोडकर और समस्त दरवाजोमे ताले लगाकर नव्वाब वहाँसे चलागया। जयसलमेरका दुर्ग इस प्रकारसे बहुत समय तक शोचनीय अवस्थामे पड़ा रहा। क्योंकि न तो यदुवशियोमें उस किलेके सुधरानेकी सामर्थ्य थी न उसकी रक्षा करनेकी।

चतुर्थ अध्याय ४.

विध्वंस हुई जयसलमेरमे महोबके राठौरोका आगमन, और वहाँ उनका निवास-भट्टी सान्त दूदाजीका राठौरोको पराम्त करना-दूदाका रावलकी उपाधि धारण करना-तिलोकसीका सम्राट् फीरोजशाहके घोडेको चुराना-दूसरी बार जयसलमेर पर आक्रमण, और फिर जोहरका अनुष्ठान-दूदाका प्राण नाश-भट्टीराजके दोनो कुमारोको स्वाधीनताकी प्राप्ति-रावलघडसीको जयसलमेरके राज्यकी प्राप्ति और उनका वहाँ निवास-देवराजके पुत्र केहर और उसके भविष्य भाग्यका प्रकाश-जसहडके पुत्रोद्वारा घडसीके प्राणनाश-घडसीकी विधवा रानीका केहरको दत्तक लेना-केहरको राज्यसिंहासनकी प्राप्ति-विमला देवीका प्रज्वलित चितापर चढ़ना-हमीरके पुत्रोको उत्तराधिकारी पदकी प्राप्ति-मेवाड़के राणाका जैतसीके पास विवाहका प्रस्ताव भेजना-उनके प्रस्तावका त्याग-दानो भ्राताओका प्राणनाश-राव राणिगदेवका अनुत्ताप-केहरके वशधर बड़े पुत्र सोमका गिरावमे जाना और वहाँ निवास करना-पिताकी हत्याका बदला लेनेके लिये राणिगदेवके पुत्रोका मुसलमान धर्म अवलम्बन करना-यदुराजका उनकी सारी धनसम्पत्ति और राजसंसारसे मुक्त करना-अभोरिया भट्टियोके साथ उनका सामिलन-केहरके तीसरे पुत्र केलणका दुर्गवद्ध स्थानमे रहना-खडालसे दहियाडिकोंको परास्त करके भगाना-ठठा वा गारादेशपर केलणका क्रोहर नामक दुर्ग बनाना-अमीरखा कुरईके आधीनमे स्थित जोहिया और लगाह गणोंका उनपर आक्रमण और उनकी पराजय-चाहिल और मोहिलोको वशमे करना-पंचनद राज्यमे अपने राज्यका अधिकार-रावल केलणके समावंशकी एक कन्याके साथ पाणिग्रहण-समा जातिका विवरण-केलणका समाराज्य पर अधिकार-सिन्धुनदीको अपनी सीमामे करना-केलणकी मृत्यु-चाचकका राज्यसिंहासनकी प्राप्ति-मरोटमे राजधानीका स्थापन-मुलतानके

अधिनायक लोगोका आक्रमण—दूसरी बार विजय प्राप्ति—पचनदमे एक सेनाका रखना—दूदीजातिके अधीश्वर महपालको परास्त करना—असनीकोट—उसके सम्बन्धमें प्रवाद—सातलमेरके साथ विवाद—उसका फल—हैवतखाँ—राव चाचकका पीली बंगादेशपर आक्रमण—खोडरका वृत्तान्त—लगाहोका उसकी सेनाको दीनापुरसे भगाना—राव चाचककी पीड़ा—मुलतानके अधीश्वरको युद्धके लिये बुलाना—दीनापुरमें गमन—चाचककी हत्या—कम्बोहका प्रतिहिंसा दान—वरसलका दीनापुरमें फिर राजधानी स्थापन करना—किरोर स्थानमें जाना—लगाह और वल्लोचोका आक्रान्त होना—उनको परास्त करना—रावल वरसीके साथ रावल वरसलकी साक्षात्—बाबरका मुलतानको जीतना—परिवर्ती छ राजाओका विवरण—

पूर्व अध्यायमें जो यदुवशियोंके वंशविध्वंसका विवरण किया गया है, उसके कई वर्ष पीछे महोवाके नेता मालाजीके पुत्र जगमालने जयसलमेरकी राजधानीको विध्वंस अवस्थामें पड़ो हुई देख और यदुवशियोंमेंसे किसीको वहाँ न पाकर स्वयं जयसलमेरपर अपना अधिकार कर वहाँ राजधानी स्थापन करनेका विचार किया। वास्तवमें यदुवशका प्राय एक बार ही लोप होगया था, इस कारण यदि राठौर सामन्त इस सुअवसरको विचार कर अनाथ भट्टियोंकी राजधानी जयसलमेरपर अपना अधिकार करके वहाँ रहनेकी इच्छासे आगे हुए तो इसमें आश्चर्य क्या है, जगमाल राठौरने सातसौ गाड़ी रसद और बहुत सी सेनाके तथा कुटुम्बी जनोको साथ लेकर जयसलमेरमें प्रवेश किया। पन्तु उसके मनकी कामना पूरी न हुई। इस समय भट्टी राजवशीय जसहडके दो पुत्र दूना और तिलोकसीजीने जब सुना कि एक राठौर हमारेवंशकी राजधानीपर अपना अधिकार करके वहाँ रहनेके लिये तैयार हुआ है तब वे अपने वंशके गोस्वकी रक्षाके लिये समस्त कुटुम्बी और सेनाको साथ ले शीघ्रही जयसलमेरमें आपहुँचे। और उन्होंने चढी सवारी राठौरपर आक्रमण किया और भयंकर युद्ध करके अन्तमें उनकी मारी वनसम्पत्ति लूटकर उनके अपने प्रबल पराक्रमसे भगादिया।

विजयी दूदाने इस भाँति अपने प्रबल पराक्रम और बाहुबलसे राठौरको भगादिया और फिर अपने वंशकी प्राचीन राजधानी अपने हाथमें करली प्रजावर्गने भी सतुष्ट होकर उनको जयसलमेरका स्वामी स्वीकार कर रावलकी उपाधि देनेमें क्षणमात्रकी भी विलम्ब न की। दूदाने जयसलमेरके राज्यासिंहासनपर बैठकर टूटे फूटे मकान और किलेका फिर बनवा लिया। और जयसलमेर आज फिर कई वर्षोंके पीछे अपनी पहिली मूर्ति धारण करके देखनेवालोंके मनको आनन्दित करने लगा।

रावल दूदाके औरससे पाच पुत्र उत्पन्न हुए। दूदाके भ्राता तिलकसी महावीर विख्यात थे। उन्होंने अपने बाहुबलसे बड़ोच मुगलमानो, माझोलियों, देवराजाति और आवृशिरपर तथा जालौरके मोनगडोको परास्त करके अपनी वीरताकी पराकाष्ठा दिग्याई थी। तिलोकसी बारम्बार विजयी होनेसे उतने माहसी होगये थे कि इसने मेना मलिन अजमेरमें जाकर अपने बाहुबलका परिचय दिया, दिल्लीके बादशाह फीरोज शाहने अपने यदुवमें उत्तम २ घोड़े अजमेरसे आनामागरमें भ्रान्त करानेके लिये भेजे थे एक समय उन्नी बोग्रेष्ट तिलकसीने निर्भय हो उन सब घोडोंको लूट लिया और फिर आप जयसलमेरमें चला आया। अलाउद्दीनके अप्रसन्न होनेसे यदुवश जिम

भाँति एक बार लुप्त होगया
घोडोंको लूट कर अपने न
जब सम्राट् फिरोज
असीम माहस करके हमारे
उसके क्रोधका ठिकाना न
एक बलवान सेना भेजी।
पहिलेकी समान इस बार भी
यवनसेनाके विरोधसे
और तिलकसीने रनिवासकी
तीर्थ सेनाके साथ युद्धक्षेत्रमें
हाससे जाना जाता है कि
समय फिर जयसलमेरकी
सम्बन्ध १३६२ सम्
मारोगये, उसी युद्धमें पूर्व
रवसीके जो दोनो कुमार थे
और जुलफकारखों ऊपर
मेरमें आया और ज्येष्ठ
जाकर महवाके राठौर नवाब
बडसी विवाहकी धूमधाममें
इनके साथ साक्षात् किया।
होजानेके पीछे घटती उन
दिल्लीके सम्राट्ने इस
चाही। तुलसीदासके अधीन
दिया था। उस धनुषकी नय
विचार कि हिन्दू वीर कभी
श्रेष्ठ सोचिगयेने उस धनुष
हिन्दूवीरके इस बाहुबलको
उसी समय तमरशाहने बड़ी
बलविक्रम प्रकाश किया और
एक बार ही शान्त होगया।
मैं उनके पिताकी राजधानी
अनुसार उन्हे सनद भी लि

(१) उर्दू तर्जुमेमें १७

(२) उर्दू तर्जुमेमें ६

बहुसे ३।

भांति एक बार लुप्त होगया था, तिलकसीने भी उसी भांति वादशाह फिरोजशाहके घोड़ोको लूट कर अपने भाग्यमे कालरात्रि बुला ली ।

जब सम्राट् फिरोजशाहने सुना कि जयसलमेरके अधीश्वरके भ्राता तिलकसी असीम साहस करके हमारे बहुमूल्य घोड़े रक्षकोंके हाथसे छीनकर लेगया है, तब तो उसके क्रोधका ठिकाना न रहा, उसने शीघ्रही जयसलमेरके विध्वंस करनेके लिये एक बलवान् सेना भेजी । यदुभट्टियोंके इतिहास लेखक इस बातको लिखते हैं कि पहिलेकी समान इस बार भी जयसलमेरमे भयंकर घटना उपस्थित हुई । प्रबल पराक्रमी यवनसेनाके विरोधसे अपनी रक्षा होना कठिन जानकर यदुवशियोंके अधीश्वर दूदा और तिलकसीने रनिवासकी सोलह हजार रानियोंको अग्निमे भस्म करके सोलहसौ स्वजातीय सेनाके साथ यदुक्षेत्रमे प्राण त्याग कर अपने जातीयके गौरवकी रक्षा की । इतिहाससे जाना जाता है कि रावल दूदाने दश वर्ष तक जयसलमेरमे राज्य किया था, इस समय फिर जयसलमेरकी पहिलेकी समान अनाथ अवस्था होगई ।

संवत् १३६२ सन् १३०६ ईसवीमे रावल दूदा रणभूमिमे कुटुम्बियों समेत मारेगये, उसी युद्धमे पूर्व कथित नच्चाव महवूवखोंकी मृत्यु होजाने से उसके मित्र रत्नसीके जो दोनों कुमार थे इस समय उनकी रक्षाका भार महवूवखोंके दो पुत्र गाजीखा और जुलफ़कारखोंके ऊपर पड़ा । इस समय कानड अत्यन्त गुप्तभावसे एक बार जयसलमेरमे आया और ज्येष्ठ बडसीने जो देश पश्चिम प्रान्तमे मेहवाके अधिकारमे था वहाँ जाकर महवाके राठौर नेताकी भग्री विमला देवीके साथ विवाह किया । जिस समय बडसी विवाहकी धूमधाममे लग रहे थे उस समय उनके रिश्तेदार सोनिङ्गदेवने आकर इनके साथ साक्षात् किया। सोनिङ्ग देव जैसे भीमकाय थे वैसे ही बलवान् भी थे । विवाह होजानेके पीछे बडसी उन महाबली सोनिङ्गदेवको अपने साथ दिल्लीको लिवा ले गये ।

दिल्लीके सम्राट्ने इस भीमकाय वीर पुरुषको देख कर इनके बाहुबली परीक्षा करनी चाही । खुरासानके अधीश्वरने दिल्लीके वादशाहको एक लोहेका वना हुआ धनुष भेटमे दिया था । उस धनुषकी प्रत्यंचा चढ़ाना कोई साधारण बात नहीं थी । वादशाहने विचारा कि हिन्दू वीर कभी भी इस धनुषके चढ़ानेमे समर्थ नहीं होगा परन्तु वीर श्रेष्ठ सोनिङ्गदेवने उस धनुषको इतना झुकाया कि उसके दो टुकड़े होगये, वादशाहने हिन्दूवीरके इस बाहु बलको देख कर उसको बड़े आदरके साथ घरके भीतर लेगया । इसी समय तैमूरशाहने दिल्लीपर आक्रमण किया । बडसीने वादशाहकी ओरसे इतना बलविक्रम प्रकाश किया और सम्राट्की ऐसी सहायता की कि जिससे वह समस्त उपद्रव एक बार ही शान्त होगया । वादशाहने बडसीके इस असीम बलविक्रमसे प्रसन्न हो पुरस्कार मे उनके पिताकी राजधानी जयसलमेरके शासनका भार उनके हाथमे अर्पण करके रीतिके अनुसार उन्हे सनद भी लिखदी, और जयसलमेरके किलेको तैयार करनेकी आज्ञा दी ।

(१) उर्दू तर्जुमेमे १७ सौ लिखा है ।

(२) उर्दू तर्जुमेमे इतना और लिखा है कि विमलादेवी बेवा थी और देवडाको व्याही जाचुकी थी ।

यदुवशक भाग्यका आकाश मानो फिर निर्मल होगया, बडसी एकमात्र अपने बाहुबल और विक्रमसे सौभाग्य लक्ष्मीकी गोदमे बैठकर फिर जयसलमेरके यदुवंशियोंकी लुप्त हुई कीर्तिको प्रकाशमान करनेके लिये आगे बढ़े। उनकी जाति और कुटुम्बके मनुष्य अनेक स्थानमें रहते थे, बडसीने उन सबको बुलाया, और महेबाके अधीश्वर अपने परम मित्र जगमालके आधीनकी सामन्तमंडलीकी सहायतासे गोघ्न ही बडी भारी सेना तैयार कर उन्होंने जयसलमेरमें जा चाराओर गान्ति स्थापन करके अपनी शासनशक्तिका विस्तार किया। हमीर और उनके पक्षवालोंने बडसीको आया हुआ देखकर इनको यदुपतिरूपसे स्वीकार किया। परन्तु जसहडके पुत्र बडसीके सिंहासन पर बैठनेसे सतुष्ट न हुए।

हमारे पाठकोने पहिले अव्यायमे वीरश्रेष्ठ देवराजके वृत्तान्तको पढलिया है। देवराजने मंडोरके अधीश्वरराणा रूपडाकी कन्याके साथ विवाह किया था। उसी राजकुमारीके गर्भसे और देवराजके औरससे केहर नामका एक पुत्र उत्पन्न हुआ था, जिस समय बादशाहकी सेनाने जयसलमेरको घेर लिया था उस समय उक्त केहर ओर उसकी माताको मंडोरको भेज दिया गया था। जिस समय केहरकी अवस्था बारह वर्षकी थी उस समय वह अपने नानाके यहाँ ग्वालोंके साथ जगलमें जाया करता था और बच्चोंके साथ जगलमें खेलता हुआ फिरा करता था, एक समय केहर खेलता २ जाकर एक सर्पके विलके पास लेट रहा, केहरके निद्रित होते ही उस विलमेसे सर्प निकला और केहरके मस्तक पर अपने फनसे छाया करके बैठा रहा, इसी समय उस मार्गसे एक चारण जा रहा था, उसने उस परम सुन्दर बालकके शिरपर सर्पके फनकी छाया देखकर उसी समय मंडोरपतिसे समस्त वृत्तान्त जा सुनाया, राणा गोघ्न ही उस स्थान पर गये और जाकर देखा कि दौहित्रके मस्तक पर सर्प अपने फनको फैलाये हुए बैठा है। उन्होंने जान लिया कि यह कुमारका शुभलक्षण है, यह केहार किसी समयमें सवश्य ही राजसिंहासनपर विराजमान होगा।

यद्यपि रावल बडसी अपने प्रबल प्रतापके साथ राज्य करने लगे परन्तु विमला देवीके गर्भसे एक भी पुत्र न हुआ, इस कारण उनका मन अत्यन्त ही दुःखी रहता था, उन्होंने रानीको एक पुत्र गोद लेनेकी सम्मति दी। रानीने स्वामीकी आज्ञामें पुत्रको गोद लेनेकी इच्छासे राज्यमें जितने बालक यदुभट्टियोंके थे उन सभीको बुलाया, परन्तु केहरकी ममान दूसरा बालक रानीके मनमें न भाया। बडसी केहरको गोद लेते ह, यह समाचार पाते ही जसहडजीके दोनों पुत्र अत्यन्त ही असंतुष्ट हुए। और यह उपाय सोचने लगे कि किस प्रकारसे जयसलमेर पर हमारा अधिकार होजाय ऐसा पयन्त्र सोचने लगे, इसी समय बडसीजी एक बडाभारी सरोवर खुदवा रहे थे उसको भ्रमनेके लिये नर प्रतिदिन जाया करते थे, एक दिन बडसी नियमितरूपमें उस सरोवरका भ्रमनेके लिये जा रहे थे, इसी समयमें जसहडजीके दोनों पुत्रोंने उन पर आक्रमण कर उनके प्राणोंका नाश किया।

(१) — इतिहासमें भाग लिया है।

साध्वी विमलादेवीने

मुना, वह इस बातको मने
मेरे स्वामीके प्राणोंका नाश
अधीश्वर कहकर मनादी फि
दिया। विमलादेवी अपने
परन्तु कई एक कारणोंसे
जिस पुष्करणीको तैयार
रक्षाके लिये भी कुछ
तैयार होगया। विधवा
“बडसीसर” रक्खा।
यह जान कर विमलादेवीने
प्रस्थान किया। इतिहाससे
कह गई थी कि हमीरके पुत्र
एकका नाम जेतसी और छोटे
जैतसीकी युवा अवस्था
नारियल भेजा। मंदीरा
लिये मेराडको चले।
मेहराज नामक प्रतिद्व
प्रभातकाल हा राजकुमार
चिल्लाता हुआ इनकी वाहिनी
फल जाननेमें विशेष विद्वान्
शुभयात्रामें अमालकारी
लगाम रोक कर उस दिन
देखा गया कि उसके एक नेत्र
यात्रा प्राप्त की कि इसी
जतसीने उसी समय सांकेत
बतलानेकी आज्ञा दी। उक्त
इसी स्थानपर रहे, और एक
मनुष्य वहाँ जाकर
चतुरता का सरलतासे पता
गलक लक्षण किस कारण
पहिली आज्ञाके अनु
र कमलमेरको चला, उक्त

(१) उक्त वृत्तमें या

माधवी विमलादेवीने जसहडजीके दोनो पुत्रोके द्वारा स्वामीकी मृत्युका समाचार सुना, वह इस बातको भलीभांतिसे समझ गई कि इन पापियोने राज्यके लोभसे ही मेरे स्वामीके प्राणोका नाश किया है, अस्तु उसी समयमे रानीने केहरको जयसलमेरका अधीश्वर कहकर मनादी फिरावा दी, और उन दुराचारियोका मनोरथ सिद्ध न होने दिया। विमलादेवी अपने पतिके साथ ही श्रत्रियरीतिके अनुसार चिता पर चढ़ती, परन्तु कई एक कारणोसे उमने कई महीनोके पीछे यह कार्य किया। उसके स्वामी जिन पुष्करणीको तैयार करा रहे थे उसका पूर्ण कराना था और बालक केहरकी रक्षाके लिये भी कुछ समयकी अपेक्षा थी। छ महीनेके पीछे वह सरोवर बनकर तैयार होगया। विधवा रानीने अपने स्वामीके नामसे ही उस सरोवरका नाम "वडसीमेर" रखवा। अब शत्रु लोग केहरके प्राणोका नाश करनेकी चितामे हुए, यह जान कर विमलादेवीने प्रज्वलित चितामे अपने शरीरको भस्म कर मुगलोकको प्रस्थान किया। इतिहाससे जानाजाता है कि रानी विमलादेवी चलते समय यह कह गई थी कि हमीरके पुत्र ही केहरके वत्तक और उत्तराधिकारी हों। हमरके दो पुत्रोमेसे एकका नाम जैतसी और छोटेका नाम लूनकण था।

जैतसीकी युवा अवस्था आनेपर चित्तौरके राणा कुंभाने उनके निकट विवाहका नारियल भेजा। भट्टीराजकुमार अपने बहूतसे मेवकोको साथ ले विवाह करनेके लिये मेवाडको चले। आरावली गिखरसे बाह्य कोश दूर जाते ही उनको साकला मेहराज नामक प्रसिद्ध सालवनीके नेता मिले। उस दिन वहाँ विश्राम करके दूसरे दिन प्रभातकाल ही राजकुमार जैतसीने अपनी शुभयात्रा की। इसी अवसरमे घूघू पक्षी चिल्लाता हुआ उनकी दाहिनी ओर गया, साकलाका साला पक्षियोकी बोलीके शुभाशुभ फल जाननेमे विशेष विद्वान् था। उसने दाहिनी ओरको घूघू पक्षीके बोलनेका फल इस शुभयात्रामे अमंगलकारी बतलाया। उसके यह वचन सुनते ही जैतसीने अपने बाँडेकी लगाम रोक कर उस दिन वहीं विश्राम किया। इसी अवसरमे उस पक्षीको पकड कर देखा गया कि उसके एक नेत्र भी नहीं है। दूसरे दिन प्रभात होते ही जैतसीने पुनः यात्रा प्रारम्भ की कि इसी समयमे कुछ दूर पर व्याघ्रीके चिल्लानेका शब्द सुनाई पडा, जैतसीने उसी समय सांकलाके सालको बुला कर उसे व्याघ्रीके शुभाशुभ फलको बतलानेकी आज्ञा दी। उक्त मनुष्यने इसे न बतलाकर केवल इतना ही कहा कि आप इसी स्थानपर रहै, और एक नौ जवान युवकको नाईके भेषमे कूमलमेरको भेजदे, वह मनुष्य वहाँ जाकर वहाँकी यथार्थ अवस्था जना आवे, इस प्रकारसे राणा कुंभाकी चतुरता का सरलतासे पता पड जायगा और यह भी विदित होजायगा कि यह अमंगलके लक्षण किस कारण दिखाई पडते है।

पहिली आज्ञाके अनुसार शीघ्र ही एक साहसी युवक नाईकी स्त्रीका भेष धारण कर कूमलमेरको चला, उसने उस भेषसे रनिवासमे जाकर देखा कि अब मंगल नहीं है,

(१) उर्दू तजुमेमे यो लिखा है कि एक तीतर दाहिने हाथकी तर्फसे बोला।

उसने लौट कर अमगलका समस्त समाचार कहसुनाया। जैतसीने उसके वचन पर विश्वास कर राणा कुंभाके ऊपर अत्यन्त कुपित हो सांकलाकी कन्या मारुसे विवाह किया, जैतसीने प्रस्तावकोके मतसे कूमलमेरमे जाकर राणा कुंभाकी कन्याका पाणिग्रहण न किया, इससे राणा अत्यन्त क्रोधित होगये, परन्तु वह लज्जित होकर जैतसीको इसका बदला देनेमें समर्थ न हुए। राणा कुंभाने अन्तमें मनके क्रोधको मनहीमें रखकर अपनी कन्याको यागरोनके विख्यात खोचो राज अचलदासके करकमलमें समर्पित किया। इसके पश्चात् जैतसी पूंगल देश पर अपना अधिकार करने गये, और इन्होंने यहीं अपने भ्राता लूनकर्ण और सालेके साथ रणभूमिमें शयन किया। उस समय इनके एक सौ बीस सेवक मारे गये। पूंगलपति वृद्ध राणिङ्गदेवको नहीं जानते थे कि मैने जयसलमेरपतिके अत्यन्त निकट संवन्धी दो मनुष्योंके प्राण नाश किये हैं, जब यह जाना तब वे अत्यन्त दुःखित हो काले रंगके वस्त्र पहन संपूर्ण भारत-वर्षके प्रत्येक तीर्थोंमें गये। तब इनके पापोका नाश होगया। फिर ये घरको लौट आये। रावल केहरने इनको क्षमा करके वीरज दिया।

केहरके औरससे निम्न लिखित आठ पुत्र उत्पन्न हुए।

१-सोम। इसके अगणित वंशधर सोमभाटी नामसे विदित है।

२-लखमन।

३-केलणजी। इन्होंने अपने बाहुवलसे बड़े भ्राताके अधिकारमें स्थित बीकमपुरको अपने अधिकारमें कर लिया। और सोमजी इसी लिये अपने वस्ती अर्थात् सेवकोंके साथ गिराय स्थानमें जाकर रहने लगे।

४-कलकरन।

५-सातल। इसने अपने नामसे सातलमेर राजधानी थापित की।

६-बीजू-

७-तन्तू।

८-तेजसी।

नागौरके राठौरोके अधीनसे अपने पिताका बदला लेनेके लिये जिस समय राणागदेवके पुत्रोंने यवन धर्मका अवलम्बन किया उस समय वह पूंगल और मरोटके उत्तराधिकारसे वंचित हो आभारिया भाट्टियोंके साथ जा मिले और इनका नाम मोमन अर्थात् गुसलमान भाटी रक्खा गया। इस समय रावल केहरके तीसरे पुत्र केलणने पूंगल और मरोटपर अपना अधिकार करके विकमपुरको भी अपने अधिकारमें कर लिया। उसमें अतिरिक्त यदुवंशकी ओचनोय दशाभे दहिया राजपूतोंने जिस प्राचीन राजधानी

(१) कर्नल टाउने यदुभट्टियोंके इतिहासमें अंग्रेजीमें जिस प्रकार लिखा है हमने वंसा ही अनुवाद किया है परन्तु जैतसीका भेजा हुआ नायन रूपधारी युवा कूमलमेर में क्या देख आया और राणा कुंभाने किस लज्जामें बदला नहीं लिया यह नहीं लिखा।

(२) उन्हीं राजगणदेवका वृत्तान्त पाठकोंके लिये 'प्रथम काण्ड'में यथास्थान वर्णन किया गया है।

देवावल पर अपना अधिकार करनेमें त्रुटि न की।

केलणने व्यासाके समीप फिर जोहिया और लङ्गाहोके लङ्गाहोके नेता अमीरोंका युद्ध क्षत्रियोंकी समान साहस कर इस समय अपने बाहुवलसे जोहिया गण भी भयमानते थे किया। केलणने समाजाम नाम उस समावशमें सिंहासन लेनेके केलणने मध्यस्थ होकर उस जाम नामक जिस समावशके साथ मरोटनामक स्थानमें गया तब केलणने समावशके जायो सिन्धुनदी उनके राज्यकी रेषा प्राण त्याग किये।

केलणके स्वर्गवासि होने अधिकार इस समय गाडानदी अत्यन्त क्रुद्ध होगये थे। परन्तु इसी कारण चाचकदेव मरोट लगे थे। कुछ दिनोंके पीछे इन्हींसे बड़ी भारी तैयारी जातियोंके साथ भट्टियोंकी मुलतानपतिके साथ जामिले। करनेके लिये तैयार होकर पदलोंकी सेना इकट्ठी कर दोनों ओरकी सेनाके सम्मुख नेता परास्त होकर भाग सामान लूट लाए और परन्तु इतने ही में युद्धकी पहिली हारका बदला लेनेके मानसी चौवालोस भट्टों आ

(१) वदंतजुमेंमें

(२) वदंतजुमेंमें ११.

देरावल पर अपना अधिकार करलिया था, उस देशपर भी इन्होंने अपना अधिकार करनेमें त्रुटि न की।

केलणने व्यासाके समीप अपने पिताके नामसे एक किला बनवाया। उसी कारणसे फिर जोहिया और लङ्गाहोके साथ भट्टियोंमें विवाद और विसम्वाद उपास्थित होगया। लङ्गाहोके नेता अमीरखाँ कुराईने केलणके ऊपर आक्रमण किया। परन्तु केलणने क्षत्रियोंकी समान साहस करके अमीरखाँको एकवार ही परास्त करदिया। केलण इस समय अपने बाहुबलसे इतना विख्यात होगया था कि उससे चाहिल मोहिल और जोहिया गण भी भयमानते थे। केलणने धीरे २ पंचनद तक अपने बाहुबलका विस्तार किया। केलणने समाजाम नामक समावशकी एक राजकुमारीके साथ विवाह किया, उस समावशमें सिंहासन लेनेके लिये आपसमें भयंकर विवादानल प्रज्वलित होगई थी। केलणने मध्यस्थ होकर उस विवादाग्निको शान्त कर दिया। उन्होंने सुजाअत जाम नामक जिस समावशके नेताका पक्ष समर्थन किया था, वही सुजाअत केलणके साथ मरोटनामक स्थानमें गया। दो वर्ष पीछे सुजाअतने अपने प्राण त्याग दिये। तब केलणने समावंशके आधीनके सम्पूर्ण देशोंपर अपना अधिकार कर लिया। इसीसे सिन्धुनदी उनके राज्यकी शेष सीमारूपसे नियत हुई, केलणने ७२ वर्षकी अवस्थामें प्राण त्याग किये।

केलणके स्वर्गवासी होने पर चाचकदेव उनके पदपर अभिषिक्त हुए, भाटियोंका अधिकार इस समय गाडानदीके किनारे तक होगया था, इससे मुलतानके यवननेता अत्यन्त क्रुद्ध होगये थे। परन्तु यवन नेता इस राज्य पर अधिकार करनेमें समर्थ न थे इसी कारण चाचकदेव मरोट नामक स्थानमें जा वहाँ राजधानी स्थापित करके रहने लगे थे। कुछ दिनोंके पीछे मुलतानके अधीश्वरने फिर यदुवंशियोंको विध्वंस करनेकी इच्छासे बड़ी भारी तैयारी की। लङ्गाह, जोहिया, खीची इत्यादि देशोंके जिन २ जातियोंके साथ भट्टियोंकी शत्रुता चिरकालसे चली आती थी सब लोग मुलतानपतिके साथ जामिले। दूसरे पक्षमें वीरश्रेष्ठ चाचकदेव मुलतानपतिको युद्ध करनेके लिये तैयार देखकर सावधान हो सात हजार अश्वारोही और चौदह हजार पैदलोंकी सेना इकट्ठी कर व्यासनदीके पास जाकर असीम साहससे डटगये। दोनों ओरकी सेनाके सम्मुख होते ही घोर युद्ध उपस्थित हुआ। इस युद्धमें यवनोंके नेता परास्त होकर भाग गये। वीरश्रेष्ठ चाचक शत्रुओंके पड़ाव परसे बहुत सा सामान लूट लाए और पृथ्वीको कंपायमान करते हुए मरोट नामक स्थानमें आये, परन्तु इतने ही में युद्धकी अग्नि शान्त न हुई। दूसरे वर्षमें मुलतानपतिने पहिली हारका बदला लेनेके लिये फिरसे बड़े जोरशोरसे लड़ाई ठानी। इस संप्राममें सातसौ चौवालीस भट्टी और तीन हजार मुलतानी मारे गए, मुलतान पतिके दूसरी

(१) उर्दूतर्जुमेंमें अमरखागोरी।

(२) उर्दूतर्जुमेंमें ११.

वार परास्त होते ही चाचकके राज्यकी सीमा और भी बढ़ गई। उसने असनीकोट नामक स्थानमें किलेके भीतर एक सेना अपने पुत्रकी मातहतीमें रखी और आप पुंगलको लौट आये। इसके पीछे चाचकने दूंदीके अधीश्वर महिपाल पर आक्रमण कर उसको परास्त किया। इसके उपरान्त जयसलमेरमें आय अपने भ्राता लखमनके साथ साक्षात् किया। असनीकोटके किलेके आधीनमें जितने ग्राम थे उन सबकी आमदनी जयसलमेरमें लाकर राजसभामें खर्च करदी। चाचक जिस समय जयसलमेरसे अपनी राजधानीमें आ रहे थे उस समय वारू स्थानके जजराने उनके साथ साक्षात् किया। यह मनुष्य बहुतसे बकरी और भेड़ोंको पाला करता था। वरजाङ्ग नामक एक राठौर तस्कर पासके एक ग्रामसे आकर बीच २ में इसके भेड़ और बकरीको चुराकर लेजाता था। वीरश्रेष्ठ जंजने यह विचारा कि चाचककी सरण लेनेसे यह तस्कर मेरे बकरी और भैंसोंको न चुरा सकेगा, इस हेतु उसने बड़े २ मोलके बकरी और भैंसे चाचकको भेंटमें दिये। यह वीर असीम साहसी योधा था। इसने सातलमेर नामक वाणिज्यके प्रधान देशको एक भाटी सामन्तके पाससे अपने बाहुबलसे लेलिया था, वरजाङ्गका नाम सुनते ही मरुक्षेत्रके निवासी अत्यन्त भयभीत होजाते थे। राव चाचक जजको अभय देकर चले गये और कह गये कि यदि वरजाङ्ग फिर अत्याचार करके तुमको पीड़ित करे तो मैं उसको उचित फल दूंगा। कुछ दिनोंके पीछे राव चाचक जजके अधिकारी देशोंमें गये, और उससे साक्षात् किया। जजने फिर उनके निकट वरजाङ्गके अत्याचारोंका वृत्तान्त कहकर अभय चाही। चाचकने जजकी विनतीसे प्रसन्न हो सातलमेरके तस्कर नेताको दमन करनेके लिये अपनी सम्पूर्ण सेना इकट्ठी करके सीता जातिके अधीश्वरके साथ सधिवंधन करलिया। नवीन मित्रने तीन हजार अश्वारोही सेनाको साथ लेकर चाचक के साथ योग दिया। सातलमेरके राठौर तस्कर नगरके बाहर घोंड़ोंको रखकर, नगरीके सामन्त धन लेकर किस समय नगरके बाहर जाते हैं, इसको गुप्त भावसे देखते रहे, और अवसर पाकर उन नगरवासियोंकी सारी धनसम्पत्ति लूट ली, यह जानकर चाचकने अपनी चतुरतासे समस्त राठौर और नगरके बड़े बड़े धनी महाजन और वैज्योंको पकड़ लिया। नगरके महाजनेने अपने छुटकारेके लिये बहुतसा धन देना चाहा परन्तु चाचकने उनमें कहा कि यदि तुम इस स्थानको छोड़कर जयसलमेरमें जाकर निवास करो तो छूट सकते हो। इस पर ३६५ बड़े २ धनवान चाचककी आज्ञा स्वीकार कर अपनी समस्त धन सम्पत्ति समेत जयसलमेरमें जाकर रहने लगे।

वरजाङ्गके तीन पुत्र बन्दी किये गये थे। वीरश्रेष्ठ चाचकने उनमेंसे मझले और छोटेकी अत्यन्त कम अवस्था देख कर उन दोनोंको छोड़ दिया परन्तु बड़े मेराको उनके पिता वरजाङ्गकी सच्चरित्रताके बदलेमें बंदी कर रक्खा। चाचकने जिस सीता जातिके अधीश्वरके साथ इस घटनाके पहिले मित्रता की थी, उसकी पोती सालदेवीके साथ अपना विवाह किया। कन्याके पिताने विवाहके यौतुकमें चाचकको पचाम गौटे पैंतीस दास, चार मवारी और दोमौ ऊट दिये, इन सबको लेकर चाचक नरोट नगरमें आये।

उपरोक्त घटनाके दो युद्ध आरम्भ किया, यह सम था। चाचक पीलवगोग्रको लो, किन्तु जिस समय चा पुराने बैरी लगाहाने सुभीता समस्त सेनाको हटा दिया।

इधर चाचक चिरकाल वहां जय पाई। इसी प्रकार वृद्धापमें जब चाचक मरित मेरा अन्त समय आ पहुँचा हे बहुत दिनोतक कष्ट भोगकर संकल्प किया। समरभूमिमें पीछे प्राणी सुरलोकमें जाता हे जाति स्वर्ग सिधारनेकी इच्छा इसी विश्वासके बलसे क्षी चाचकने क्षत्रियोंके गिरोमूषण धर्मके पालन करनेमें तत्पर रहे क्षत्रियोंकी भाँति इस जगत्को

चाचकदेवने इस भाँति लालसासे अपने आसपासवाले उन्होंने एक मनुष्यको दूत बना चाचकदेवके दूतने जाकर जिसे बहुत दिनोतक रोगी रहे इस कारण शत्रुकी तलवारके चाहते हैं, जतण्व आपसे युद्ध बातपर विश्वास नहीं किया देव छलसे हमें समरभूमिमें इसीसे युद्ध करनेकी प्रार्थना "तुम्हारे स्वामी पृथ्वीसे मुझानेके राजाका यह उत्तर मन्त्र करते हे महाराज च

(१) मनेल टाडने १२ नम राणी होने पर तलवार धरने हे।

उपरोक्त घटनाके दस वर्ष पीछे वीरश्रेष्ठ चाचकने पीलवंग स्थानके अधिपतिके साथ युद्ध आरम्भ किया, यह समर एक भट्टीसे एक मूल्यवान घोड़ेके छीन लेने पर हुआ था। चाचक पीलवगेश्वरको परास्त करके उसकी राजधानीके समस्त धनरत्नोंको लूटने लगे, किन्तु जिस समय चाचक इस भयानक युद्धमें लड़ रहे थे उसी समय यदुवंशके पुराने वैरी लगाहोने सुभीता पाकर चाचकके दीनापुरके किले पर आक्रमण कर वहाँकी समस्त सेनाको हटा दिया।

इधर चाचक चिरकाल तक लड़ता रहा और अनेक देशोंको दमन करके उसने वहाँ जय पाई। इसी प्रकार उसने पञ्जाब तक अपना अधिकार करलिया अन्त समय बुढ़ापेमें जब चाचक कठिन रोगसे पीड़ित हुआ और उसने जानलिया कि अब मेरा अन्त समय आ पहुँचा है और रोगसे मुक्त होनेकी आशा करनी वृथा है, तब उसने बहुत दिनोतक कष्ट भोगकर प्राण छोड़नेके बदले क्षत्रियोंकी भाँति प्राण त्यागनेका संकल्प किया। समरभूमिमें शत्रुओंके भीषण अस्त्रोंके आघातसे प्राण छोड़ने पर मरनेके पीछे प्राणी सुरलोकमें जाता है यही क्षत्रियोंका परम धर्म है। इसी विश्वास पर क्षत्रिय जाति स्वर्ग सिधारनेकी इच्छासे जीवन पर्यन्त केवल तलवारकी सेवामें लगे रहते हैं। इसी विश्वासके वलसे क्षत्रियोंकी महिमा और गौरव संसारमें बढी चढी है। वीरश्रेष्ठ चाचकने क्षत्रियोंके गिरोभूषण पदको प्राप्त किया था, और वह जीवनपर्यन्त क्षत्रिय-धर्मके पालन करनेमें तत्पर रहा था। अतएव उसने अपने अन्त समयको सम्मुख देख क्षत्रियोंकी भाँति इस जगत्को छोड़नेकी इच्छा की तो इसमें आश्चर्य ही क्या है ?

चाचकदेवने इस भाँति गद्य हाथमें ले रणभूमिपर महा निद्रामें सोनेकी लालसासे अपने आसपासवाले देशोंमें अपनी समान वीरशत्रुसे भिडना चाहा। अन्तमें उन्होंने एक मनुष्यको दूत बनाकर मुलतानके लड़ाह जातिके राजाके पास भेजा। वीर चाचकदेवके दूतने जाकर मुलतानपतिसे कहा कि “चाचकदेव रोगग्रस्त पर पड़े हैं जिसमें बहुत दिनोतक रोगी रहकर उनका प्राणवायु पचमहाभूतोमें लय न हो जाय, इस कारण शत्रुकी तलवारके द्वारा वह क्षत्रियोंकी समान जीवन छोड़ सुरपुर जाना चाहते हैं, अतएव आपसे युद्ध करनेके लिये प्रार्थना की है”। मुलतानके राजाने दूतकी बातपर विश्वास नहीं किया और मनमें कहा ऐसा जानपडता है कि वीर चाचकदेव छलसे हमें समरभूमिमें बुला कर अपनी गुप्त अभिलाषाको पूर्ण किया चाहते हैं इसीसे युद्ध करनेकी प्रार्थना कर भेजी है। राजा यह गोचर प्रकाशमें दूतसे बोले “तुम्हारे स्वामी पड्यन्त्रसे मेरा अनिष्ट करा चाहते हैं-अतएव मैं युद्ध नहीं करूँगा” मुलतानके राजाका यह उत्तर सुन दूतने शपथ खाकर कहा “राजन् ! आप वृथा सन्देह करते हैं महाराज चाचकदेव निश्चय ही दुःसाध्य रोगसे पीड़ित हो रहे हैं,

(१) कर्नेल टाडने टिप्पणीमें लिखा है कि ट्रान्सक्वियामाके प्राचीन विजयी वीरगण अन्तमें रोगी होने पर तलवार हाथमें ले रणक्षेत्रमें प्राण त्यागते हैं यह नीति शप जटलैण्ड तक फैली है।

उनकी और किसी प्रकारकी इच्छा नहीं है, वह अन्त समयमें क्षत्रियोंकी समान गति पानेकी इच्छासे ही केवल सातसौ सेनाके साथ रणक्षेत्रमें आवेंगे। आप अपने चित्तको वृथा सन्देहसे चिन्तित न कोजिये और हमारे स्वामीकी मनोकामनाको पूर्ण करिये।" मुलतानके महाराजने दूतके गपथ खानेपर विश्वास कर लिया और शीघ्र ही प्रतिज्ञा की कि मैं चाचकदेवकी मनोकामनाको पूर्ण करनेके निमित्त युद्ध करनेको तैयार हूँ। दूतने यह बात जाकर चाचकदेवसे कह सुनाई। वीर गिरोमणि चाचकदेवने अपनी अभिलाषाको पूर्ण हुआ जान परम आनन्दके साथ अपने जातिके वीरोंको बुलाकर अपने हृदयके भावको कह सुनाया। सेनापति और सेनामें से जिन जिन वीर पुरुषोंने चाचकदेवके साथ प्रत्येक युद्धमें अपनी वीरतासे जय पाई थी, उनमेंसे सातसौ वीरोंको चाचकदेवने चुन लिया। उन सातसौ वीरोंने भी अपने स्वामी की अन्तिम कामना पूर्ण करनेके लिये अपने जीवनको उत्सर्ग करनेका दृढ़ संकल्प कर लिया। चाचकदेवने रणभूमिमें जानेसे पहिले अपने राज्यकी व्यवस्था कर दी। सीता जातिकी रानीके गर्भसे उत्पन्न हुए गजसिंह नामक पुत्रको चाचकदेवने सीतारानीके साथ ननसालमें भेज दिया। उनके सोढा जातिकी लीलावती रानीके गर्भसे वरसल, कम्बोह, भीमदेव यह तीन पुत्र हुए थे और चौहान वंशकी रानी सूरजदेवीके गर्भसे रतू और रणधीर नामक दो पुत्र हुए थे। वीर गिरोमणि चाचकने इन पांच पुत्रोंके बीचमें बड़े पुत्र वरसलको अपने सिंहासनका उत्तराधिकारी निर्द्धारित कर खडाल (इसके प्रधान नगरका नाम देरावर) प्रदेश छोड़ कर उनको अपने समस्त अधिकारी प्रदेश दिये, और खडाल प्रदेश रणधीरको देकर दोनोंके माथे पर राज्य तिलक कर दिया। वरसल सत्रह हजार सेनाको लेकर अपनी राजधानी किरो-हरको चला गया।

वीरवर चाचकने इस भांति अपना राज्य दो पुत्रोंको बाँट दिया, और स्वयं अपने जीवनको त्यागनेके लिये उक्त सातसौ वीर पुरुषोंके साथ दीनापुरके मैदानकी ओर चला। वहाँ पहुँच कर उसने सुना कि मुलतानका राजा यहाँसे दो कोशकी दूरीपर पड़ा हुआ है। इस बातके सुनते ही उसका हृदय मारे आनन्दके खिल गया। फिर चाचकने स्नान कर पवित्र चित्तसे अम्बोंका पूजन कर अपने इष्ट देवका पूजन किया, और दोन दरिद्रोंको वन रत्नादि देकर इस मायामय ससारसे अपने चित्तको हटाकर परम पिता परमेश्वरके ध्यानमें लगाया।

थोड़ी देरके पीछे रणका बाजा सुनाई पड़ा। दोनों ओरकी सेनाके सामने होते ही वीरक्षेत्र चाचकने अपनी सातसौ सेनाको लेकर मुलतानके राजाकी कई हजार सेनाके साथ घोर युद्ध किया। वरावर लड़ते रहकर युद्ध क्षेत्रमें अपने प्यारे सातसौ

(१) वर्तमानमें ५ मों।

(२) गिरोहर नामक स्थानका राजा किला राव केलणका बनवाया भावलपुरमें बाईस कोस दूर था। किन्तु आजकल इसका कोई चिह्न नहीं मिलता।

वीर पुरुषोंके साथ चाचकने
युद्ध इतिहासके
को दो हजार सेनाको न
जीवनको विसर्जन किया,
जिस समय रणधीर

वीर चाचकका दूसरा पुत्र
मण्डपमें जाकर सर्वे सामने
मारा है मैं उसका बदला
साथ लेकर मुलतानपतिके डेरे
थी, कुंभाने रातमें घोड़े पर
बाँधा और आप मुलतानके
संतरीके सामनेसे डेरेमें घुस
मे उसका शिर काट लिया और
वरसल दीनापुरमें फिर
पुराने शत्रु लंगहाने फिर
अपने अतुल पराक्रमसे उनको
खेत रहे। इसी समय हुसैन
परास्त किया।

सम्पत् १५३० सन् ११
किला बनवाया।

कर्मल टाड़ने यही पर
भी यहाँ पर कोई विशेष
वालोंके साथ पंजाबके
लिखा है। उसके पढ़नेसे
पक्षवाले जीते तो दूसरी बार
करना नहीं चाहते। अन्तमें
देशोंको बाँटकर स्वतंत्रतासे
सम्राट् मुलतान वाजने
मुसल्मान प्रबन्धकर्ता
किरोहरकोट दीनापुर, पंगल
और अपना कब्जा बनाये

युद्ध इतिहासके
मिशन लिखा है। उन्होंने
काश्याकी नामावली लिखी
गान्धीतक अवस्था बदल गई

(१) वर्तमानमें ५ मों।

वीर पुरुषोंके साथ चाचकदेवने दो बड़ी तक वीरता दिखाते हुए महा निद्रामे शयन किया। यदुभट्टी इतिहासके जाननेवालेने लिखा है कि उस युद्धमे उन सातसौ वीरोंने मुलतान को दो हजार सेनाको नष्ट किया। चाचकदेवने इस भाति संग्रामक्षेत्रमे अपने जीवनको विसर्जन किया, और मुलतानपति अपनी राजधानीको लौट गये।

जिस समय रणधीर देरावरमे अपने पिताका श्राद्धकर रहा था उस समय मृतक वीर चाचकका दूसरा पुत्र कुंभा पिताके शोकमे उन्मत्त होगया। अतएव उसने श्राद्धके मण्डपमे जाकर सबके सामने प्रतिज्ञाकी कि, “मुलतानपतिने मेरे पिताको अन्यायसे मारा है मैं उसका बदला उससे अवश्य लूँगा” कुंभा उसी समय एक नौकरको अपने साथ लेकर मुलतानपतिके डेरेमे गया। डेरेके चारोओर वाईस हाथ चौड़ी एक खाई थी, कुंभाने रातमे थोड़े पर चढ़कर खाईको फाँद साहसके साथ थोड़ेको डेरेकी रस्सियोंसे बाँधा और आप मुलतानके राजा जैसे वस्त्रोंको पहिना करते है, वैसे कपड़ोंको पहिन संतरीके सामनेसे डेरेमे घुस गया, उस समय मुलतानका राजा सो रहा था, कुंभाने सोतेही मे उसका शिर काट लिया और वह आकर देरावरमे अपने भाईसे मिला।

वरसल दीनापुरमे फिर अपना अधिकार स्थापन कर किरोहरमे चला गया। उसके पुराने शत्रु लंगाहोंने फिर हैवतखोंकी सहायतासे उस पर आक्रमण किया, परन्तु वरसलने अपने अतुल पराक्रमसे उनको परास्त कर भगा दिया, उस युद्धमे कई हजार लंगाह खेत रहे। इसी समय हुसेनखोंने भी वीकमपुर पर आक्रमण किया, वरसलने उसको भी परास्त किया।

संवत् १५३० सन् १४७४ ई मे वरसलने वीकमपुरकी चहारदीवारी और किला बनवाया।

कर्नल टाडने यही पर यह अध्याय समाप्त किया है। भट्टि इतिहासके लेखलकने भी यहा पर कोई विशेष बटना नहीं लिखी। उसने केवल रावल केलणके वंश-वालोंके साथ पंजावके सामन्तोंकी सीमान्त सम्बन्धी छोटी २ लड़ाइयोंका होना लिखा है। उसके पढ़नेसे जान पडता है उन लड़ायोंमे एक बार यदि एक पक्षवाले जीते तो दूसरी बार वह हार गये। इस प्रकारके नौरस विवरणको हम प्रकाश करना नहीं चाहते। अन्तमे केलणके वंशजोंने बढ़ कर गारा नदीके दोनों किनारोंके देशोंको बाँटकर स्वतंत्रतासे निवास किया। इस बटनाके कुछ समय पीछे ही दिल्लीके सम्राट् सुलतान बाबरने लङ्गाहोंसे मुलतानको छीनकर अपने अधिकारमे ले वहाँपर मुसलमान प्रबन्धकर्त्ता नियुक्त करदिया। कर्नल टाड लिखते है कि इसी समय किरोहरकोट दीनापुर, पूंगल और मारोटके यदुवंशियोंने यथासम्भव अपना अधिकार और अपना कब्जा बनाये रखनेके लिये मुसलमानी धर्मको स्वीकार करलिया।

यदुभट्टी इतिहासलेखने पीछे जयसलमेरके प्रधान राजवंशका कुछ सामान्य विवरण लिखा है। उन्होंने केवल रावल जेत, नूनकरण, भीम, मनोहरदास और सुवलसिहके वंशधरोंकी नामावली लिखी है। रावल सुवलसिहके शासन समयसे ही जयसलमेरकी राजनैतिक अवस्था बदल गई थी।

(१) उर्दूतर्जुममे हुसेनखों बहोच लिखा है।

पंचम अध्याय ५.

जयसलमेरके राज्यवशका उत्तराधिकारी बढलना-सुबलसिंहका यवनसम्राट्द्वारा जयसलमेर का स्वामी होना-जयसलमेरके स्वामीका यवनसम्राट्की आधीनतामें रहना-बाबरकी दिग्विजयके समयमें जयसलमेरकी सीमाकी अवस्था-सुबलसिंहके स्वर्गवास होनेपर उनके पुत्र अमरसिंहका सिंहासनपर बैठना-अमरसिंहसे बल्लुच प्रदेशमें युद्ध होना-युद्धमें उनकी जीत होना-उनका अपने लड़कीका विवाह करनेके लिये प्रजासे द्रव्यकी प्रार्थना करना-राजपूतमंत्री रघुनाथका उस विषयमें आपत्ति करनेसे मारा जाना-चन्ना राजपूतका विद्रोही होना-वीकानेरवासी राठौरोंके उपद्रव मचानेसे भट्टी सामन्तोसे उसका सुधार होना-सीमा सम्बन्धी विवादका कारण-भट्टीगणोंकी जीत होना-आधीनतामें रहनेवाले सामन्तोंके बीचमें विवादके उपलक्ष्यमें वीकानेर और जयसलमेरके स्वामियोंमें झगडा होना-वीकानेरके स्वामी अनूपसिंहका कलंक छुटानेके लिये अपने आधीन रहनेवाली सामन्त मंडलीको बुलाना-जयसलमेरपर आक्रमण करनेवाले राठौरोंकी पराजय-रावलका पुगलपर फिर अधिकार करना-बाडमेरपतिको करद श्रेणीसे मुक्त करना-अमरसिंहकी मृत्यु-जसवन्तका राजसिंहासनपर बैठना-जयसलमेरका पतन-राठौरोंसे पुगल बाडमेर और फलोदीका निकलजाना-दाजदके वेदोंका खडालसे गाडातक अधिकार करना-अक्षयसिंहका अभिषेक-तेजसिंहका जयसलमेरके शासनको अपने हाथमें लेना-तेजसिंहको फिर राज्य मिलना-उनका चालीस वर्ष राज्यशासन-भावलखोंका खडाल पर अधिकार-रावल मूलराज-स्वरूपसिंह मेहताको राजमन्त्रीका पद मिलना-भट्टीसामन्तोपर उनकी वृणा होना-युवराज रायसिंहद्वारा स्वरूपसिंहका माराजाना-रावल मूलराज का बन्दी होना-रायसिंहका सिंहासनपर बैठनेमें अनिच्छा प्रगटकरना-एक राजपूत रमणीका मूलराजको कैदसे छुटाना-मूलराजको पुन राज्य मिलना-युवराज रायसिंहका निर्वासन-उनका जोधपुरमें जाना-भट्टीसामन्तोंका विद्रोह करना-दंडमें उनके सब अधिकारी प्रदेश लेकर राज्यमें मिलाये जाना-और सब किल्लोंका लुडवाना-बारह वर्षके पीछे उनको फिर भूमिका अधिकार देना-रायसिंह द्वारा एक बनियेका गिर काटा जाना-उनका जयसलमेरमें फिर आना-उनको देवाके किल्लेमें भेजना-सालिमसिंहका मर्त्री होना-उसका चरित्र-उसका शत्रुके हाथमें पडना-किन्तु जोरावरसिंहकी सहायतासे छूटना-उसकी भावजसे उसके मारे जानकी इच्छा प्रगट होना-जोरावरको विप देना-मेहतासे उनके भाई और स्त्रीका माराजाना-देवाके किल्लेमें आग लगना-रायसिंहका आगमें जलकर मरना-उनके पुत्रोंका मारा जाना-गजमिहका राज्य देना-मूलराजके छोटे लड़कोका वीकानेरमें भाग जाना-मंत्रीके द्वारा चिरकालतक राज्यका प्रबंध होना-भट्टी इतिहासकी समालोचना।

पाठकगण पहिले अध्यायमें जान चुके हैं कि जयसलमेरके स्वामी बडसीके गोचनीय दजामें मरनेसे उनकी गनी विमलादेवीने केहरको दत्तक पुत्र लेकर उसीका जयसलमेरका सिंहासन दिया था। किन्तु उसने जलती हुई चितामें बैठ कर मरनेके समय यह भी कहा था कि हमारे दोनो बेटे जैत और लनकरण केहरके पोय पुत्र और उत्तराधिकारी रहेंगे। अतएव केहरके जयसलमेरके सिंहासनपर बैठ जानेमें और उनके आगममें आठ मतानोंके उत्पन्न होनेपर भी जैत और लनकरण ही केहरके उत्तराधिकारी रहे गये। किन्तु जैत राज्य पानेके पहिले ही पुगलको

जीत लेनेकी इच्छासे
कोई पुत्र मरते समयतक
सिंहासन प्राप्त हुआ,
१-हरराज।
२-मालदेव।

केहरके मरनेके
सिंहासनपर बैठना चाहि
था, अतएव हरराजके
भीमके राज्यसमयका कोई भ
परिवर्ती इतिहासको विस्तार
वंशावली प्रकाशित करते हैं।

हरराज
भीम
नाथू

भीमके मरनेके पीछे
नाथू सिंहासन पानेके कुछ ह
को गया विवाहके पीछे वह
उसी दिन कल्याणदासके
दिलाकर उसे सरवा डाला।
अपने गिरपर धारण किया
किया, अन्तमें अपने मरनेके
उसने बड़ा पारिश्रम किया।
उसकी आशा पूरी न
सचारित्र और वीर
रामचन्द्र बड़ा
यों इस कारण साधारण
र मलसिंहके सौभाग्य

जीत लेनेकी इच्छासे लूनकरणके साथ समरक्षेत्रमें जाकर मृत्युको प्राप्त हुआ। जैतके कोई पुत्र मरते समयतक नहीं हुआ था अतएव लूनकरणके वंशधरोको ही जयसलमेरका सिंहासन प्राप्त हुआ, लूनकरणके तीन पुत्र हुए,—

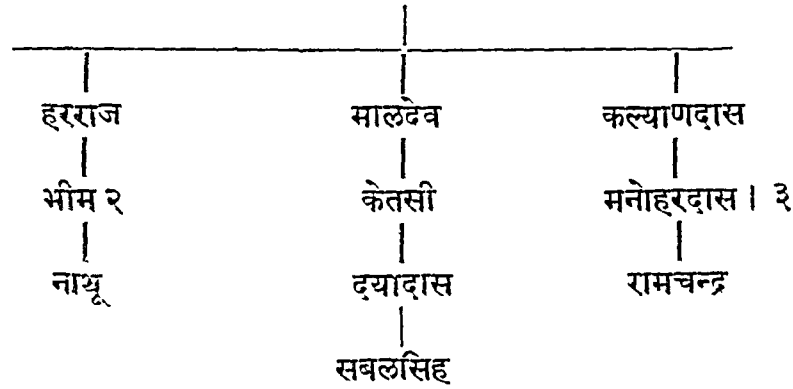
१-हरराज ।

२-मालदेव ।

३-कल्याणदास ।

केहरके मरनेके पीछे लूनकरणके बड़े पुत्र हरराजको जयसलमेरके सिंहासनपर बैठना चाहिये था, किन्तु हरराज केहरके सामने ही मर चुका था, अतएव हरराजके एकमात्र पुत्र भीमही जयसलमेरके सिंहासनपर बैठा। भीमके राज्यसमयका कोई भी इतिहास कर्नल टाड् साहबने प्रकाशित नहीं किया है। परिवर्ती इतिहासको विस्तारके साथमे दिखानेकी अभिलाषासे हम यहाँ लूनकरणीकी वंशावली प्रकाशित करते हैं।

१ लूनकरणी ।



भीमके मरनेके पीछे उनका बेटा नाथू जयसलमेरके सिंहासनपर बैठा। किन्तु नाथू सिंहासन पानेके कुछ ही समय पीछे बीकानेरमें एक राजकुमारीके साथ विवाह करने को गया विवाहके पीछे वह जिस दिन जयसलमेरके अन्तर्गत फलोदी देशमें आकर टिका उसी दिन कल्याणदासके पुत्र मनोहरदासने सिंहासन पानेके लोभसे एक स्त्री द्वारा विष दिलाकर उसे मरवा डाला। नाथूके मरजानेपर मनोहरदासने जयसलमेरके राजमुकुटको अपने शिरपर धारण किया। मनोहरदासने भाईके बेटेको मारकर कुछ समय तक राज किया, अन्तमें अपने मरनेके समय अपने बेटे रामचन्द्रको सिंहासन पर बैठानेके लिये उसने बड़ा परिश्रम किया किन्तु हत्यारेके वंशमें राजसिंहासन कोई नहीं पासक्ता इससे उसकी आशा पूरी न होसकी। लूनकरणके मझले बेटे मालदेवका परपोता गुशील सच्चरित्र और वीर सबलसिंह अपने सौभाग्य एव गुणोंसे जयसलमेरके सिंहासनपर बैठा।

रामचन्द्र बड़ा ऊधमी और दुश्चरित्र था, पर सबलसिंहकी धीर और शान्त प्रकृति थी इस कारण साधारण प्रजाने सबलसिंहको राजा बनानेके लिये प्रार्थना की। विशेष कर सबलसिंहके सौभाग्य रूपी सूर्यके उदय होनेके औरभी कारण उपस्थित थे।

सवलसिंह महाराज आमेरका भानजा था, वह आमेर नरेशकी आधीनतामें यवनोकी राजधानी पेशावरके राज्य प्रबन्धमें एक ऊँचे दरजेपर नियुक्त था। एक समय पहाड़ी अफगानी लुटेरोने यवन सम्राट्का खजाना लूटना चाहा था परन्तु सवलसिंहकी असीम वीरतासे वह न लूट सके। इस कारणसे वह सम्राट्का भी अधिक प्यारा था। सवलसिंहने अपने सद्गुणोंसे सभी नरेशोंमें मान पालिया, मनोहरदासके मरनेपर यवनसम्राट्ने जोधपुरके राजा वीर जसवन्तसिंहको आज्ञा दी कि तुम शीघ्रही रामचन्दको हटाकर सवलसिंहको जयसलमेरके सिंहासन पर बैठा दो। महाराज जसवन्तसिंहने यह आज्ञा पाते ही प्रसिद्ध नाहरखोके साथ एक सेना भेज कर सवलसिंहको जयसलमेरके सिंहासनपर बैठानेके लिये कहा, नाहरखोने जयसलमेर जाकर राजाकी आज्ञासे सम्राट्के आदेशको पालन किया। सवलसिंहने जयसलमेरके सिंहासनपर बैठकर नाहरखोको इनाममें पोकर्ण देशका अधिकार चिरकालके लिये दे दिया, तभीसे पोकर्ण देश जयसलमेरसे अलग होकर जोधपुरके राज्यमें मिल गया है।

रावल जयसल और उनके उत्तराधिकारीगण अवतक तलवारसे अपने राज्यको बढ़ाते आते थे, अवतक राज्यका कोई अंशभी दूसरेके अधिकारमें नहीं गया था। नाहरको दिया हुआ पोकर्णका अधिकार ही सबसे पहिले जयसलमेर राज्यका अंगभग करनेवाला हुआ। इसके उपरान्त विस्तृत जयसलमेरके राज्यका अग क्रमानुसार कटता आया है। बादशाह धावरकी दिग्विजयके कुछ दिन पहिले जयसलमेर राजधानीकी सीमा उत्तरमें गाडा नदी तक थी, पश्चिममें मेहराण वा सिन्धुतक, पूर्व और दक्षिणमें वीकानेर और मारवाड़तक थी। वीकानेर और मारवाड़के राठौर राजा दोसौ वर्षसे क्रमानुसार जयसलमेरके अधिकारी प्रदेशोंका बहुत सा अंश अपने अधिकारमें करते आते थे। रावल सवलसिंहने यादवोंके सिंहासनपर बैठकर बड़ी प्रशंसाके साथ राज्य चलाया, जब वह स्वर्ग सिधारे तब उनके पुत्र अमरसिंहने वल्लभोंके साथ युद्ध करके विजय पाई, उस युद्धक्षेत्रमें ही उसको राजतिलक मिला। अमरसिंहने पिताके सिंहासन पर बैठनेके कुछ दिन पीछे अपनी पुत्रीके लिये सर्वमाधारण प्रजासे द्रव्य की प्रार्थनाकी। राजपूत मंत्री रघुनाथने अमरसिंहके इसकार्यमें बाधा डाली, इसपर अमरसिंहने उसको मरवा डाला। कुछ दिनोंके पीछे चन्ना राजपूतोंने फिर पहिलेकी तरह राज्यके उत्तर और पूर्वकी ओर उपद्रव और अत्याचार करना आरंभ किये, तब रावल अमरसिंहने स्वयं सेना लेजाकर उनको पराजय कर ऐसा दवाया और अपने आधीन बनाया कि भविष्यमें उनकी सचरित्रताका कारण अमरसिंह ही हुए।

कुछ समयके उपरान्त जयसलमेरके और वीकानेरके सामन्तोंके बीचमें विवाद होनेपर दोनों देशोंके राजा रणभूमिमें आ खड़े हुए। वीकानेरके काधलोत राठौरगण बहुत दिनोंमें जयसलमेरकी सीमापर बड़े २ अत्याचार करते थे। जयसलमेरके आधीन वीकानेरके मुन्दरदाम और दलपत नामक दोनों सामन्त उन कांधोलोंतोंके दुर्गाचरणोंमें विगट कर शेष कांधोलोंतोंको यथार्थ रूपमें दमनकर उनके अत्याचारोंका

फल देनेके लिये सम्मत हुए भूमि पर आक्रमण करके अपनी अपनी सेना साथले जाजू नामक नगरपर आक्रमण इससे बड़े लज्जित सीमापर आक्रमण कर हो गया और अन्तमें घोर राठौरोंको मारकर आधीनतामें रहनेवाले आनन्द मनाया।

वीकानेरके राजा अमरसिंह नियुक्त थे, उन्होंने जब सुना है, तब उनके क्रोधका प्रधान मंत्रीके हाथ अपनी जो गल्ल धारण करके तैयार होजायें। नहीं तो विश्वासपाती राठौरोंमें यह दिडोरा सलमेरपर धावा करनेके राठौरोंकी सहायताके लिये दिया। इधर जयसलमेरके देस उसी समय समस्त थे। उन्होंने विचार कि जाय, इस कारण वीकानेरके अमरसिंहने यह विचार कर आरम्भ कर दिया। अन्तमें मिलालिया। इसी समयमें अधीनताकी साफल्यमें जयसलमेरका राज्य करके स्वर्गमें वास किया। अमरसिंह की सात लड़कोंमेंसे केवल एक कन्याके साथ भवाड़के अमरसिंहके मरनेतकका ही मरनेका इतिहास लिखा है। अपने नही रोज और

फल देनेके लिये सम्मत हुए । दलपतने कहा “आओ, हम लोग राठौरोकी भूमि पर आक्रमण करके जगत्मे कीर्ति बढ़ावे” । अतः उन दोनों सामन्तोंने अपनी अपनी सेना साथले बड़े साहसके साथ बीकानेर राज्यकी सीमाके अन्तमे जाजू नामक नगरपर आक्रमण किया, और उसको लूटकर जलादिया । कांधलो नगण इससे बड़े लज्जित हुए । फिर उन्होंने बड़े दलबलसे आकर जयसलमेरकी सीमापर आक्रमण कर अपना बढ़ला लिया । इसी बातपर आपसमे बड़ा झगड़ा होगया और अन्तमे घोर संग्राम आरम्भ हुआ । इस संग्राममे भटीगणोंने दो सौ राठौरोको मारकर विजयलक्ष्मी प्राप्त की और राठौरगण हारकर भाग गये । अपनी अधीनतामे रहनेवाले सामन्तोंको विजयी हुआ देख रावल अमरसिंहने बड़ा आनन्द मनाया ।

बीकानेरके राजा अनूपसिंह इस समय दक्षिणमे दिल्लीके सम्राटकी सेनामे नियुक्त थे, उन्होंने जब सुना कि जयसलमेरके सामन्तोंने राठौरोको परास्त करदिया है, तब उनके क्रोधका ठिकाना न रहा । उन्होंने उसी समय डेरैमेसे निकल कर अपने प्रधान मंत्रीके हाथ अपनी राजधानीमे यह सदेश कहला भेजा कि समस्त राठौर जो शस्त्र धारण करसके हो जयसलमेरके जीतनेके लिये धारण करके तैयार होजायें । कांधलो नगण शीघ्रही बीकमपुरकी समान जयसलमेरको कर देवे नहीं तो विश्वासघाती कहावेगे । राजाकी आज्ञा पाते ही मंत्रीने शीघ्रतासे समस्त राठौरोमे यह डिडोरा फिरवा दिया । तब तो सम्पूर्ण राठौर तलवारे हाथमे ले जयसलमेरपर धावा करनेके लिये एकत्रित होने लगे । अपमानित राजा अनूपसिंहने राठौरोकी सहायताके लिये हिसारसे एक पठानोंके सेनापतिको सेनाके साथ भेज दिया । इधर जयसलमेरके स्वामी रावल अमरसिंहने राठौरोको युद्धके लिये तैयार होते देख उसी समय समस्त भाटीसेनाको एकत्रित किया । अमरसिंह चतुर और युद्धमे कुशल थे । उन्होंने विचारा कि उत्तेजित राठौरोको जयसलमेरकी सीमामे न आने दिया जाय, इस कारण बीकानेरके ही राज्यमे प्रवेश कर उनपर आक्रमण करना चाहिये । अमरसिंहने यह विचार कर बीकानेरके अन्तवाले नगरोंपर आक्रमण कर उन्हें लूटना आरम्भ कर दिया । अन्तमे बहुतसे राठौरोको मारकर पूगल प्रदेशको फिर अपने राज्यमे मिला लिया । इसी समयमे वाडमेर और कोतड़ा प्रदेशके दोनों राठौर सामन्तोंको अपनी अधीनताकी साकलमे बांध लिया । रावल अमरसिंहने इस भांति बड़ी गौरवीरताके साथ जयसलमेरका राज्य करके संवत् १७५८ (सन् १७०२ ई०) मे इस जगत्को छोड़ स्वर्गमे वास किया । अमरसिंहके आठ पुत्र हुए उनमेसे बड़े पुत्रका नाम यशवन्तसिंह था । बाकी सात लड़कोंमेसे केवल हरीसिंहका नाम पाया जाता है । बड़े पुत्र यशवन्तसिंहकी एक कन्याके साथ भेवाडके युवराजका विवाह हुआ । यदुभट्टी इतिहासके लिखनेवालेने अमरसिंहके मरनेतकका ही इतिहास लिखा है । इसके पीछे एक दूसरे मनुष्यने जयसलमेरका इतिहास लिखा है । टाड साहबके सामने यह मनुष्य जीवित था । “कर्नल टाडने बड़ी खोज और परीक्षा करके उस इतिहासके अंशको सच्चा मानकर उसीके

आधार पर जयसलमेरके इतिहासका शेष अंश लिखा है। किन्तु यह इतिहासका अंश शोचनीय और हृदयभेदी चित्रोंसे अङ्कित है। इसमें श्रीकृष्णके वंशावतंस जयसलमेरके राजाओका पतन समाचार विशेषतासे देखा जाता है”।

अमरसिंहके मरनेके उपरान्तसे ही जयसलमेरके गौरवका सूर्य वर्षा ऋतुके वादलोसे ढक गया। जयसल और उसके उत्तराधिकारी गण अपनी भुजाओंके बलसे राज्यकी सीमाको भलीभाँति बढ़ा गये थे और अमरसिंहने भी अपने पराक्रमसे राज्यकी सीमाके बढ़ानेमें कुछ कमी नहीं की, किन्तु बड़े दुःखका विषय है कि पराक्रमी अमरसिंहके सुरलोक जानेके पीछे ही यादवोंके प्रधान शत्रु बीकानेरके राठौरोने शुभ योग पाया। उन्होंने संहार मूर्तिको धारण कर जयसलमेरकी शोचनीय दशा कर दी। उन्होंने पुरानी शत्रुतासे फिर संग्रामक अग्निको प्रज्वलित कर बड़ी शीघ्रतासे जयसलमेरके बीचवाले पुंगल, वाडमेर, फलोदी और अनेक बड़े बड़े नगर तथा गाँवोंको छीन कर बीकानेरके राज्यमें मिला लिया। दूसरी ओर राठौरोकी समान शिकारपुरके एक अफगान सेनापति दाऊदखाने भी जयसलमेरके महाराज अमरसिंहके मरनेके पीछे विशेष सुभीता जान गाड़ानदीके समीपवाले जयसलमेरके अधिकारी प्रदेश जधरदस्ती छीनलिये। इस भाँति अमरसिंहके मरजाने पर थोड़े ही दिनोंके बीचमें जयसलमेरके बहुतसे प्रदेश अन्य जातिवालोंके अधिकारमें हो गये।

अमरसिंहके मरनेके पीछे ही उनके पुत्र जसवन्तसिंह जयरालमेरके सिंहासनपर बैठे। माननीय टाड साहबने उनके शासनके सम्बन्धमें कुछ भी नहीं लिखा किन्तु आगे पीछेके लक्षणोंको देखनेसे अनुमान होता है कि जसवन्तके शासन समयमें जयसलमेरकी अवन्तिके सिवाय उन्नति नहीं हुई। जसवन्तके नीचे लिखे पाँच पुत्र हुए—

१-जगतसिंह-इनोंने आत्म हत्या की।

२-ईश्वरीसिंह।

३-तेजसिंह।

४-सरदारसिंह।

५-सुलतानसिंह।

आत्म हत्या करनेवाले जगतसिंहके नीचे लिखे तीन पुत्र हुए—

१-अखैसिंह।

२-बुधसिंह-इनकी वसन्तरोगसे मृत्यु हुई।

३-जोरावरसिंह।

इतिहास बताता है कि जसवन्तसिंहके मरनेके पीछे उनके पोते अखैसिंहको सिंहासन मिलना चाहिये था। किन्तु अखैसिंहको छोटा बालक देख कर उनके चचा तेजसिंह जधरदस्ती राज्यसिंहासनपर बैठ गये। अखैसिंह और जोरावरसिंह दोनों भाई अपने प्राणोंके भयसे दिल्लीको भाग गये। इस समय भरे हुए गजल जमवतभिरके भाई हरीसिंह दिल्लीके सम्राटके यहाँ राजकार्यमें नियुक्त थे

अखैसिंह और उसके दो दोनों पोतोंको शरणमें तेजसिंहको सिंहासनसे जयसलमेरमें इस समय एक दिन घडसीसरके किनारे जातेथे। पीछे उस से फेकता था इसके उपरान्त सुट्टी रैती निकाल कर उक्त सरोवर वर्षाके अन्तमें विचारा कि तेजसिंह जिस आक्रमण करके कार्य सिद्ध दिन तेजसिंह पर आक्रमण न हो सकी, वह भलीभाँति ही मनुष्य मारे गये, और प्राण निकल गये।

तेजसिंहके मारेजान सिंहासन पर बैठा। जयसलमेरके रहनेवाले न्यायसे जयसलमेरका सिंहासनसे हटा दिया। बैठा है, देखा जाय तो मैं अपनी तलवारके बलसे हूँ। जो प्रजा राजभक्त सिंहके इस सूचनापत्रके मिलने लगे। इस भाँतिसे अधिकार करनेके लिये किले छीन लिये। सुकुमार सिंह फिर सिंहासनपर विराजमान

रावल अखैसिंहने वर्ष तक राज्य किया।

भी उनके शासनके समय देरावर और भाटी

म गडालका हिस्सा का

अखासिह और उसके छोटे भाईने हरीसिहकी शरण ली। हरीसिहने अपने भाईके दोनो पोतोको शरणमे आया देख कर प्रतिज्ञा करी कि शीघ्र ही जयसलमेर जाकर तेजसिहको सिंहासनसे उतार दूंगा। थोड़े दिन पीछे हरीसिह जयसलमेरको गये। जयसलमेरमे इस समय ऐसी एकरीति थी कि वर्षके अन्तमे जयसलमेरके महाराज एक दिन घडसीसरके किनारे सब सामन्त, कुटुम्बी मनुष्य, सेना और समस्त प्रजाको लेकर जातेथे। पीछे उस सरोवरमेसे सबसे पहिले राजा अपने हाथसे एक मुट्ठी रेत उठाकर फेकता था इसके उपरान्त सामन्त लोग, कुटुम्बी जन, मंत्रीगण, फिर समस्त प्रजा एक २ मुट्ठी रेती निकाल कर बाहर फेकते थे। इसको "ल्हास" कहते है। इसके द्वारा उक्त सरोवर वर्षके अन्तमे साफ होकर सुधर जाता था। हरीसिहने जयसलमेरमे आकर विचारा कि तेजसिह जिस समय उक्त ल्हासमे दत्तचित्त होगे उसी समय उस पर आक्रमण करके कार्य सिद्ध करूंगा। हरीसिहने उक्त प्रस्तावके अनुसार ल्हास खेलनेके दिन तेजसिह पर आक्रमण किया, किन्तु दुःखका विषय है कि हरीसिहकी आशा पूरी न हो सकी, वह भलीभाँति तेजसिहको परास्त न करसके। इस प्रबल संग्राममे कितने ही मनुष्य मारे गये, और तेजसिह भी ऐसे घायल हुए कि इन्ही घाओके होनेसे उनके प्राण निकल गये।

तेजसिहके मारेजाने पर उनका तीन वर्षका बेटा सवाईसिह जयसलमेरके सिंहासन पर बैठा। सिंहासनसे हटाये हुए अखैसिहने इस समय बड़ा सुभीता जान जयसलमेरके रहनेवाले समस्त भट्टी सरदारोंके पास यह सूचना पत्र भेजा, "कि न्यायसे जयसलमेरका सिंहासन मेरा है, तेजसिहने बड़े अन्यायसे मुझे सिंहासनसे हटा दिया था, अब उनका जो बालक पुत्र इस समय सिंहासनपर बैठा है, देखा जाय तो उसका कोई अधिकार सिंहासनपर बैठनेका नहीं है। मैं अपनी तलवारके बलसे जयसलमेरके सिंहासनपर बैठनेकी फिर अभिलाषा करता हूँ। जो प्रजा राजभक्त है उसे मैं अपनी सहायताके लिये बुलाता हूँ।" अखैसिहके इस सूचनापत्रके प्रचार होते ही जयसलमेरके सैकड़ो भट्टीसर्दार आकर उनसे मिलने लगे। इस भाँतिसे अखैसिहने अपने बड़े दलके साथ जयसलमेरके किलो पर अधिकार करनेके लिये आक्रमण किया और असीम वीरता दिखाकर उन्होंने तीन किले छीन लिये। सुकुमार सवाईसिहका जीवन थोड़े ही कालमे नष्ट होगया। अखैसिह फिर सिंहासनपर विराजमान होगये।

रावल अखैसिहने इस प्रकारसे बड़े कष्ट उठाकर सिंहासन पाया और चालीस वर्ष तक राज्य किया। यद्यपि उन्होंने इतने दिन राजकाजको सुखपूर्वक चलाया तो भी उनके शासनके समयमे दाऊदख़ाँके बेटे भावलख़ाँने जयसलमेरके आधीनके प्राचीन देरावर और भाटी गणोने जो सबसे प्रथम खडाल देश अपने अधिकारमे किया था उस खडालका हिस्सा काढ़ कर अपनी राजधानी भावलपुरमे मिलालिया।

रावल अखौसिहके चिरकालतक राज्य कर मृत्यु होनेपर संवत् १८१८ (सन् १७६२ ई०) में मूलराज जयसलमेरके सिंहासनपर बैठे। मूलराजके तीन पुत्र हुए,—

१—रायसिह।

२—जैतसिह।

३—मानसिह।

मूलराज सिंहासन पर बैठ तो गये परन्तु इनके मंत्रीके दोषसे इस भट्टी राज्यकी नैतिक अवस्था एकसाथ ही बिगड़ गई। इनके मंत्रीका नाम स्वरूपसिह था, यह जातिका वैश्य जैनधर्मका माननेवाला और मेहतावंशमें उत्पन्न था। यह स्वरूपसिह बड़ा ऊधमी स्वेच्छाचारी और भाटी सामन्तोसे बड़ा द्वेष रखनेवाला था, इसने मंत्रीके पदपर आतेही थोड़ेही दिनोंमें जयसलमेरकी बड़ी शोचनीय दशा कर दी। इसके स्वेच्छाचारी होनेसे जयसलमेरके चारोओर अशान्ति और असन्तोषकी आग बल उठी और पुरानी राजनीतिका लोप होने लगा। मानो भाटी सामन्तोके भाग्य जलनेलगे। किस कारणसे भट्टीसामन्त गण स्वरूपसिहके विपैलेनेत्रोंमें गिरे इसके सम्बन्धमें एक बड़ी कलंकजनक घटनाका लेख दिखाई देता है। स्वरूपसिह एक वेड्यापर आशक्त था किन्तु वेड्यान उसकी ओर कुछभी ध्यान न देकर अयाफ जातिके राजपूत सर्दारसिहसे प्रेम कर लिया। इसपर स्वरूपसिह सर्दारसिहका अनिष्ट करने लगा। सर्दारसिहने दुःखी होकर अंतमें युवराज रायसिहसे प्रार्थना की। स्वरूपसिह पहिलेहीसे युवराजकी नित्यप्रतिकी आमदनीको कम किया करते थे इससे युवराज उस पर स्वयं बड़े खिन्न रहते थे, अब उन्होंने सर्दारसिहकी प्रार्थना सुन मंत्रीको उसका फल देनेका संकल्प किया। अन्तमें युवराजके आगे प्रस्ताव हुआ कि स्वरूपसिहके मारे बिना राज्यमें किसी भातिसे मंगल होनेकी सम्भावना नहीं है। युवराज भी उसमें सम्मत होगये। एक समय मंत्री स्वरूपसिह राजसभामें रावल मूलराजके सामने बैठेथे समस्त सामन्त सर्दार चारो ओर विराजमान थे। इसी समयमें रायसिहने सभामें जाकर स्वरूपसिहके मारनेके निमित्त तलवारम्यानसे निकाली। स्वरूपसिहने इस अकस्मान् विपत्तिको देख मारेजानेके भयसे रावल मूलराजसे सहायता करनेके लिये प्रार्थना की किन्तु रायसिहकी तलवारने बड़ी शीघ्रतासे स्वरूपसिहके मस्तकको धड़से अलग कर दिया। सामन्तमंडली जानती थी कि स्वरूपसिह रावल मूलराजसे अविकार लेकर ही स्वेच्छाचारी हुआ था अतएव उन्होंने इस समय सभामें बैठे हुए मूलराजके जीवनरूपी दीपकके बुझा देनेका प्रस्ताव उठाया। परन्तु युवराज रायसिहने इस मर्मभेदी प्रस्तावको उसी समय तोड़ दिया।

अपने पुत्रकी सहारमूर्ति और सामन्तोकी हिसक अभिलाषा देखकर मूलराज मारे जानेके भयसे अन्त पुरमें चले गये। इधर सामन्तोने विचारा कि रावल मूलराजके निहायन पर बैठे रहनेमें अब हमारा निस्तारा नहीं हो सकता। विशेष कर जब उनके सम्मुख ही हमने उनके मारनेका प्रस्ताव उठाया है, तब वह अवश्य ही वह हमको मरवा डालेगा। ऐसा विचार कर सामन्तोने उन्हीं समय रायसिहसे कहा कि आप राजसिंहासन पर बैठिये। आज ही हम लोग आपका राजतिलक किये देने हैं और यदि आप हममें

राजी न होंगे तो हम आपको एकमत देखकर पिताको कैद होगए। थोड़े ही दिनोंमें सामन्तोके बहुत कहने पर आसन पर बैठा करते थे।

रावल मूलराज सिंहा रहे, इसके पीछे उनकी मरमणीका हृदय व्याकुल हुआ दलेके नेता और रायसिहके हुआ था जो राठौर राजा जिजियालीके मालिक अनूपसिहके मारे जाने पर वंशसे छूट जाय तो मेरा मनमें ठान लो है। उसने निकरके बड़ा घुरा काम किया चाहिये। राठौर रमणीने किया इसका कोई विशेष मुख्य कारण ज्ञात होता है। सिंहको पास बुलाकर हृदयका लो, तब माताने कहा, “वाधा डाले तो तुम अपने मे उनके शवके साथ भी माताने ऐसे रमणीने इस भांति पुत्रसे सामन्त मेघसिंहको बुला

रावल मूलराज तीन अपने कुलांगार पुत्रके उनके हृदयसे कारागारसे मंत्री होकर जयसलमेरमें जाता पालन करते थे अब जीते जी वंशसे छूटने प्रस्तावद जोरावरसिह,

राजी न होंगे तो हम आपके भाईको सिंहासनपर बैठा देंगे। रायसिंहने समस्त सामन्तोंको एकमत देखकर पिताको कैद करा लिया। और स्वयं राज्यभार ग्रहण करनेमें सम्मन होगए। थोड़े ही दिनोंमें उनके नामसे सब राजकाज होने लगा। किन्तु सामन्तोंके बहुत कहने पर भी रायसिंह सिंहासनपर नहीं बैठे उसके बदले वह दूसरे आसन पर बैठा करते थे।

रावल मूलराज सिंहासनच्युत होकर बन्दीदशमें तीन महीने चार दिन तक रहे, इसके पीछे उनकी भाग्यलक्ष्मी प्रसन्न हुई। उनको बन्धनसे छुटानेके लिये एक रमणीका हृदय व्याकुल हुआ। वह रमणी कौन है? प्यारे पाठको! यह रमणी पड़्यत्र दलके नेता और रायसिंहके प्रधान उपदेशककी स्त्री है। इसका जन्म माहेचा सम्प्रदायमें हुआ था जो राठौर राजपूतोंमें से एफ है। इसके स्वामी जयसलमेरके प्रधान सामन्त जिजियालीके मालिक अनूपसिंह हैं, ऊंचे भावको हृदयमें धारण कर राठौर रमणी रगभूमें विचित्र अभिनय करनेको उतरी। इसके स्वामी अनूपसिंहने प्रधानमंत्री होकर राजाको बंदीमें डलवा कर राजधानीमें जो अगान्ति फैलाई है आज अपने स्वामी अनूपसिंहके मारे जाने पर भी यदि राज्यमें शान्ति होजाय और रावल मूलराज बन्धनसे छूट जाय तो मेरा कर्तव्य पूर्ण होजाय, आज इसने इस कामके करनेकी अपने मनमें ठान ली है। उसने विचारा है कि रायसिंहने अपनी कम हिम्मतसे पिताको बंदी करके बड़ा बुरा काम किया है, अतएव दुष्ट रायसिंहको भी सिंहासनसे उतार देना चाहिये। राठौर रमणीने क्यों अपने पतिके मरनेसे भी मूलराजको छुटानेका उद्योग किया इसका कोई विशेष कारण इतिहास नहीं बतलाता, तब राजभक्ति ही इसका मुख्य कारण ज्ञात होता है। जो हो राठौर रमणीने उक्त संकल्प करके अपने पुत्र जोरावरसिंहको पास बुलाकर हृदयका भाव कह सुनाया। पुत्र जोरावरसिंहने माताकी बात मान ली, तब माताने कहा, “वत्स! इस कामके करनेमें तुम्हारे पिता भी यदि कोई बाधा डाले तो तुम अपने पिताके भी मार डालनेसे न चूकना। उनके मर जाने पर मैं उनके शवके साथ सती हो सुरलोकको चली जाऊँगी। जोरावरसिंह भी माताके ऐसे भयानक आदेशके पालन करनेमें राजी होगया। राठौर रमणीने इस भांति पुत्रसे प्रतिज्ञा कराकर फिर अपने देवर अर्जुनसिंह और वारूके सामन्त मेघसिंहको बुला कर इन दोनोंसे मूलराजके उद्धारके निमित्त प्रतिज्ञा कराई।

रावल मूलराज तीन महीने चार दिनतक बन्दीघरमें रहकर विचारते थे कि मुझे अपने कुलांगार पुत्रके दोषसे ही इस भयंकर बन्दीघरमें जीवनका शेष करना पड़ेगा। उनके हृदयसे कारागारसे छूटनेकी आशा एक साथ ही जाती रही थी। अनूपसिंहने मंत्री होकर जयसलमेरमें जैसी प्रशंसा और प्रभुता पाई थी। रायसिंह जैसी उनकी आज्ञा पालन करते थे उससे जयसलमेरमें कोई यह नहीं कह सकता था कि मूलराज अब जीते जी बन्धनसे छूटेंगे। पांचवे दिन उस वीर नारी राठौर रमणीके प्रस्तावसे प्रतिज्ञावद्ध जोरावरसिंह, अर्जुनसिंह, और मेघसिंह बहुत सी सेना लेकर कारागारमें

धुसगये और मूलराजको बंधनसे छुटा लाये। किन्तु रावल मूलराजने विचारा कि कुलांगार रायसिंह अब न जाने किस बुरे अभिप्राय वा छलके साथ जेलसे निकालता है, इस लिये उन्होंने पहिले निकलनेसे नाहीं की। अन्तमे जोरावरसिंहने अपनी माताके पड्यन्त्रको बताया तब मूलराज उस राठौर रमणीको धन्यवाद देते हुए कारागारसे बाहर निकल आये और राजसिंहासन पर बैठगये।

जिस समय जोरावरसिंह, अर्जुनसिंह और मेघसिंहने रावल मूलराजका उद्धार किया था उस समय रायसिंह राजगय्या पर निद्रा देवीकी गोदमे विराजमान थे। मूलराजके सिंहासनपर बैठते ही नगाड़े बजनेलगे। उस नगाड़ेके सव्दसे रायसिंहकी नींद जाती रही। उन्होंने उठ कर सुना कि पिताजी बंधनागारसे निकलकर सिंहासन पर बैठगये हैं। उसी समय मूलराजके दूतने रायसिंहके पास निर्वासन दंडका आज्ञापत्र और राजपूत समाजमे प्रचलित निर्वासन दंडके चिह्न स्वरूप काले वस्त्र, काले म्यानकी तलवार-काली पगड़ी, काली ढाल, लाकर रायसिंहको गय्याके पास रखकर कहा कि काला घोड़ा नीचे खड़ा है। रायसिंहने हताश हो पिताकी आज्ञाका पालन किया। वह तुरन्त ही काले वस्त्रोंको पहिन काले घोड़ेपर सवार होकर जयसलमेरसे बाहर हुए। जो सामन्त मूलराजके विरोधी और रायसिंहके पक्षपाती थे उनको भी अपने नौकरोके साथ रायसिंहके साथ ही जाना पड़ा। रायसिंहने सब सामन्तोंके साथ राजधानीसे निकल कोटराके सामने घोड़ा चलाया। जयसलमेरकी दक्षिण सीमाके अन्तमे उक्त कोटरा नगरमे जब सब पहुँचे तब सामन्तोंके प्रधानने रायसिंहसे कहा 'नगरको लूट लेना चाहिये'। किन्तु रायसिंहने राजा न होकर कहा, "जन्मभूमि हमारी जननी स्वरूप है; जो राजपूत जन्मभूमि पर अत्याचार करेगा वह मेरा शत्रु कहा जायगा"। यह सुन कर सामन्त गणोंने वहाँ लूट नहीं की।

अपने किये पापका यथाथ फल पाकर रायसिंह जयसलमेरको छोड़ कर जोधपुरके राजाके पास आये। जो सामन्त उनके साथ आये थे वे भी ज्यों कोटड़ा और वाढमेरमे रहने लगे। उनको इसी भाँति रहते हुए बारह वर्ष बीते। किन्तु पहिले तीन वर्षोंतक उन्होंने छिप कर जयसलमेरके बहुतसे गाँवोंको लूटकर द्रव्य संचय करलिया था। यही नहीं बरन उन्होंने जयसलमेरकी राजधानीके समीपवाले गाँव और नगर भी लूट लिये थे। उनके ऐसे अत्याचार और उपद्रवोंको देख कर रावल मूलराजने उन समन्त विद्रोही सामन्तोंके घरोंको खुदवाकर उनके स्थानपर कुएँ बनवा दिये और उनके सब प्रदेशोंको छीन कर राजधानीमे मिला लिया। सामन्तोंके बारह वर्षोंका निर्वासित दंड भोगनेके पीछे रावल मूलराजने उनके अपराधोंको क्षमा कर उनके देशको दे दिया। सामन्तोंने भी शपथ खाकर तबसे राजसेवामे कोई आपत्ति नहीं की।

गद्यसे निराले हुए रायसिंहने दस वर्ष तक जोधपुरके राजा विजयसिंहके निवास किया। मूलराज विजयसिंहने रायसिंहपर अपने पुत्रकी नमान नन्द

दिया। किन्तु दुर्भाग्यसे राय अपने ऊधमी स्वभावसे एक कुठ रूपया कर्ज लिया। एक उसी समय मार्गमे उक्त महा दुहाई दे रायसिंहसे अपने वनियेसे घोड़ेकी लगाम छोड़ की दुहाईमें क्यों मानूँ? राय धिरकाट गिराया और उसी जाते समय कहा कि "पराये है"। रायसिंहके सहसा उनको देखनेके लिये आने लगे दूतके द्वारा पूछा कि जयसलमेर करने जाता हूँ अतएव एक बार कुपूत बैठकी यह बात सात्य कोई पड्यन्त्र रचने आया है? लोलिये और रायसिंहको भी

राजदरबारमें यह रीति मरने पर उसके पुत्रों ही वह पुराने मंत्री स्वरूपसिंहके मारे समय स्वरूपसिंह मारे गये थे, थोड़ी ही उमरसे सालिमसिंहके अब थोड़े ही दिनोंमें वह फल था। कर्नेल टाड लिखते हैं कि यद्यपि सालिमसिंहमें वैसा क्रता जोर व्याघ्रको समान विप्लवें उनके मारता था। चालिम उसका स्वभाव नरम करके सर्वसाधारणको आशा करता था किन्तु वह था। यह प्रकाशरूपमें दूर था। सालिमसिंह मानता था। जैनियोंके यहाँ कहा है किन्तु पतंग नाग कि दीपक जलानेसे परन्तु सालिमका चरित्र

किया। किन्तु दुर्भाग्यसे रायसिहने जोधपुरमे वडे आदर और सत्कारसे रहने पर भी अपने ऊधमी स्वभावसे एक बड़ा अन्याय कर डाला। रायसिहने जोधपुरके एक वनियेसे कुछ रुपया कर्ज लिया। एक समय जब विजयसिहके साथ रायसिह शिकार खेलने जाते थे उसी समय मार्गमे उक्त महाजनने रायसिहके घोड़ेकी लगाम पकड़ महाराज विजयसिहकी दुहाई दे रायसिहसे अपने द्रव्यकी प्रार्थना की। रायसिहने अपने पिताकी दुहाई देकर वनियेसे घोड़ेकी लगाम छोड़नेको कहा। किन्तु धनी वनियेने ऐठकर कहा कि “मूलराज की दुहाईमै क्यों मानूँ?” रायसिहने इतना सुनतेही क्रोधित होकर तलवारसे वनियेका शिरकाट गिराया और उसी समय जयसलमेरकी तरफ अपने घोड़ेकी वाग फेरी। उन्होने जाते समय कहा कि “पराये अन्नसे पेट भरनेवालेसे मोल लिये दासका भी सत्व अच्छा है”। रायसिहके सहसा जयसलमेरकी राजधानीमे आजानेसे राजधानीकी समस्त प्रजा उनको देखनेके लिये आने लगी, मूलराजने अपने बड़े पुत्र रायसिहको लौट आया देखकर दूतके द्वारा पूछा कि जयसलमेरमे क्यों आये है? रायसिहने कहला भेजा “मे तीर्थयात्रा करने जाता हूँ अतएव एक बार जन्म भूमिको देखने आया हूँ” रावल मूलराजने अपने कुपूत घेंटेकी यह बात सात्य नहीं मानी, उन्होने विचारा कि रायसिह अवश्य ही फिर कोई पड़्यन्त्र रचने आया है इस कारण उन्होने उसी समय रायसिहके नौकरोसे हथियार लेलिये और रायसिहको भी राजधानीमे न आने देकर देवाके किलेमे रहनेको भेज दिया।

राजदरवारोमे यह रीति चिरकालसे चली आती थी कि ऊँचे दर्जेके कर्मचारीके मरने पर उसके पुत्रको ही वह पद दिया जाय। वप इसी रीतिके अनुसार मूलराजने अपने पुराने मंत्री स्वरूपसिहके मारे जाने पर उसके बेटे सालिमसिहको मंत्री बनाया था। जिस समय स्वरूपसिह मारे गये थे, उस समय सालिमसिहकी अवस्था ग्यारह वर्षकी थी। उस थोड़ी ही उमरसे सालिमसिहके हृदयमे प्रतिसिहाकी वृत्तिका अकुर उत्पन्न हो लिया था, अब थोड़े ही दिनोंमे वह फल और फूलोसे गोभायमान होकर बड़ा विशाल वृक्ष हो गया था। कर्नल टाड लिखते हैं कि राजपूतगण जैसे असीम साहस और वीरतामे प्रसिद्ध हैं यद्यपि सालिमसिहमे वैसा साहस और वीरता नहीं थी तथापि वह वर्पोतक सर्पकी समान करता और व्याघ्रकी समान क्रोधकी सहातासे अपनी इच्छासे प्रत्येक विरोधी मनुष्यको विपैले डंकसे मारता था। उसका शरीर तो स्त्रियोंकी समान कोमल था, वैसे ही बोलचालमे उसका स्वभाव नरम था। वह आचार व्यवहारसे निरन्तर विनयपूर्वक प्रतिज्ञा करके सर्वसाधारणको आशा और धीरज देता था। यद्यपि बाहरसे तो वह सबको प्यार करता था किन्तु वह किसी बातकी प्रतिज्ञा करके उसे कभी पूर्ण नहीं करता था। यह प्रकाशरूपमे जितना नरम और सरल जान पड़ता था हृदयमे उतना ही क्रूर था। सालिमसिह जैनमतावलंबी था किन्तु जातिके धर्मको किसी भी भाँति नहीं मानता था। जैनियोंके यहाँ यह रीति है कि रात्रिके समय अन्धेरेमे बैठ रहना अच्छा है किन्तु पतंग आदिके जलनेकी सम्भावनासे दीपक जलाना उचित नहीं, कारण कि दीपक जलानेसे पतङ्गादिकी हत्या होनी संभव है।

परन्तु सालिमका चरित्र ऐसा पिशाचरूप था कि बहुत दिनोंके बीचमे विदेशी

राजा विजयसिंह
पुत्री नमान ल



गुप्तोंसे जितने भट्टीगण मारे गये थे इकले इसके षड्यन्त्रसे थोड़े ही दिनोंमें उनसे अधिक भट्टियोंका संहार हो गया। इतिहासके जाननेवालोंने लिखा है कि सालिमसिंहके बालकपनमें ही इसकी विचित्र घटनासे रायसिंहके साथ निकाले हुए सामन्तोंने फिर अपने २ देशको रावल मूलराजसे ले लिया। इसी समय मारवाड़के महाराज विजयसिंह के स्वर्ग पधारनेपर राजा भीमसिंह मारवाड़के सिंहासनपर बैठे। जैसलमेरके रावल मूलराजने नवीन मारवाड़ेश्वर राजा भीमसिंहका अभिनन्दन करनेके लिये मंत्री सालिमसिंहको अपने प्रतिनिधि स्वरूपसे मारवाड़को भेजा। सालिमसिंह मारवाड़में जाकर अभिनन्दन दे जिस समय जयसलमेरमें आ रहे थे उसी समय मार्गमें निकाले हुए सामन्तोंने उनको पकड़ कर कैद कर लिया। उन सामन्तोंने उसी समय अपने सर्वस्व छिन जाने और दंड दिलानेके कारणस्वरूप सालिमसिंहको प्राणदण्ड देना निश्चय किया। परन्तु उन्होंने जैसे ही सालिमसिंहके शिर काटनेको तलवार उठाई वैसे ही मृत्युको समोप देख सालिमसिंहने आँखोंमें आँसू भरकर गिड़ागिड़ाते हुए वचनसे अपने शिरको पगड़ी उतार कर जोरावरसिंहके चरणोंमें धरके अपने प्राणोंकी भिक्षा माँगी। गुप्त भी अपनी शरणमें आकर आश्रय पानेकी इच्छा करे तो उसको आश्रय देना और अभय करना राजपूतोंका स्वाभाविक धर्म है, अतएव कुटिल चक्री सालिमसिंहने जिनका सर्व नाश किया था, जिनकी दुर्गति का अंत कर दिया था वह आज उन्हींके हाथोंमें पड़कर उन्हींसे अपने प्यारे प्राणोंकी भीख माँगता है। यह देख कर सामन्तोंने जीब्रही उस आश्रय पानेवाले प्राणोंके भिखारी सालिमको छोड़ दिया। सालिमके शिर काटनेके लिये निकाली हुई तलवार फिर म्यानमें कर ली। किन्तु किसने इस नरपिशाच सालिमको निकट आई हुई मृत्युके हाथसे बचाया? जिस राजपूत राठौर रमणीने एकमात्र “समान धर्म” कहकर मूलराजको कारागारसे छुटानेके लिये अपने प्राणपतिके प्राणनाश करनेमें भी सकल्प कर लिया था, उसी राठौर रमणीके सपूत बैठे, उसी मूलराज को बधनसे छुटाकर राज्यपर विठानेवाले जोरावरसिंहने सालिमको अभयदान दिया। जोरावरसिंहने यद्यपि मूलराजको कारागारसे छुटाकर राज्यसिंहासनपर बैठाया था, यद्यपि रावल मूलराज जोरावरसिंहके असीम क्रणसे बँधे हुए थे तौ भी दुरात्मा सालिमसिंहने अपनी प्रधानता दिखानेके लिये मूलराजके उस असीम उपकारी जोरावरसिंहको जयसलमेरसे हटाकर निकाले हुए सामन्तोंके साथ बाहर कर दिया था। उस निरपराधी जोरावरसिंहने ही पत्थरके हृदयवाले सालिमसिंहके जीवनकी रक्षा की। सालिमसिंहके छोड़ देनेसे उनको भी छुटकारा मिला। उसने निकाले हुए सामन्तोंके अधिकारके देश फिर उनको रावल मूलराजसे दिलवा दिये। सालिमसिंहने यद्यपि सामन्तोंके देश उन्हें दिलवा दिये, परन्तु उनको राजमहामं पहिलेकी समान स्वाधीनता नहीं मिली। केवल जोरावरसिंहको ही पहिलेकी समान समस्त अधिकार प्राप्त हुए।

जिस समय गयबिल देवाके किलेमें बंदी होकर रहते थे, उसी समय उनके बेटे

पुत्र अभयसिंह और वीर रावल मूलराजने निरपराधता से भोजनको कहा, किन्तु अपनी सेनाको ले जाकर निकाले हुए थे। अन्तमें रसदके चुकानेसे रावल मूलराजको उनके करले। जोरावरसिंहने दोनों को दे दिये गये। रावल मूलराजने वहाँ रहनेके लिये भेज दिया। और उस जलती हुई तलवार और धौकलसिंहने वहाँ दोनों कुमारोंको रावलमेर करनेके लिये जयसलमेरके दूर और धौकलसिंहके पास ले फिर किसी षड्यन्त्रको इस भयसे मेहता सालिमसिंह किन्तु जयसलमेरके समान के जीवनके जामिन हुए थे- राजधानीसे अनेक दिनोंके सालिमसिंहने अवश्य ही है। जोरावरसिंहने अन्तमें एक “आपके सिंहासनके उत्तर” है, राजकुमारको जब आगे भातिसे उचित नहीं है देनाही आपका कर्तव्य है” जोरावरसिंहको ऐसी उसने विचारा कि, जोरावरसिंहने ऐसी सम्मति दे तो इसमें मारवाड़के चिन्ता करने करते देख जयसलमेरमें वेंसी नामक एक भाई सालिमसिंहने भाई पहिलेकी समान पूर्ण करनेके

पुत्र अभयसिंह और धौकलसिंह निकाले हुए सामन्तोके साथ वाढमेरमे रहते थे। रावल मूलराजने निकालेहुए सामन्तोसे बारंवार दूत भेजकर अपने पौत्रोको अपने पास भेजनेको कहा, किन्तु सामन्तोने किसी भातिसे नही माना। तब रावल मूलराजने अपनी सेनाको लेजाकर वाढमेरको चारोओरसे घेरलिया।

निकाले हुए सामन्तोने छः महीनेतक बड़े पराक्रमके साथ किलेकी रक्षा करी, अन्तमे रसदके चुकजानेसे उन्होने आत्म समर्पण करादिया। किन्तु इसनियमपर उन्होने रावल मूलराजको उनके दोनो पोते दिये कि रावल वे उनके प्राणरक्षाकी शपथ करले। जोरावरसिंहने दोनो कुमारोके जीवनकी जामिनी की तब दोनो कुमार मूलराज को देदिये गये। रावल मूलराजने दोनो बालकोको देवाके जिस किलेमे रायसिंह कैद थे वहाँ रहनेके लिये भेजदिया। किन्तु कुछ दिनोंके पीछे ही देवाके दुर्गमे भयकर आग लगी और उस जलती हुई आगमे रायसिंह और उसकी स्त्री दोनो जलगये। अभयसिंह और धौकलसिंहने बड़े सौभाग्यसे उस आगसे छुटकारा पाया। सालिमसिंहने स्वयं दोनो कुमारोकी रखवालीमे जोरावरसिंहको करके मूलराजके राज्यशासनके विघ्न दूर करनेके लिये जयसलमेरके दूरवाले प्रदेश रामगढमे उनको भेज दिया था। अभयसिंह और धौकलसिंहके राजधानीमे वा समीपके किसी स्थान पर होनेसे सामन्त गण उनको ले फिर किसी षड्यन्त्रको रचकर मूलराजको सिंहासनसे हटा देनेका विचार करेगे, इस भयसे मेहता सालिमसिंहने उनको बड़ी दूर पर रक्षा करके निश्चिन्तता पाली थी। किन्तु जयसलमेरके सवमे प्रधान सामन्त जोरावरसिंह जो अभयसिंह और धौकलसिंह के जीवनके जामिन हुए थे—उन्होने सालिमसिंहकी इस आज्ञासे दोनो राजकुमारोको राजधानीसे अनेक दिनके मार्गपर दूर चला देनेमे सन्देह किया। उन्होने विचारा कि सालिमसिंहने अवश्य ही कोई षड्यन्त्र रचकर कुमारोको इतनी दूर अन्य स्थानपर भेजा है। जोरावरसिंहने अन्तमे एक समय रावल मूलराजके सामन निर्भय होकर कह दिया कि “आपके सिंहासनके उत्तराधिकारी राजकुमार अभयसिंहके जीवनका मैं जामिन हुआ हूँ, राजकुमारको जब आगे राज्यपर बैठना होगा तब उसको दूर स्थानपर रखना किसी भांतिसे उचित नही है उसको राजधानीमे ही रखकर उसे राज्यकार्यकी शिक्षा देनाही आपका कर्तव्य है”।

जोरावरसिंहकी ऐसी सम्मति देखकर मेहता सालिमसिंहका हृदय काँप उठा। उसने विचारा कि, जोरावरसिंहकी समान प्रतापशाली सामन्त राजसभामें खड़ा होकर ऐसी सम्मति दे तो इसमे हमारा मंगल नही होसकता, अतएव सालिमसिंह जोरावरसिंहके मारडालनेकी चिन्ता करने लगा। इसी समयसे सालिमसिंहको पिशाच मूर्ति धारण करते देख जयसलमेरमे बड़े २ हृदयविदारक दृश्य दृष्टि आनेलगे। जोरावरसिंहका खेतूसी नामक एक भाई था। उस खेतूसी की स्त्रीसे रजवाडेकी रीतिके अनुसार सालिमसिंहने भाई बहिनका सम्बन्ध जोड लिया। सालिमसिंहने अपनी पैशाचिक अभिलाषाको पूर्ण करनेके निमित्त अपने पापके उद्देश पूर्ण होनेके मार्गके कांटे

उखाड़नेके लिये उस खेत्सीकी स्त्रीकी सहायता लेनेका संकल्प किया। सालिमसिहने उक्त स्त्रीको अपने घर बुलाकर, बहुतसी बातें करनेके पीछे उससे बड़ी चतुराईसे कहा “क्या तुम्हारी ऐसी इच्छा नहीं होसकती कि जिससे तुम्हारे स्वामी जोरावरसिहके पदपर जयसलमेरके प्रधान सामन्त होजाय।” अवला स्त्रीने सालिमकी इस पड़्यन्त्रकी बातको समझा नहीं, तब सालिमने स्पष्ट रूपसे अपने मनका भाव सुनाकर कहा कि तुम्हारे स्वामी राजसभाके प्रधान सामन्त होसकते हैं। इस बड़ी आशासे स्त्री सालिमका कार्य करनेको तुरन्त ही राजी होगई। किन्तु सालिमने उस समय उसको यह नहीं बताया कि जोरावरसिंह किस भौतिसे मारा जाय। कई दिनके पीछे सालिमसिह ने जब स्त्रीको कामके करनेमें उत्सुक देखा तब कहा “मैं अपने हाथसे प्राणघातक जहर दूंगा। तुम। उस विषयको लेकर जोरावरसिहके भोजनमें मिला देना। जोरावरसिह उस विपैले भोजनको खाकर निश्चय मर जायेंगे, तभी तुम्हारे स्वामीको प्रधान सामन्तका पद मिल जायगा।” हतभागिनी रमणीने अपने स्वामीका ऐश्वर्य बढ़ानेकी अभिलाषा से समय पाकर वह विष जोरावरसिहको खिलादिया, जिससे वह वीर सामन्त मायामय संसारको छोड़ कर परलोकको सिधारा। कृतघ्न सालिमसिहने ऐसे वीर जोरावरसिहको मारकर अपने पैशाचिक अभिनयके मार्गको स्वच्छ करलिया। और खेत्सी जिझनियालीके प्रधान सामन्त होगये।

पापात्मा सालिमने इस भौति जयसलमेरके सबमें श्रेष्ठ सामन्तको मारकर अतमे संहारमूर्ति धारण कर क्रमानुसार हत्या करना आरम्भ की। उसने इस प्रकार विपसे और समयानुसार तलवारसे चारू और डोंगरी, आदिके सामन्तोंको एक २ करके मार डाला। खेत्सी भी अपने भाईके मारनेमें सरीक थे वा यह नहीं जाना गया।

उन्होंने यद्यपि सामन्त पद पालिया परन्तु दुरात्मा सालिमसिहके समयमें ही उनका भी जीवन नष्ट होगया। खेत्सीसे सालिमसिहका इस बातपर विवाद होगया कि जब सालिमसिहने अभयसिहको जयसलमेरके उत्तराधिकारसे एकवार ही वंचित करके मूलराजके छोटे पुत्र मानसिहके बेटे गजसिहको राज्यका स्वत्व देनेकी इच्छा की और खेत्सीने उस प्रस्तावमें किसी प्रकार सम्मति न दी तब अभयसिह और चौकलसिहको बिना मारे सालिमसिहने अपनी इच्छा पूर्ण होनेका दूसरा उपाय न देखकर सबसे पहिले खेत्सीसे इस कार्यके करनेको कहा ‘कि तुम दोनों कुमारोंको मारडालो’ खेत्सीने इस नीच और वृणित कामके करनेसे क्रोधित होकर कहा कि, “अपने स्वामीके वगधरोके मारनेमें मैं सहायता भी नहीं दे सकता मारना तो एक ओर रहा।” सालिमने जब खेत्सीकी यह बात सुनी तब मनमें कहा कि तुम्हें भी अब जोरावरसिहके पाम भेजता हूँ। कई दिनके पीछे खेत्सी अपने साले स्वरूपसिहके साथ वालोतरा देशके अन्तर्गत फूलियो नामक स्थानमें विवाहके न्यौतेमें गये। सालिमसिहने उन्नी समय खेत्सीके मारनेका निश्चय करलिया। खेत्सी और स्वरूपसिह जब विवाहके पीछे जयसलमेरकी

(१) उन्नीमें भाई।

सोमामें विजोराय स्थानपर साथकिलेमें लेजाकर से निकाला। खेत्सीकी उद्योग कियागया है, तब वह जान उसीके घर चली गई, उस स्त्रीको आश्रय तो दिया। स्वामी मारागया है। स्त्री आकर प्रतिदिन स्त्रीको मो दिन स्त्रीसे आकर कहा कि दात सुन कर रमणीका गो वदला लेनेकी इच्छा प्रकट कर वह उसी समय प्रीतिहिंसा सालिमसिहने चिरशान्तिके हत्या करलो या सालिमने ही जोरावरसिहको मारकर महा नराधम सालिमसिह वगधे ध्वंस करनेको आगे सिंह अपने छोटे भाई अपने पड़्यन्त्रस विषद्वारा वालोंको भी मरवा डाला। राजके छोटे बेटेके तीसरे पुत्र करदिया। गजसिहके आससे अपने जीवनकी रक्षा गजाकी गरणमें रहने लगे। जान संको कि महा पातकी

रायसिह
(आगमें जलकर मरे)

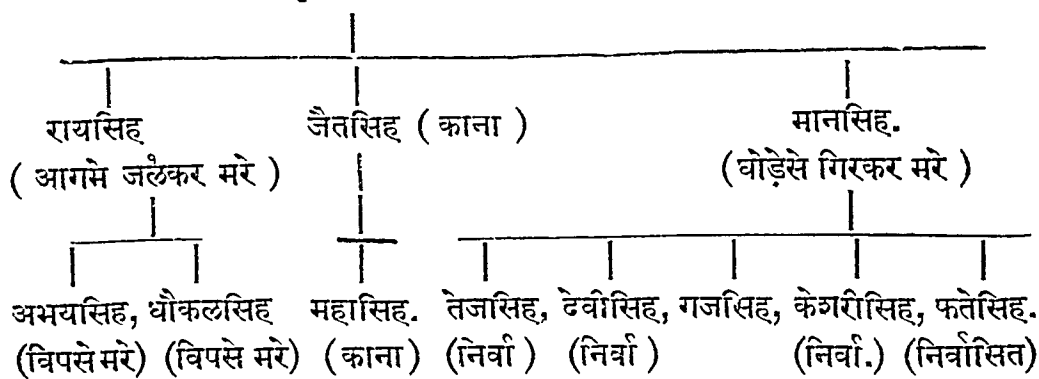
अभयसिह, चौकलसिह
(विपमें मरे) (विपस मरे)

(१) उन्नीमें जहर

सीमामे विजोराय स्थानपर लोटकर आये तब सालिमसिहके गुप्तचरने उन्हें बड़े आदरके साथ किलेमे लेजाकर दोनोंको मार डाला। थोड़ी देरके पीछे शव दाह करनेको उन्हें किलेमे से निकाला। खेनुसीकी स्त्रीने जब किसीके मुखसे सुना कि तुम्हारे स्वामीके मारनेका उद्योग किया गया है, तब वह स्वामीके घरपर न आनेसे सालिमसिहको अपना परम हित जान उसीके घर चली गई, और साथमे अपने छोटे पुत्रको भी ले गई। दुरात्मा सालिमने उस स्त्रीको आश्रय तो दिया परन्तु उसे यह नहीं बतलाया कि मेरे ही पड़्यन्त्रसे तेरा स्वामी मारा गया है। स्त्री इसी प्रकार सालिमके स्थानपर रहने लगी। एक नौकर आकर प्रतिदिन स्त्रीको भोजन देजाता था, चार पांच दिनके बाद उस नौकरने एक दिन स्त्रीसे आकर कहा कि तुम्हारे स्वामी और भाई दोनों मारे गये। इस वारुण शोचकी बात सुन कर रमणीका शोक रूपी समुद्र उछलने लगा। थोड़ी देर पीछे उसके हृदयमे बदला लेनेकी इच्छा प्रबल हुई। दुराचारी सालिमने उसके स्वामीको मारा है यह जानकर वह उसी समय प्रतिहिंसा करनेको तैयार हुई। इतिहाससे जाना जाता है कि गश्कस सालिमसिहने चिरशान्तिके लिये स्त्रीके पास एक छुरी भेजी। वास्तवमे स्त्रीने स्वयं अपनी हत्या करली या सालिमने ही उसको मारा, यह इतिहाससे नहीं ज्ञात हुआ। रमणीने जैसे जोरावरसिहको मारकर महा पातक किया था उसका उसको यहींपर उचित फल मिला।

नराधम सालिमसिह एक २ करके अनेक भट्टी सामन्तोंको मारकर पीछे राजवंशके ध्वंस करनेको आगे बढ़ा। जयसलमेरके आगे होनेवाले उत्तराधिकारी अभयसिह अपने छोटे भाई धौकलसिहके साथ रामगढमे रहते थे। नरपिशाच सालिमने अपने पड़्यन्त्रसे विपद्वारा अभयसिह, धौकलसिह, उनकी स्त्री और उनके छोटे २ बालकोंको भी मरवा डाला। इन भयंकर हत्याओंके पीछे सालिमसिहने रावल मूलराजके छोटे बेटेके तीसरे पुत्र गजसिहको जयसलमेरके उत्तराधिकारी रूपसे प्रकाशित कर दिया। गजसिहके और पाँच भाई पिशाच प्रकृतिवाले सालिमसिहके विकराल ग्राससे अपने जीवनकी रक्षा करनेके लिये जयसलमेरको छोड़ बीकानेरमे जाकर वहाँके राजाकी शरणमे रहने लगे। नीचे लिखी वंशावलीके देखनेसे पाठक गण सहजमे ही जान सकेंगे कि महा पातकी सालिमने राजवंशकी कैसी शोचनीय दशा कर दी थी।

मूलगज ।



(१) उर्वू तर्जुमेमें जहर देनेसे मरे।

महासिंह काना था, हिन्दूशास्त्रके अनुसार कानेको राजसिंहासनका अधिकार नहीं है, अतएव महासिंहका स्वयं ही अधिकार जाता रहा, इसी लिये सालिमसिंहके कराल ग्राससे उनका जीवन नष्ट नहीं हुआ।

टाड् साहब इस अध्यायमें लिखते हैं कि “राजवाड़ेमें जिस समय मंत्रियोंके सर्वाधिकारमें अखण्ड प्रभुता प्रकाश हुई है, हम केवल उसी समयमें उन मंत्रियोंके खिलौने स्वरूप राजाओंको चिरकाल तक राज्य करते देखते हैं। कोटा राज्यके भूतपूर्व महाराज भी पचास वर्षसे अधिक राज्यसिंहासन पर बैठे थे। और रावल मूलराज भी इस जयसलमेर के राजसिंहासन पर ५८ वर्ष तक रहे। इनके पिता ४० चालीस वर्ष तक राज्य कर गये थे। जगतके जिस किसी राज्यके इतिहासमें पिता और पुत्रमें एक शताब्दी राज्य रहा हो ऐसा लिखा है वा नहीं इस विषयमें मुझे सन्देह है। जिस शताब्दीमें यह पिता पुत्र राज्य कर गये हैं उसी शताब्दीसे इस यदुवंशका घोर परिवर्तन और बड़ा पतन हुआ है। यदि हम रावल मूलराजके पितामह जसवन्तसिंहके शासन समय पर दृष्टि डालें तो हम इस जयमलमेरकी सीमाको बड़ी विस्तारवाली देखते हैं। उत्तरकी सीमा गाडानदी तक, (जो नदी इस राज्यको मुलतानसे अलग करती है) पश्चिममें पंचनद और सिन्धुका उपजाऊ प्रदेश इसके अन्तर्गत देखते हैं। उक्त समयके कुछ दिन पहिले इसकी सीमा और भी बड़ी थी। इसके दक्षिणमें वातराज्य है। दक्षिणके अचलमें विराजमान स्योकोटड़ा और वाढ़मेर देश इसके मध्यमें थे। किन्तु इस समय वह मारवाडकी राजधानीमें है। पूर्वसीमाके फलोदी, पोकर्ण और अन्यान्य नगर आदि भी वीकानेरमें मिल गये हैं। इस समय जो भावलपुर राज्य स्वतंत्र हो रहा है वह भी इसी जयसलमेरकी राजधानीका एक अंग है। राठौरोंने जयसलमेरके पश्चिमी सीमाके बहुतसे प्रदेश अपने अधिकारमें कर लिये हैं”।

छठवां अध्याय ६.

उर्दू नरेश गवर्नमेंटके साथ रावल मूलराजका सन्धि करना—संधिपत्रका लिखा जाना—मूलराजकी मृत्यु—उनके पोते राजसिंहका सिंहासनपर बैठना—उनका मंत्रीके हाथमें पडकर खिलौना बन जाना—संधिपत्रकी तीसरी धारा—राजनैतिक प्रशनावली—सालिमसिंहका फिर शासन करना—सालिमसिंहके अत्याचार और उपद्रवोंका बटना—जयसलमेरके प्रधानमंत्री पदको अपने उत्तराधिकारियोंको दिलानेका परिश्रम करना—बृटिश वृत्तसे बृटिश गवर्नमेंटके पास दरवास्त भेजना—पहलीवालीका स्वतः निर्वासन—जामिनरूप वनियोंके परिवारकी रक्षा करना—बलके साथ राज कर लेना—सालिमसिंहकी सम्पत्ति—बारूके मालखानोंका इतिहास—वीकानेरके राठौरोंने उनका ध्वंस होना—विधालातकता—बृटिश गवर्नमेंटमें सहायता मांगना—सहायता मिलना—उसका फल—रावल गजसिंहका उज्जयपुरमें आना—रानाजी पन्थायें उनका विवाह होता।

श्रीकृष्णके स्वर्ग चले गिये आये हैं। इस समय है। संवत् १८१८ में रावल १८१८ ईस्वीमें उन्होंने ईश्वर गति है? पवित्र यदुवंशके उनके वंशमें उत्पन्न हुए, मूल इतिहाससे जाना जाता है कि साथ साथ कर ली थी, उसके तो क्या? जिस दिष्टीमें था उसी दिष्टीमें जयसलमेर

माननीय अंग्रेज :
रावल मूलराज बहादुरका मार्क्सिज्म और हेर्बिन्स के, जो मि० चार्ल्स थियोफिलस ने औरसे प्राप्त पूर्ण शक्ति के

माननीय अंग्रेज कंपनी और उनके उत्तराधिकारियोंसे सम्बन्ध, और समान स्वार्थता

महा रावल मूलराज सिंहासनपर बैठेगे।

जयसलमेर राज्यका करे अथवा उक्त राज्यके जो जयसलमेरके राजाकेसे वह अपनी शक्तिपूर्वक सहायता

महा रावल और उनके नाम प्राथितरूपसे बृटिश शासन मानेगे।

श्रीकृष्णके स्वर्ग चले जानेपर यदुवंशकी जो दशा हुई उसे पहिले ही अध्यायमें लिख आये है। इस समय हम फिर यदुवंशकी आगेकी दशा दिखानेको तैयार हुए हैं। संवत् १८१८ में रावल मूलराज 'रावल जयमलके सिंहासनपर बैठे थे और १८१८ ईस्वीमें उन्होंने ईस्टइंडिया कंपनीके साथ संधि करली। कालकी कैसी विचित्र गति है? पवित्र यदुवंशके स्वामी भगवान् श्रीकृष्णके वंशधर जो अबलों स्वच्छन्द थे अब उनके वंशमें उत्पन्न हुए, मूलराजको अनेक गताद्विषयोंके पीछे संधि स्थापन करनी पड़ी। इतिहाससे जानाजाता है कि भारतवर्षके प्रत्येक राजपूत राजाओंने ब्रिटिश गवर्नमेंण्टके साथ संधि कर ली थी, उसके पीछे जयसलमेरके राजा मूलराजने संधि स्थापन की तो क्या? जिस दिल्लीमें राजपूत राजाओंने ईस्ट इंडियाकंपनीके साथ संधिपत्र लिखा था उसी दिल्लीमें जयसलमेरके रावल मूलराजके दूतने भी संधिपत्र लिखा।

संधिपत्र ।

माननीय अग्रेज ईस्टइंडियाकंपनिके साथ जयसलमेरके मालिक श्रीयुन महा रावल मूलराज वहादुरका यह संधिपत्र माननीय कंपनीकी ओरसे महामहिमवर मार्किंस आव हेष्टिन्स के, जी भारतके गवर्नर जनरलसे प्राप्त पूर्ण शक्तिके अनुसार, मि० चार्ल्स थियोफिलस मेटकाफ, और महाराजाधिराज महा रावल मूलराज वहादुरकी ओरसे प्राप्त पूर्ण शक्तिके अनुसार मिश्र मतिराम और ठाकुर दौलतसिंह मानते है ।

पहिली धारा ।

माननीय अंग्रेज कंपनी और जयसलमेरके मालिक महा रावल मूलराज बहादुर और उनके उत्तराधिकारियोंसे तथा अन्य जमींदारोंसे चिर/स्थायी मित्रता, सन्धि-सम्बन्ध, और समान स्वार्थता रहेगी।

दूसरी धारा ।

महा रावल मूलराजके वंगधर ही उत्तराधिकारी क्रमसे जयसलमेरके सिंहासनपर बैठेंगे ।

तीसरी धारा ।

जयसलमेर राज्यका पतन करनेके लिये यदि कोई राजा सेना लेकर आक्रमण करे अथवा उक्त राज्यके बीचमे कोई बड़ा भारी झगड़ा उपस्थित होजाय और जयसलमेरके राजाकेसे वह दूर न होसके तो ब्रिटिश गवर्नमेण्ट उक्त राज्यकी रक्षाके लिये अपनी शक्तिपूर्वक सहायता देगी ।

चौथी वारा ।

महा रावल और उनके उत्तराधिकारीगण एवं स्थलाभिषिक्तगण अटल नियमके साथ आश्रितरूपसे ब्रिटिश गवर्नमेण्टके सहायक होंगे, और ब्रिटिश गवर्नमेण्टका आधिपत्य मानेंगे।

पाँचवी धारा ।

यह पाँच धाराओंसे युक्त संधिपत्र मुझ चार्ल्सथियोफिलसमेटकाफ और मिश्र मतिराम एवं ठाकुर दौलतसिंहका निर्धारित और हस्ताक्षर युक्त तथा दोनों ओरकी मोहरोसे भूषित है, महा महिम गवर्नरजनरल और महाराजाधिराज महा रावल मूलराजवहादुरके स्वीकार होनेपर आजकी तारीखसे छः सप्ताहोंके बीचमें दोनों ओरके लेने देनेका कार्य पूरा होजायगा।

दिल्लीमें आज सन् १८१८ दिसम्बर महीनेकी १२ वी तारीखको लिखा गया है।

(हस्ताक्षर) मतिराम मिश्र,

ठाकुर-दौलतसिंह ।

(हस्ताक्षर) सी टी मेटकाफ ।

उक्त संधिपत्र लिखनेके पीछे रावल मूलराज दो वर्षतक जिये । उनकी १८२० ईसवीमें मृत्यु होगई । इस बातको पहिले ही कह आये है कि मूलराजने ५८ वर्ष तक राज्य किया था, किन्तु नाममात्रके राजा थे । सालिमसिंहने और उसके पिताने ही इतने दिनोंतक अपनी इच्छानुसार जयसलमेरमें प्रबंध किया था । हम कहसकते हैं कि मूलराज केवल मन्त्राके हाथके खिलौने ही नहीं थे, वह एक तेजहीन पुरुष भी थे । जो समस्त गुण क्षत्रिय राजाओंमें होने चाहिये, उनमेंसे एक भी मूलराजमें नहीं था । उनके जीते जी ही नरपिशाच सालिमसिंहने उनके वंशधरोकी जैसी दुर्गति की । जिस भाँतिसे उनके बेटे और पोतांको मारा उससे यही कहना बहुत है कि जितना साहस और तेज उस राजपूत रमणीमें था जिसने मूलराजको जेलसे छुटाया था इनमें उतना भी नहीं था । मूलराज इतिहासमें यादवकुल अवनति कारक कहे गये हैं ।

मूलराजके मरनेके पीछे उनका पोता गजसिंह जयसलमेरके सिंहासनपर बैठा । पापी सालिमसिंहने अपनी प्रभुता सदा बनाये रखनेके लिये ही गजसिंहको अपना खिलौना जान मूलराजके बेटे और पोतांको मार और निकाल कर गजसिंहको उत्तराधिकारी प्रसिद्ध किया था । गजसिंह भी मूलराजको समान सालिमसिंहके हाथके खिलौने होकर जयसलमेरके सिंहासनपर बैठे । जिसमें गजसिंह राज्यके किसी विषयमें हस्तक्षेप न करसके, जिम्मे सामन्तों और प्रजाके साथ उनकी किसी भाँतिसे प्रीति न होगे, जिम्मे वह सालिमसिंहके सेवक और आज्ञाकारी होकर सदा रहे । इसी उद्देशमें नीचे सालिमसिंहने गजसिंहको वचनसे ही लिखापढ़ा लिया था । दादा मूलराज जैसे सालिमसिंहके हृदयमें ही आचरणोंको देखकर मौन रहते थे, ऐसे ही यह नये राजा भी उन्हीं की समान रहने लगे । सालिमसिंहने गजसिंहको बालकपनसे ही सामन्त समाज और समस्त प्रजामें अलग रखवा था, इसकारण वह किसी सम्प्रदायसे भी सहानुभूति नहीं प्रकाश कर सके थे । नीचे सालिमने गजसिंहको ऐसी दशामें रखकर भी इतनी देखभालकी कि जिसमें वह किसी कामके करनेका साहस न कर सके । गजसिंहके राजसिंहासनपर बैठनेमें चतुर सालिमसिंहने अपने सेवकोंको उनके पास नियुक्त किया । वह सेवक गजसिंहमें

सालिमसिंह की बड़ी प्रशंसा ।
राजसिंहासनपर बैठकर किस
भाँतिसे दिनमें बदलता है इन
२ पर वे अपने स्वामी सालि

परिवारके मनुष्य सभी
सालिम समय पाकर गजसिंह
रावल गजसिंह किसी घोंडेको
पडती, यदि कभी वह किसी
थी । सालिमसिंह यदि रावल
गजसिंह अपना अहोभाग्य
हैं कि मलराजके मरनेके पीछे
सालिमसिंहकी प्रभुता कुछ कम

इतिहासके लिखनेवाले
जिस तारीखमें समाप्त हुआ
कि केवल जयसलमेरके महा
आश्रय लिया था । मूलराजने
अपना राज्य चलाया था ।
थी कि रावल मूलराज जयसल
था कि संधि हो जानेसे उसको

किन्तु सालिमसिंहने
जयसलमेर राज्य ही गृहस्थ
उपद्रवासे पीड़ित राज्यमें
संधि किये शत्रुओंद्वारा जयसल
बना है यही सोचकर सालि
लिख गया तब सालि
भो बड़ा भारी दर था कि
जयसलमेरको छोड़कर नीचे
सहित किसी न किसी
होनेसे उसको तीसरी धारा
" बाहरसे किसीके आग
नेगी " । तीसरी धारामें
अपने प्रभुतामें बाधा नहीं
माँ मन्थि होजानेपर भी
प्रयोग करता रहा ।

सालिमसिह की बड़ी प्रशंसा किया करते, और उसको देवताके समान बताते थे। गजसिह राज्यसिंहासनपर बैठकर किस समय क्या बात करते हैं, उनके मनका भाव किस २ भाँतिसे दिनमें बदलता है इन बातोंपर सेवक विशेष रूपसे दृष्टि रखते और समय २ पर वे अपने स्वामी सालिमसिहसे सब कहते थे। रावल गजसिह उनकी रानियों और परिवारके मनुष्य सभी पूर्णरूपसे सालिमसिहकी दयापर निर्भर रहते थे, किन्तु दुरात्मा सालिम समय पाकर गजसिहपर भी निर्वयता प्रकाश करनेमें नहीं चूकता था, यदि कभी रावल गजसिह किसी थोड़ेको मोल लेना चाहते तो उनको सालिमसिहसे प्रार्थना करनी पड़ती, यदि कभी वह किसीको कुछ देना चाहते तो सालिमसिहसे आज्ञा लेनी पड़ती थी। सालिमसिह यदि रावल गजसिहके दश रुपये माँगनेपर पाँच भी देते तो इसमें गजसिह अपना अहोभाग्य समझते थे। इन सब बातोंसे हमारे पाठक स्वयं जान सकते हैं कि मलराजके मरनेके पीछे जयसलमेरके राज्यमें परिवर्तन तो अवश्य हुआ किन्तु सालिमसिहकी प्रभुता कुछ कम नहीं हुई; वरन् दिनप्रति बढ़ने लगी।

इतिहासके लिखनेवाले टाड् साहबने यहाँ पर लिखा है कि जयसलमेरका सधिपत्र जिस तारीखमें समाप्त हुआ (सन् १८१८ ई. १२ दिसम्बर) उसके देखनेसे जानाजाता है कि केवल जयसलमेरके महा रावलने ही देशी राजाओंमें सबसे पीछे ब्रिटिश गवर्नमेण्टका आश्रय लिया था। मूलराजने सालिमसिहकी सलाहसे बहुत दिनोंतक बड़े कष्टके साथ अपना राज्य चलाया था। इस पर विशेष कर सालिमसिहकी पहिले यह इच्छा नहीं थी कि रावल मूलराज अंग्रेजोंसे सधि करले, कारण कि उसने पहिले ही विचारलिया था कि संधि हो जानेसे उसकी शक्ति और प्रभुता कम हो जायगी।

किन्तु सालिमसिहने जब बड़ी खोजके साथ देखा कि समस्त रजवाड़ेमें इकला जयसलमेर राज्य ही ब्रिटिश गवर्नमेण्टके आधीन नहीं है। और हमारे अत्याचार और उपद्रवोंसे पीड़ित राज्यमें शत्रुओंकी संख्या बढ़ी हुई है, इस कारण बिना अंग्रेजोंसे सधि किये शत्रुओंद्वारा अंग्रेजोंसे मिलकर चढ़ाई होनेसे महा अनिष्ट होजानेकी सम्भावना है यही सोचकर सालिमसिहने मूलराजको सधि करनेकी सम्मति दी थी। जब सधिपत्र लिख गया तब सालिमसिहका यह भय जातारहा। सालिमसिहको प्रायः इस बातका भी बड़ा भारी डर था कि मेरे अत्याचारोंसे पीड़ित होकर गजसिहके जो अन्यभाई जयसलमेरको छोड़कर वीकानेरमें भाग गये थे शायद वेही इकट्ठे होकर अपनी २ सेना सहित किसी न किसी समय राज्यपर आक्रमण करें। किन्तु अंग्रेजोंके साथ संधि होनेसे उसकी तीसरी धाराके अनुसार सालिमसिहका यह भय भी जाता रहा। “वाहरसे किसीके आक्रमण करनेपर ब्रिटिश गवर्नमेण्ट अपनी सेनासे सहायता करेगी”। तीसरी धारामें ऐसे नियमके रहनेसे गजसिहके भाई कभी मेरी इस अखंड प्रभुतामें बाधा नहीं डाल सकेंगे। प्रधान मंत्री सालिमसिह ब्रिटिश गवर्नमेण्टके साथ सन्धि होजानेपर भी शान्त नहीं हुआ, वरन् दिन २ अपने अत्याचारोंकी अग्निको प्रज्वलित करता रहा।

टाइ साहबने फिर ब्रिटिश गवर्नमेण्टकी उक्त सन्धिसम्बन्धी राजनैतिक उद्देशक सम्बन्धमे लिखा है, कि इस संधि होनेके कारण जयसलमेरका शीघ्र ही उपकार होगा, यही उपकार उक्त राज्यके लिये अत्यन्त प्रयोजनीय है। जयसलमेरका राज्य और आधी शताब्दीतक स्वाधीन दशामे स्वतंत्र रहसक्ता था वा नहीं यह सन्देहकी बात थी। अतएव जिस दिनसे ब्रिटिश गवर्नमेण्टके साथ जयसलमेरके स्वामीकी संधि हुई उसी दिनसे जयसलमेरकी स्थिति निश्चित होगई। जयसलमेरकी शासनशक्ति क्रमानुसार हीन होती चली आती थी, और राज्यकी सीमा क्रमानुसार घटकर अंतमे केवल राजधानीमात्र शेष रहा चाहती थी। कारण कि समस्त भावलपुर राज्य ही एक ओर जयसलमेरके राज्यके उत्तरीय देशोसे बनगया है, दूसरी ओर सिन्धु, वांकानेर और मारवाडके तीन राजा क्रमानुसार जयसलमेरके बहुतसे देशोको अपने आधीन करते आते थे। यहतीनों राजा जब जयसलमेरको निर्बल देखते तभी अपने राज्यको बढ़ा लेते थे और विश्वासघाती सालिमसिंहके दुराचरणोसे ही अन्य राजाओसे विवाद होता था। केवल अन्य राज्योमे कई वर्षलो अराजकता फैल जानेसे जयसलमेरका राज्य नाममात्रकी स्वाधीनतामे रहगया था और उसीसे इस राज्यका अंग अधिक न्यून नहीं हो सका था। यदि वांकानेर और मारवाड प्रभृति राज्योमे अराजकता न फैलजाती तो निस्सन्देह उन दिनोंमेही जयसलमेरका राज्य बहुत ही थोड़े टुकड़ेमे पृथ्वीपर दिखाई पड़ता। अब ब्रिटिश गवर्नमेण्टके साथ संधि होजानेसे सवने जान लिया कि जो कोई जयसलमेरपर आक्रमण करेगा तो जयसलमेरकी ओरसे ब्रिटिश गवर्नमेण्ट उस आक्रमण करनेवालेके साथ युद्धमे तत्पर होंगी। अतएव सन्धिव दाऊके बेटे और राठौरोने जयसलमेरपर चढ़कर राज्यसीमामे से कुछ देश जैसे पहिले अपने राज्यमे मिला लिये थे वैसे मिलाना बढ़कर दिया। यदि हम समस्त रजवाड़ेमेसे इकले जयसलमेरसे संधि नहीं करते तो जयसलमेर राज्यको अपने शत्रुओकी असंख्य सेनाके मुखमे असहाय अवस्थामे गिरना पड़ता, उसमे भी फिर अत्याचरोकी प्रबल अग्निमे जयसलमेर जलकर दूसरी मूर्तिमे बदल जाता, और भट्टी जाते वेदोनियोंकी समान दस्यु जातिमे बदलकर मरुक्षेत्रके रेतमे मिलजाती। स्वाधीन देशीय राज्योमे एक जयसलमेरहीने पहिले गंगा और सिन्धु नदीके किनारेवाले राज्योके माय वाणिज्य स्थापन किया था। किन्तु आत्मविग्रह और अशान्तिसे वह वाणिज्यका मोता एकवार ही रुकगया, अब चिरकालतक शान्ति और विश्वासको विना जमाये वह वाणिज्य नहीं चल सकता। केवल वाणिज्यकी उन्नतिके लिये ही हमने जयसलमेरके माय मित्रता की है। किन्तु यदि हम भविष्यको देखे, यदि हम अन्यदेशवालोका भारतपर आक्रमण करनेका अनुभव करें तो आनेवाले अरबसे जलमार्गद्वारा समुद्रके किनारे मरलतासे आकर इस स्थानसे भारतको जीत सके हैं। इन्ही विदेशियोंका भारतपर आक्रमण दूर करनेके लिये हमको जयसलमेरका अधिकार बड़ाही सुखदाई होगा। कारण कि हम जयसलमेरमे प्रवेश करके उत्तर सिन्धुमे जाकर सहजहीमे अपनी सेनाको वहाँ तक लेजामेके हैं और भारतमे आनेवालोके मार्गको पहिलेमे ही भलीभाँति रोकसके हैं।

अब इतिहासका होजानेके पीछे अपने शत्रु संहार मूर्ति धारण कर टाइ लिखते हैं कि "उक्त प्राप्त हुई उम शक्तिको लिये होंगे कि सालिमसिंहने टाइने लिखा है" अन्य क्षणमात्रको भी यह नहीं किया है, अतएव कल्पित ही बानिये किसान और मका मूल्य मरुभूमिके रेतके इतिहासके टाइ समयतक सालिमसिंहने यह भाव अधिक निलगा हुआ था, वही पाप उमका कि वह अपने स्वामिके मेरम बड़ा उधम मचाने थी कि जयसलमेरके धारा ओर नियत कराना मेरके प्रधानमंत्री पदपर ही बग जयसलमेरको लड़ता किन्तु जब उसने देखा तब अपने पिताच देशको राज्यमे असहनीय और जयसलमेरके दूतने सालिमसिंहको गवर्नमेण्टके दूतने सालिमसिंहको गवर्नमेण्टके कि विदित होता है कि अब हमारा सम्मान रखनेमें

(१) सालिमसिंहक Salim was as to death nearly all the of the country by the city of Jaisalmer Rajas Ac. Pa.

अब इतिहासका अनुसरण किया जाता है। दुष्ट सालिमसिंह अंग्रेजोंसे सन्धि होजानेके पीछे अपने शत्रुओंका भय दूरहुआ जान, पहिलेकी समान भयानक मूर्तिसे संहार मूर्ति धारण कर जयसलमेरके राज्यको उजाड देनेको तैयार हुआ। कर्नल टाड लिखते है कि “उक्त संधि होजानेसे बड़े लोभी और गठ सालिमसिंहको जैसी शक्ति प्राप्त हुई उम शक्तिको लिखना लेखनीसे बाहर है”। पाठकगण इस लेखसे विभ्रमित हुए होंगे कि सालिमसिंहने इस समय संहारमूर्तिसे देशकी दशा कैसी करदी। कर्नल टाडने लिखा है “अन्य राज्योंसे आक्रमणका भय दूर होजानेसे महता सालिमसिंह क्षणमात्रको भी यह नहीं समझा कि मैने अपने स्वामी और सामन्तोंके रुधिरसे स्नान किया है, अतएव कल्पित ही अनुताप करके सर्व साधारणमें अपना विगवास जमा लूं। वनिये किमान और भ्रमणकारी सालिमसिंहसे इतने क्रुद्ध रहते थे कि सालिमकी कस-मका मूल्य मरुभूमिके रेतके कणसे भी हीन समझते थे।

इतिहासवेत्ता टाड साहबने लिखा है “संधिपत्रके लिखजानेके उपरान्त कुछ समयतक सालिमसिंहने प्रकाशमें राज्यके सभी प्रयोंमें मन लगाया, किन्तु उसका यह भाव अधिक दिनलो नहीं रहा। जिस महापापके कीचड़में उसका हृदय सना हुआ था, वही पाप उसको सबके पाससे घृणा उपजाता था अथवा यो समझना चाहिये कि वह अपने स्वाभाविक महा पाप करनेके निवाय जीवनको कष्टदायक जान जयसलमेरमें बड़ा उधम मचाने लगा। कुछ दिनोतक उसने शान्ति इस कारणसे धारण की थी कि जयसलमेरके रावलके साथ जो अंगरेजोंकी संधि हुई है, उस संधिपत्रमें १ धारा और नियत कराना उसका अभीष्ट था कि मेरे उत्तराधिकारीके सिवाय जयसलमेरके प्रधानमंत्री पदपर और कोई न बैठने पावे। उसने अपने मनमें सोचा कि मेरा ही वंश जयसलमेरको लटता रहे इसीसे यह प्रस्ताव किया।

किन्तु जब उसने देखा कि ब्रिटिश गवर्नमेण्टने उसकी यह अभिलाषा पूरी नहीं की तब अपने पिशाच वंशको मंत्रीपदपरन होता हुआ देखकर उसने अपनी संहारमूर्तिसे राज्यमें असहनीय और अकथनीय अत्याचारोंकी भयानक अग्नि प्रज्वलित करदी। ब्रिटिश गवर्नमेण्टके दूतने सालिमसिंहके उस हृदयभेदी अत्याचारोंको देख १८२१ ई. १७ दिसम्बरको गवर्नमेण्टके पास सालिमसिंहके उक्त अत्याचारके सबदोंको भेजकर लिखा कि विदित होता है कि जयसलमेरके रावलके साथ जो हमारा संधिपत्र लिखा गया था, वह अब हमारा सन्मान रखनेमें हानि करते है, कारण कि हमारे आश्रयमें रहकर प्रजा इतने

(१) सालिमसिंहके सम्बन्धमें बाबू लोकनाथघोषने अपनी बनाई पुस्तकमें लिखा है।

Salim was as unscrupulous as he was unprincipled. He put to death nearly all the relatives of the Rawal, interrupted the trade of the country by heavy extortions from the merchants depopulated the city of Jaisalmer by the cruelty. The Modern History of Indian cheeps Rajas Ac. Part I.

अत्याचार और कष्टोंको सहै, यह घोर कलङ्क का विषय है” । महता सालिमसिहसे उन अत्याचारोंके बारेमें कहनेसे कुल नहीं हुआ । वह अत्याचारोंसे दुःखी मनुष्योंको झूठा कहकर अपने कहे हुए अपराधोंको छिपाने लगा है । वह चतुराईसे कहता है कि न्याय विचार और दया प्रकाशकी मैं सदासे इच्छा रखता आया हूँ । इसके पीछे उसने दूने उत्साहसे निरपराधियोंको दूना दंड और प्रजाका सर्वस्वहरण करना आरम्भ किया है । महता सालिमसिहके इस लोमहर्षण अत्याचारसे समस्त रजवाड़ेके मनुष्य दुःखी हो रहे हैं । पल्लीवाल नामक धनवान्से मूलधनकी सहायता लेकर समस्त वनिये भारतमें वाणिज्य करते हैं । किन्तु महताके अत्याचारोंसे इस धनवान् परिवारके प्रायः पाँच हजार मनुष्य जन्म-भूमिको छोड़कर निर्वासित दशमि दूसरे स्थानपर वसते हैं । महाजन लोगोंने भी जो दूरदेशोंमें जाकर धन उत्पन्न किया है वह उसको लेकर प्राणोंके भयसे जयसलमेरमें नहीं आसक्ते हैं । किन्तु उड्ड सालिमसिहने उनके परिवारोंको जामिन स्वरूपमें बाँध रक्खा है जयसलमेर राज्यकी खेती एक साथ जाती रही है । जामिनके अभावसे देशी और विदेशी व्यवसाय भी उठ गया है । जबरदस्ती प्रजाका धन छीनकर राज्यकर लिया जाता है” ।

कर्नल टाड्डने जिस समयकी बात लिखी है, उस समय वह रजवाड़ेमें विद्यमान थे, अतएव सालिमसिहके उस अकथनीय अत्याचारोंके वह प्रत्यक्ष दर्शक थे । उन्होंने लिखा है, “प्रकाशमें मंत्री सालिमसिहने दो करोड़की सम्पत्ति इकट्ठी करली है । यह धन सब भारतवर्षमें फैला हुआ था, महताने केवल जबरदस्ती वनियें और महाजनोंसे छीन कर इसको बारहवर्षके बीचमें इकट्ठा कर लिया है । यह भी प्रसिद्ध है कि जयसलमेरके राजाके समस्त आभूषण जो हीरे जवाहरके वने बहुमूल्य थे, वह भी उसने अपनी चतुरतासे निकालकर दूसरे स्थानपर छिपा रक्खे हैं । वनिये महाजन अपने कुटुम्बको जयसलमेरसे दूसरे स्थानपर लेजानेके लिये प्रतिदिन बृटिश गवर्नमेण्टके पास परवानगीके लिये प्रार्थना करते हैं । किन्तु नरपिशाच सालिमसिहके भयसे कोई सहसा साहसपूर्वक अपने परिवारको दूसरे स्थानपर लेजानेका साहस नहीं करता । यद्यपि सालिमसिह बृटिश एजेण्टके प्रस्तावसे परवाना देते हैं किन्तु मार्गमें उन जयसलमेर छोड़नेवालोंको मारकर लुटवा लेते हैं” ।

टाड्ड साहबने फिर लिखा है कि—“बृटिश गवर्नमेण्टके साथ रजवाड़ेके राजांसे नियोजित सन्धिपत्रका मूल उद्देश यह है कि समस्त राजपूतानेमें परम्पर विवाद उपस्थित होजानेके समय बृटिश गवर्नमेण्ट मध्यस्थता करेगी इस समय जयसलमेरकी मामामें एक विवाद उपस्थित है जिम विवादकी मीमासाके लिये बृटिश गवर्नमेण्ट प्रथम धाराका प्रयोग करेगी, हम यहाँपर उस विवादका सविस्तार वृत्तान्त लिखकर जयसलमेरके इतिहासको समाप्त करना चाहते हैं । वारुप्रदेशके मालदेवतोंका भयकर विवाद उपस्थित हुआ है, और उस विवादमें दोनों राज्योंमें महा मंग्राम होने और

(१) वरु नगुमें २० वर्ष ।

राठौरासे इस प्रकारके आ-
को मध्यस्थ बनना ही है
सालिमसिह ही उसका
सालिमसिहने केवल
मित्रता कर अपनी इच्छा
उसका विवरण नीचे लिखा
मालदेवत, केलन,
है, किन्तु एकमात्र लुटमार का
नामसे प्रसिद्ध होगये हैं । पीछे
के अठारह सण्ट गांवोंके
वीकानेरके राठौरांने भाई
की दृष्टिसे उक्त राठौरांसे
ने भाईयोंके बहुतसे देश
राठौरांने जिस समय
पगुओंके समान आचरण
मनुष्य भक्षी राक्षसोंकी
प्रत्येकका मार कर गांव जा
और नगरके पगुओं और
हाथसे लुटकारा पाया वह
उनकी वहीपर वगुट्टि हुई
उसी समय उक्त भूभाग
पर जाकर उसने लो,
भट्टियोंपर कुपित हुए और
वसते हैं तो मालदेवतोंके
और मालदेवतोंको फिर
गण दम्युगुति (चोरी) से
नहीं है, सालिमसिह
सिंह उस विचारसे माल
होचुका है कि नीचे
जयसलमेरके बहुतसे
उक्त हत्याकांडसे मार
जो रायसिंहकी शक्तिके
नगपको बुझा दिया । सा
र नहीं किया । वरन् वा
आ । किम भाँतिसे वह

राठौरोसे इस प्रकारके आक्रमणका भय उपस्थित होगया है कि जिसमे बृटिश गवर्नमेण्ट को मध्यस्थ बनना ही पडेगा । मालदेवोत जो वीकानेरियोंकी विपददृष्टिमे गिरे है मंत्री सालिमसिंह ही उसका मूल कारण है यह बात सहजमे नहीं जानी जासक्ती सालिमसिंहने केवल मालदेवोतोंके जडसे नष्ट करनेके लिये ही उनसे कपटकी मित्रता कर अपनी इच्छा पूरी करी है । सालिमसिंहने क्यों इस चतुरतासे काम किया उसका विवरण नीचे लिखा जाता है ” ।

मालदेवोत, केलन, वरसङ्ग पोहर और तेजमालोत्तगण सभी भट्टीजातिवाले है, किन्तु एकमात्र लूटमार करनेसे विदौ अकुजाक और पिंडारियोंकी समान यह भी दम्प्य नामसे प्रसिद्ध होगये है । पहिले कहेहुए मनुष्यगण भी रावमालदेवसे उत्पन्न और वारूप्रदेश के अट्टारह खण्ड गाँवोंके अधिवासी है । यह वारूप्रदेश खारीपट्टा नाम स्थानके समीप है । वीकानेरके राठौरोने भट्टियोंसे उक्त खारीपट्टा प्रदेश छीन लिया है । वास्तवमे भट्टीगण न्याय की दृष्टिसे उक्त राठौरोमे विशेष रूपसे बदला लेनेके अधिकारी है कारण कि राठौरो ने भट्टियोंके बहुतसे देश बाहुबलसे छीन लिये है । पच्चीस वर्ष पहिले वीकानेरके उक्त राठौरोने जिस समय अपनेको बलवान् देखा उसी समय वारूप्र आक्रमण कर नीच पशुओंके समान आचरण करनेमें कसर नहीं की । राठौरोने वारूप्रदेशपर चढ़कर मनुष्य भक्षी राक्षसोंकी समान वारूप्रदेशके उक्त भट्टी जातीय आवाल बृद्ध वनिता प्रत्येकको मार कर गांव और नगरोंको उजाड़ कर समस्त कूपोंको बंद कराकर, गांव और नगरके पशुओं और धनको लूट लिया । जिन भट्टियोंने अपने सौभाग्यसे राठौरोके हाथसे छुटकारा पाया वह मरुक्षेत्रके एक परम गुप्तस्थानमे जा छिपे थे । क्रमानुसार उनकी वहीपर वगवृद्धि हुई । पीछे जब जयसलमेरमे बृटिश गवर्नमेण्टका अधिकार फैला उसी समय उक्त भट्टीगण फिर साहस करके अपने छोडे हुए और नष्टभ्रष्ट हुए स्थानपर आकर बसने लगे, पीछे जब यह प्रसिद्ध हुआ कि प्रधान मंत्री सालिमसिंह इसमे भट्टियोंपर कुपित हुए और उन्होने देखा है कि उस वारूप्रदेशमे मालदेवोत फिरसे बसते है तो मालदेवोतोंके प्रधान शत्रु वीकानेरके राठौरोकी समान वह जल उठे और मालदेवोतोंको फिर बस करनेकी अभिलाषासे राठौरोको बुलाया । मालदेवोतगण दम्प्यवृत्ति (चोरी) से अपना निर्वाह करते है, अतएव उनको दमन करना दूषित नहीं है, सालिमसिंह सहजमे ही यह कह सक्ते थे किन्तु मूलवात तो यह है कि सालिमसिंह उस विचारसे मालदेवोतोंका नाश नहीं करता था । पाठकोंको पहिले ही ज्ञात होचुका है कि नीच सालिमसिंहने जिस समय संहारमूर्तिसे विपके द्वारा और तलवारसे जयसलमेरके बहुतसे सामन्तोंको मारा है, उस समय वह वारूप्रदेशके सामन्तोंको भी उक्त हत्याकांडसे मार चुका था । वारूप्र सामन्त राजकुमार रायसिंहके बड़े अनुगत और रायसिंहकी शक्तिके बढ़ानेमे सहायक थे, उसीसे सालिमसिंहने उनके जीवनरूपी दीपकको बुझादिया । सालिमसिंहने केवल उक्त सामन्तोंको मारकर ही अपने कोपको दूर नहीं किया । वरन् वारूप्रदेशके प्रत्येक रहनेवालोंको भी वह शत्रुकी दृष्टिसे देखने लगा । किस भाँतिसे वह वारूप्रदेशको एक साथ उजाड़ दे केवल यही चिन्ता उसके

हृदयमें रातदिन उठती रहती थी । उसकी वह इच्छा पूरी होनेका यह एक सुयोग उपस्थित होगया । वारूके मालदेवोंतोंने गुप्परीतिसे ब्रिटिश गवर्नमेण्टका एक उपकार किया था, वह उपकार ही सालिमसिहकी आशा पूरी होनेकी सीढ़ी बन गया । जिस समय पेशवाके साथ ब्रिटिश गवर्नमेण्टका संग्राम हुआ था उस समय पेशवाका एक कर्मचारी ऊट खरीदने जयसलमेरमें आया था जिस समय वह चारसौ ऊट खरीद कर जयसलमेरकी सीमाको छोड़ बीकानेरके राज्यमें पहुँचा, उसी समय उक्त वारूप्रदेके अधिनायकने अपने दलबलसे उक्त कर्मचारी पर छापा मार ऊट छीन लिये इस बातको देख बीकानेरके स्वामी अपनेको बड़ा अपमानित जान शीघ्र ही प्रवलसेनाको साथ ले उक्त मालदेवोंतोंको दमन करनेके लिये चले टाड़ साहब लिखते हैं “कि सालिमसिहके गुप्पभावसे बीकानेरके स्वामीको मालदेवोंतोंको दमन करनेके लिये उत्तेजित न करनेसे वह कभी इतनी शीघ्र सेना लेकर मालदेवोंतोंपर चढ़ाई नहीं करते । सालिमसिहने यद्यपि गुप्परीतिसे बीकानेरके स्वामीको उत्तेजित किया, किन्तु प्रकाशमें वह संग्राम करनेका प्रतिवाद ही करता रहा । सालिमसिहने विचारा था कि चतुराईसे सहजमें ही बीकानेर के स्वामी मालदेवोंतोंको नष्ट करेंगे । किन्तु अन्तमें उसके विपरीत फल हुआ । बीकानेरकी प्रवल सेनाने शीघ्र ही मालदेवोंतोंके प्रदेश नोखा और वारूमें आकर वहाँ एक साथ समान भूमि करदी, मालदेवोंतोंके सामन्तको मारकर ग्रामके सभी कुएँ बन्द करदिये । वह लोग इस प्रकारसे जीतकर अन्तमें बीकानपुरकी ओर शीघ्रतासे चले, और जयसलमेरकी मुख्य भूमिपर रहनेवाली प्रजाका महा अनिष्ट करने लगे । तब सालिमसिह चैतन्य हुआ । मालदेवोंतोंका नाश होते देख उसने देखा कि अब राज्यका सर्वनाश होना आरम्भ होगया तब अपनी चतुरताको छोड़कर सधिपत्रकी धाराके अनुसार अंग्रेजोंकी शरणमें जाकर उसने सेनाकी सहायता माँगी। ब्रिटिश गवर्नमेण्टने सधिपत्रके नियमानुसार जयसलमेरपर आक्रमण करनेवालेको अपनी सेना भेजकर हटा दिया । बीकानेरके स्वामी अंग्रेजी सेनामें न लड़कर अपनी राजधानीमें लौट आये जिम लिये वह युद्धमें प्रवृत्त हुये थे उसको पूर्ण हुआ देव कर फिर समररूपी आगको प्रज्वलित करना आवश्यक नहीं समझा ” ।

जिस समय गजसिंह जयसलमेरके मिहसन पर विराजमान थे, उस समय सालिमसिह अपनी इच्छानुसार ही काम करता था. टाड़ साहब उसी समयमें रजवाड़ेको छोड़कर विलायतको चले गये । उन्होंने नीचे लिखे अनुसार जयसलमेरके राजनैतिक इतिहासके अंशका उपसंहार किया है “प्रधान मंत्री सालिमसिहकी घटनाओंके लिखनेके सिवाय हम जयसलमेरके राजकीय गम्वन्धमें अब कोई बात नहीं कह सकते । गजसिंह जो उस समय जयसलमेरके मिहसनपर बैठे हैं, और जिनके बड़े भाइयोंने अपने प्राणोंके भयमें भाग कर बीकानेरकी शरण ली है, प्रसिद्ध है कि वह मंत्री सालिमसिहके स्वार्थसाधनेके पात्र हैं । वह अब केवल बोडोंको लेकर चुपचाप निर्जन स्थानमें रहनेमें ही प्रसन्न है । चतुर सालिमसिहने विचारा कि मेवाड़के राणाकी कन्याके साथ राजल गजसिंहका विवाह होजाय तो मेरा और भी सम्मान बढ़ेगा, साथ ही

लभ भी अधिक होगा । वह प्रस्ताव भेजा, राणाने अनुसार नारियल भेजा, समय गजसिंहको जैसे बीकानेरके स्वामीको और महा रावल गजसिंह अपनी बीकानेर और कृष्णगढ़के गये । इस विवाहोत्सवपर राजवंशमें इस समय फिर रहने लगे । उदयपुरकी ऊपर सवांकी भक्ति वह भी आनन्द मनाया, जिससे हमारे पाठक जान सकते प्रेमभावसे चलाने लगे ।

सूचना-जातिकी स्वाधीन अवस्था-सालिमसिहके करना-उसमें हाथ डालनेसे दे का माराजाना-सालिमसिहके माता और उसके वपपति का असतोष होना-छोड़ने अनिच्छा-गजसिंहका अपने के साथ परम मित्रता-ब्रिटिश धन्यवाद देना-पजावके राजसिंहको तीन फिले औरसे उनको वशके क्रमसे वर्तमान राजा महा रावल

(१) टाड़ साहबने जिस ताना गया कि दिव्य पदपर विराजमान हैं,

लाभ भी अधिक होगा । सालिमसिंहने यह विचार कर मेवाड़के राणाके पास यह प्रस्ताव भेजा, राणाने शीघ्र ही प्रसन्न होकर गजसिंहके पास, राजपूतोंकी रीतिके अनुसार नारियल भेजा, गजसिंहने उसको सादर ग्रहण किया । मेवाड़पतिने इस समय गजसिंहको जैसे कन्या देनेकी अभिलाषा की उसी प्रकार दूसरी कन्याको बीकानेरके स्वामीको और एक पोतीको कृष्णगढ़के राजाको देनेका उद्योग किया, महा रावल गजसिंह अपनी सेना और सामन्तोंके साथ जिस समय उदयपुरमें पहुँचे, बीकानेर और कृष्णगढ़के दोनों राठौर स्वामी भी उसी समयमें विवाहके निमित्त वहाँ गये । इस विवाहोत्सवपर सीशोदियोंकी राजधानीमें महा महोत्सव हुआ । चार राजवंशोंमें इस समय फिर सम्मिलन हुआ । गजसिंह अपनी रानीके साथ परम सुखसे रहने लगे । उदयपुरकी राजकुमारीके एक पुत्र हुआ । सो रानावतजी (रानी) के ऊपर सबोंकी भक्ति बढ गई । सालिमसिंहको बड़ा सम्मान मिला और सब प्रजाने भी आनन्द मनाया, जिससे बड़े घरानेकी शोभा प्रकाश होती है, वह सहजमें ही हमारे पाठक जान सकते हैं । पीछे रानी और राजा दोनों ही सर्वसाधारण प्रजाको प्रेमभावसे चलाने लगे ।

सातवाँ अध्याय ७.

सूचना—जातिकी स्वाधीन और पराधीन अवस्थाका भिन्न दृश्य—देशी राजाओंकी वर्तमान अवस्था—सालिमसिंहके अत्याचार—दूसरे राजाओंके देश लेनेमें सालिमसिंहकी अभिलाषा करना—उसमें हाथ डालनेसे ब्रिटिश गवर्नमेण्टका रोकना—सालिमसिंहके मारनेकी चेष्टा—सालिमसिंहका माराजाना—सालिमसिंहके दोनों बेटोंको मंत्रीपद मिलना—सालिमसिंहके बेटेसे अपनी सौतेली माता और उसके उपपत्निका माराजाना—रावल गजसिंहसे उसको जेलखाना होना—उसके पक्षवालों का असतोष होना—छोड़नेमें गजसिंहकी असम्मति—इस सम्बन्धमें हाथ डालनेसे गवर्नमेण्टकी अनिच्छा—गजसिंहका अपने हाथमें राज्यके भारको लेना—राज्यमें शान्ति स्थापन—ब्रिटिश गवर्नमेण्ट के साथ परम मित्रता—ब्रिटिश गवर्नमेण्टकी सहायता करना—ब्रिटिश गवर्नमेण्टका रावल गजसिंहको धन्यवाद देना—पंजाबके युद्धमें गजसिंहसे गवर्नमेण्टकी सहायता मिलना—गवर्नमेण्टका रावल गजसिंहको तीन किले देना—गजसिंहकी मृत्यु—रणजीतसिंहका सिंहासनपर बैठना—गवर्नमेण्टकी ओरसे उनको वंशके क्रमसे दत्तक पुत्रके लेनेमें सनद मिलना—रणजीतसिंहकी मृत्यु—जयसलमेरमें वर्तमान राजा महा रावल बैरीशालका शासन विवरण ।

(१) टाड साहबने नोटमें लिखा है, 'मरुक्षेत्रकी इस रानीसे मुझे कई एक पत्र प्राप्त हुए जिनसे जाना गया कि सालिमसिंहकी समान मनुष्य जब उनके निजके और उनके स्वामीके भाग्य निर्द्वारक पदपर विराजमान है, तब वह उन्हें अपने पिता और मित्रोंको आश्रितरूपमें रहना पड़ता है ।

इतिहासलेखक टाड् साहव जहांतक जयसलमेरका इतिहास विस्तारपूर्वक अपने ग्रन्थमें लिख गये है, हमने पिछले अध्यायतक उसको उसी प्रकारसे लिखा है। वर्तमान अध्यायमें हम परिवर्ती समयसे वर्तमान समयतकके इतिहासका सारांश यहांपर प्रकाश करते हैं।

जातिकी स्वाधीन अवस्थामें राजा, सामन्तगण और सम्पूर्ण प्रजा जैसे अटल राजनैतिक व्यापारमें लगी रहती है, उस समयमें जिस भांतिसे राजनैतिक भिन्न २ घटनाएं उपस्थित होजाती है, जाति जिस प्रकारसे राजनैतिक आन्दोलनमें सजीविता दिखानेमें शान्त नहीं होती है, जातिकी पराधीन अवस्थामें उसी भांतिसे वह सब घटनाएं विपरीत भावसे दृष्टि आने लगती है। पराधीन जाति वा नाममात्रकी स्वाधीन जातिकी जीवनशक्ति एकसाथ क्षीण होजाती है। आलस्य, विलासिता, स्वजाति-विद्वेष, अनैक्यता ओर अनुद्यम आकर जातिको एक साथ निर्वल बना देते हैं। अतएव जातिकी उस पराधीन वा नाममात्रकी स्वाधीन अवस्थामें किसी प्रकारकी विरोध राजनैतिक घटना प्रायः दृष्टि नहीं आती। तब राजासे जातिके नीचे दर्जेके किसान-तक केवल आहार विहारमें ही प्रसन्न रहकर दिन बिता देते हैं। तब मनुष्यत्व लोप होकर किसी विषयमें ही किसी प्रकार उद्यम, वा किसी प्रकारकी सजीविता उस जातिमें नहीं दृष्टि आती। जाति तब जैसे अनन्त निद्रामें सो रही है, उस पराधीन वा नाममात्र की स्वाधीन जाति उस समय स्वप्नमें भी अपनी जातिका पहिला गौरव स्मरण करके बाप दादोकी समान जन्मभूमिके निकट, स्वजातिके निकट, समाजके निकट, स्वधर्मके निकट अपने २ दायके पालन करनेमें भी आगे नहीं बढ़ सकती। आर्यक्षेत्र भारतके वर्तमान देशों राजाजोके राज्यमें जो लोग दृष्टि उठाकर देखते हैं, वह लोग इस बातको अवश्य ही स्वीकार करेंगे कि वह सब देशों राजा, वह सब बड़े पराक्रमी सामन्त, वह सब असीम साहसवाली प्रजा इस समय सोई हुई है। पचास वर्ष पहिले प्रत्येक देशों राज्य सजीविता दिखलाता था, प्रत्येक प्रान्तमें राजनैतिक घटनामें प्रत्येक राजा और सामन्त गण उन्मत्त थे, किन्तु आज वे आनन्दकी निद्रामें गयन कर रहे हैं।

विधिके विधानसे ही छोटा द्वीप इंग्लैंड आज भारतके भाग्यका निर्धारक है। विधिके विधानसे ही अंग्रेज गवर्नमेण्टके साथ संधि करके देशी राजा आनन्द भोगते हैं। इस समय देशी राजाआके राज्यमें अब किसी प्रकारकी राजनैतिक घटना नहीं होती है। अतएव टाड् साहव जो रजवाड़ेके राज्योंकी पूर्ण स्वाधीन और आधी स्वाधीन दशाको लिख गये हैं, वर्तमानमें निद्रित हुए उन राजपूत राज्योंके राजनैतिक घटनादिन समयका इतिहास वर्णन करते हुए उस प्रकार समुत्तेजक और कीर्तिमूलक दृश्य पाठकोंके सामने उपस्थित नहीं करसके।

टुड् मालिमसिहने जिस समय जयसलमेरके सिंहासनपर महा रावल गजभिहको बैठाकर अपनी उन्नतानुसार सब काम कर लिये थे, टाड् साहव उम समयमें ही अपने त्वांर क्षेत्र रजवाड़ेको छोड़कर अपनी जन्मभूमि विलायतको चलेगये। अतएव

जयसलमेरका इतिहास राजा परिवर्ती इतिहासके पीछे

जिस समयमें महा

उस समय वह व्यवहार

पीछे चार वर्षतक और

भयानक स्वार्थने जयसलमेर

धनवान् वनिय महाजानोंको

चलाया। कर्नल म्यालिसन

राजधानीको अपने स्वामीके

लिये कलकत्ते जानेका भय

राजाओंके साथ जैसे संधि हुई

हाथ डालना सब प्रकारसे

करके अन्तमें अपने पापके

हाथसे राज्यकी रक्षा करनेके

हत्यारेको नियुक्त किया।

परिवारको अपनी जागीरमें

शरीरको छोड़ गये किन्तु

प्राण त्यागे कि मर्गके पक्ष

सम्पन्नम यहाँ पर हम और

कि पवित्र हरिवर्गमें दुष्ट

लीला करगया है।

जिसमें जयसलमेरका

मिले अपनी जीवित अवस्था

गवर्नमेण्टने यथापि उसके

गजसिंह और सप्त सामन्त

कोई भी प्रधान मंत्रीको

कर्मचारी थे वह सभी

ही वह भक्त हुए थे।

प्रधानमन्त्री पद दिलानेका

नौकराने ऐसा पड़्यन्त

मंत्री बनाना पड़ा। किन्तु

अतिरिक्त सालिमकी

मालिमका बड़ा वेदा

*Mallesan's Nau

जयसलमेरका इतिहास गजसिहके सिंहासनपर बैठने ही समाप्त हो गया है। इस समय परिवर्ती इतिहासके पीछे चलना पड़ता है।

जिस समयमें महा रावल गजसिहने अपने गिरपर राजमुकुटको धारण किया उस समय वह व्यवहार शून्य थे। नीच सालिमसिह गजसिहके राजतिलक हो जानेके पीछे चार वर्षतक और जिया, किन्तु उन चार वर्षोंमें उसके अत्याचार, क्रेश और भयानक स्वार्थने जयसलमेरको एक साथ ध्वंस कर दिया। उसने श्रेष्ठ भट्टीसामन्तोंको और धनवान् वनिये महाजानोंको बड़े कष्ट देकर लूट लिया, समस्त प्रजाको अपनी इच्छानुसार चलाया। कर्नल म्यालिसन अपने ग्रन्थमें लिखते हैं कि “वह सालिम दूसरे राजाओंकी राजधानीको अपने स्वामीके नामसे क्रमानुसार दबाया करता, यही नहीं वह उन सब देशोंके लिये कलकत्ते जानेका भय भी दिखाता था। रावलको स्पष्ट भावसे समझाता कि और २ राजाओंके साथ जैसे संधि हुई है उसमें उन राजाओंके अधिकारी देशोंपर संधिपत्रकी समान हाथ डालना सब प्रकारसे असंभव है।” दुष्ट सालिमसिह इस प्रकारसे जयसलमेरको भस्म करके अन्तमें अपने पापके भारसे दुःखी हुआ। यह बात प्रसिद्ध है कि उस नर पिशाचके हाथसे राज्यकी रक्षा करनेके लिये रावल गजसिहने १८२४ ई. में उसके मारनेके लिये एक हत्यारेको नियुक्त किया। सालिमसिह उस समय इतना डरा कि उसने अपने समस्त परिवारको अपनी जागीरमें भेज दिया। उसी वर्षमें दुरात्मा सालिमके पापी प्राण कलुषित शरीरको छोड़ गये। किन्तु कर्नल म्यालिसन लिखते हैं कि “सालिमसिहने इसी विश्वाससे प्राण त्यागे कि मंत्रीके पदपर सदा मेरे वंशधर ही रहेंगे।” सालिमसिहके चरित्रके सम्बन्धमें यहाँ पर हम और अधिक नहीं कहना चाहते। यहाँ इतना ही कहना बहुत है कि पवित्र हरिवंशमें दुष्ट दम्युरूपसे सालिमसिह प्रचंड प्रभुतासे सदाके लिये घृणित लीला कर गया है।

जिसमें जयसलमेरका प्रधान मंत्रीपद अपने बड़े बेटेके पीछे उसके वंशधरोको ही मिले अपनी जीवित अवस्थामें ही सालिमसिहने उसके लिये बड़ी चेष्टा की थी। ब्रिटिश गवर्नमेंण्टने यद्यपि उसके प्रस्तावके समान प्रतिज्ञा नहीं की किन्तु पापात्मा सालिमसिहने गजसिह और सब सामन्तोंसे जवर्दस्ती स्वीकार करालिया कि उसके वंशधरोके सिवाय कोई भी प्रधान मंत्रीका पद न ले सके, विशेष कर जो जयसलमेरके सब सामन्त और कर्मचारी थे वह सभी सालिमके भक्त थे, सालिमकी प्रत्येक आज्ञाका पालन करनेसे ही वह भक्त हुए थे। उन्होंने अपने स्वार्थके लिये सालिमके वंशधरोके हाथमें ही प्रधानमंत्री पद दिलानेका यत्न किया था। सालिमसिहके मरनेके पीछे उनके अनुयायी नौकरोंने ऐसा षड्यन्त्र रचा कि जिसमें गजसिहको सालिमके बड़े बेटेको ही प्रधान मंत्री बनाना पड़ा। किन्तु उस समयमें यह भी निश्चय हुआ कि उक्त बड़े बेटेके अतिरिक्त सालिमकी दूसरी स्त्रीके गर्भसे उत्पन्न छोटे बेटेको भी मंत्री पद मिले। सालिमका बड़ा बेटा पहिलेहीसे उक्त प्रस्तावके समान अपने सौतेले भाईके साथ

मंत्रिका काम करने लगा। सालिमसिंह जैसा कर था उसका बड़ा बेटा भी उसी भाँतिसे हुआ। कर्नल* म्यालिसन लिखते हैं, बड़े बेटेने उक्त सौतेली माताको एक नौकरके साथ प्रेम करते देखकर अथवा संदेहहीस अपनी कुलटा सौतेली माताको उसके उपपतिके साथ (दोनोको ही) मार डाला। इस+कारणसे महा रावल गजसिंहने जो अव व्यवहारमे कुशल होगये थे उसी समय सालिमके बड़े बेटेको कैदकर जेलमे भेजदिया। इस भाँति कैद होजानेसे सालिमके बेटेको ओर जो कर्मचारी थे उन्होंने महा रावल गजसिंहका यह आचरण देखकर बड़ा उपद्रव मचादिया, किन्तु महा रावल गजसिंहने किसी प्रकारसे उसको जेलसे नहीं छोड़ा और न उसे मंत्रीके पदपर बैठानेको ही राजी हुए, वरन् जो अपनेसे अप्रसन्न सामन्त और कर्मचारी थे उनको ब्रिटिश गवर्नमेण्टके पास भेज दिया, ब्रिटिश गवर्नमेण्टने महा रावलकी आज्ञाको बहाल रखवा। ब्रिटिश गवर्नमेण्टके ऐसा करनेसे अप्रसन्न सामन्त गण पहिलेहीसे उपद्रवोको छोडकर चुप होगये।

जयसलमेरके कालस्वरूप महता स्वरूपसिंहके वशधरोके हाथसे मंत्रीपदको निकालकर इस समय व्यवहारमे दक्ष महारावल गजसिंहने अपने हाथमे राज्यके शासनका भार लिया, गजसिंहके राज्यशासनके भारको लेते ही जयसलमेरमे शान्ति स्थापित होगई। अत्याचार पीड़ा और असतोषके स्थानमे शान्ति, न्याय विचार, और सतोष दिखाई देनेलगे, जयसलमेरकी सब प्रजा बहुत दिनोंसे कष्ट भोग रही थी, सभी श्रेणिके मनुष्य धन और प्राणोंको लेकर भयभीत रहते थे, इस समय स्वयं राजा गजसिंह राजदण्डको अपने हाथमे लेकर पुत्र भावसे प्रजाका पालन और प्रजामे शान्ति स्थापन करने लगे। महारावल गजसिंह केवल राज्यकी उन्नति ही नहीं करते थे वरन् उन्होंने अच्छी तरहसे जान लिया था कि चिरकालसे अराजकताके कारण स्वरूपसिंह और सालिमसिंहके स्वेच्छाचारीपनसे राज्य एकसाथ ध्वंस होगया है, समस्त प्रजाका धन हर लिया गया है, प्रजाकी जातीय जीवन शक्ति क्षीण होगई है, राज्यका बल जाता रहा है, अतएव समयकी गति देखकर अंग्रेज गवर्नमेण्टके साथ मित्रभाव रखना चाहिये, और जबतक वह जिये तबतक उन्होंने मित्रताको भली भाँतिसे निभाया।

* 'This man possessed all the vices of his father. Baboo Lcke Nath Gho-e's Modern History of the Indian Cheefs, Rajas, Zimidar Ex Part I. chap XIV

+ बाबू लोकनाथघोषने अपने ग्रन्थमे उक्त घटनाका उल्लेख नहीं किया किन्तु उन्होंने लिखा है, कि—

He murdered his step brother who was associated with him in the mun sry.

उसका जय यह है कि उसका जो सौतेला भाई उसके साथ मंत्रीपद पर नियुक्त था उसने उसको मार डाला।

सन् १८३८-१८३९ ईसवीमे स्वामी महा रावल गजसिंहने उपकार किया, जिससे उक्त जानकर बड़ा धन्यवाद दिया कर्नलम्यालिसन लिखते घड़सिया और काटरा नामक दूसरे राजाओंने छीन लिये थे गवर्नमेण्टकी आज्ञानुसार दे दिये, किन्तु उस समय नहीं दी थी।

महारावल गजसिंह शासनके गुणसे प्रजाके भी विषय यही हुआ कि उन्होंने महारावल गजसिंहने हैं कि गजसिंहके ओरसे इतिहास लेखक लिखते प्रत्यक्ष जान पड़ता है कि

महारावल गजसिंह गजसिंहके भाईके बेटे बैठनेसे बड़ी सावधानीके सिपाही विद्रोह हुआ। करनेमें किसी प्रकारकी राजाओंको भारत गवर्नमेण्टकी रणजीतसिंहकी भी उसी शासन समयमें सन् १८६४ ईसवीके जून

गजसिंहकी समान करगये थे। अतएव वीरगालको गोद लिया।

रणजीतसिंहकी किसी प्रकार भी उस गदने यह कहार

* Malleson's N

सन् १८३८-१८३९ ईसवीमे पजावके युद्धमे ब्रिटिश सेनाके नियुक्त होनेसे जयसलमेरके स्वामी महा रावल गजसिंहने ऊट आदिकोंकी सहायतासे ब्रिटिश गवर्नमेण्टका इतना उपकार किया, जिससे उक्त गवर्नमेण्टने महा रावल गजसिंहको अपना सच्चा मित्र जानकर बड़ा धन्यवाद दिया ।

कर्नलम्यालिसन लिखते है कि “सन् १८४४ ईस्वीमे सिंधुके जीतनेके पीछे शाहगढ़ घड़सिया और कोटरा नामक तीन किले जो बहुत दिनो पहिले जयसलमेरके राज्यसे दूसरे राजाओने छीन लिये थे वह सब फिर जयसलमेरके स्वामीको लौटा दिये । ब्रिटिश गवर्नमेण्टकी आज्ञानुसार मीरअली मुरादने यह तीनो किले महारावल गजसिंहको दे दिये, किन्तु उस समय उसके सम्बन्धमे ब्रिटिश गवर्नमेण्टने महारावलको कोई सनद* नहीं दी थी ” ।

महारावल गजसिंह जिस प्रकारसे ब्रिटिश गवर्नमेण्टके प्रियपात्र हुए थे, उसी भाँतिसे शासनके गुणसे प्रजाके भी हृदयपर उन्होंने अपना अधिकार कर लिया था, किन्तु बड़े दुःखका विषय यही हुआ कि उन्होंने अधिक दिन राज्यके सुखको नहीं भोगा। सन् १८४६ ईसवीमे महारावल गजसिंहने मायामय शरीरको छोड़ परलोकवास किया, कर्नल टाड लिखते है कि गजसिंहके औरससे मेवाड़की राजकुमारीने एक पुत्र उत्पन्न किया, किन्तु परिवर्ती इतिहास लेखक लिखते है कि गजसिंह अपुत्रावस्थामे ही परलोकवासी हुए, इससे प्रत्यक्ष जान पड़ता है कि राणाकी कुमारीके जो पुत्र हुआ था वह बालकपनमे ही मर गया था।

महारावल गजसिंहके अपुत्रावस्थामे प्राण त्यागनेसे उनकी विधवा रानीने गजसिंहके भाईके बेटे रणजीतसिंहको गोद ले लिया । रणजीतसिंहके सिंहासनपर बैठनेसे बड़ी सावधानीके साथ राज्यशासन हुआ। इनके शासन समयमे भारतमे विख्यात सिपाही विद्रोह हुआ । रणजीतसिंहने उस विद्रोहके समयमे गवर्नमेण्टकी सहायता करनेमें किसी प्रकारकी त्रुटि नहीं की । सन् १८६२ ईसवीमे जिस समय भारतके देगी राजाओको भारत गवर्नमेण्टने दत्तकपुत्र (पुत्रगोद) लेनेकी सनदे दी. महारावल रणजीतसिंहको भी उसी समयमें उसी प्रकार एक सनदपत्र प्राप्त हुआ । रणजीतसिंहके शासन समयमें राजधानीमे किसी प्रकारकी विशेष राजनैतिक घटना नहीं हुई । सन् १८६४ ईसवीके जून महीनेमे रणजीतसिंह इस जगत्को छोड़कर परलोक सिधारे ।

गजसिंहकी समान रणजीतसिंह भी अपुत्रावस्थामे मनुष्यलीलाको समाप्त कर गये थे । अतएव रणजीतसिंहकी रानीने अपने देवर अर्थात् रणजीतसिंहके छोटे भाई वैरीशालको गोद लिया । उस समय महारावल वैरीशाल पंद्रह वर्षके थे ।

रणजीतसिंहकी रानीने इनको गोद तो ले लिया किन्तु महारावल वैरीशालने किसी प्रकार भी उस समय सिंहासनपर बैठना नहीं चाहा। सबोंके कहने सुननेसे इन्होंने यह कहकर आपत्ति दिखाई कि “मुझे विश्वास है कि जयसलमेरका स्वामी

* Malleon's Native states of India. Part I. Chap. XIV P. 124.

हो कर मैं सुखी नहीं रहसकता ” । महारावल वैरीशालने क्यों ऐसा कहा, पाठक सरल-तासे उसका अनुमान कर सकते हैं । गजसिंह और रणजीतसिंह बहुत थोड़े दिनोंमें ही सिंहासन छोड़कर चले गये थे अतएव हमको जानपड़ता है कि हिन्दूसमाजके प्रचलित सस्कारके समान यह ही विचारा हो कि राजा होनेसे अधिक दिन नहीं जीते हैं। महारावल वैरीशालके इस प्रकार सिंहासनपर बैठनेसे सभी अप्रसन्न हुए। अंतमें ब्रिटिश गवर्नमेण्टसे पूछनपर उसने कहा कि “ इस समय इस प्रश्नको नहीं उठाना चाहिये कारण कि महारावल इस समय व्यवहारशून्य और बालक है, जब वह बड़े होंगे तब अवश्य ही उनकी बुद्धि बढ़ जायगी ” । गवर्नमेण्टके इस प्रस्तावके अनुसार वह प्रश्न रुक गया और महारावल वैरीशालके पिता केसरीसिंह बेटेके नामसे राज्यशासन करने लगे ।

महारावल वैरीशालकी बुद्धि पलटनेमें अधिक विलम्ब नहीं लगा । दूसरे ही वर्षमें अर्थात् १८६५ ईसवी अक्टूबरके महीनेमें उन्होंने कह दिया कि “ मैं सिंहासन पर बैठनेको तैयार हूँ ” । इस बातको सुन राजधानीमें महा आनन्द होने लगा । ब्रिटिश गवर्नमेण्टके पोलिटिकल एजेण्टने बड़े समारोहके साथ महारावल वैरीशालका राजतिलक करा दिया । जयसलमेरके वर्तमान राजा श्रीकृष्णके वंशावतस श्रीमन्महारावल वैरीशालसिंहवाहदुर बड़ी बुद्धिमानी और धीरजके साथ राज्यका शासन करते हैं । राज्यके चारों ओर इस समय शान्तिमयी मूर्ति अविश्रान्तभावसे नृत्य कर रही है। स्वार्थपरायणता स्वजातिविद्वेष, असंतोष और अत्याचारोंकी पीड़ा इस समय एक साथ अदृश्य होगई है ।

आठवाँ अध्याय ८.

जयसलमेरका भौगोलिक विवरण—परिमाण—ग्राम नगर संख्या—लवणहट—कानोदसर—मृत्तिका—उद्भिजश्रेणी—कृषि—शिल्पवाणिज्य—वाणिज्यद्रव्य—राजकर—भूमिकर—एवं वाणिज्य शुल्क—किसानोंसे इकट्ठा हुआ भूमिकर—खुआकर—थाली वा आहार्यकर—दंडकर मन्त्री सालिमसिंहका जवर्दस्ती सम्पत्ति संग्रह—राज्यका अपव्यय—अधिवार्ताश्रेणी भट्टिजाति, उसकी आकृति और वेश—अफीम और ताम्रकूटसे भट्टिगणोंके पूर्वका अनुराग—पालीवाल जाति—उसका इतिहास—उसकी संख्या—धनपरिमाण—कार्य—विचित्र पूजा पद्धति—पोकर्णा ब्राह्मण जाति—उपाधिसत्या—जाटजाति—जयसलमेरके किलेकी अटारिया—आधुनिक विवरण ।

टाड् साहब जयसलमेर राज्यके राजनैतिक इतिहासके वर्णन करनेके पीछे वहाँकी भौगोलिक, प्राकृतिक, सामाजिक और अन्यान्य जानने योग्य बातें विस्तारसे लिख गये हैं । हम वर्तमान समयके उन समस्त विवरणोंसे पहिले टाड् साहबकी युक्तिया अनुवादित करना चाहते हैं । इतिहासके जाननेवाले टाड् साहब लिखते हैं “ जयसलमेरकी पृथ्वी अमरल है, इसका परिमाण अनुमानसे पंद्रह हजार वर्ग मील

है । इसके बड़े प्रदेशमें अधिक न होगी, कोई २ कहते हैं कि दोसौ होगी, जयसलमेरकी ठीक एक विश्वासजनक टाड् साहबने वसते हैं इस सूचीके उससे बहुत कम है । इस राजधानीकी आधी लेकर तीन मनुष्यतक कर्नल टाड् लिखते वर्गमील है । कर्नल साहब परिमाण १२२५२ वर्गमील ईस्वीमें जयसलमेरकी मनु संख्या १३७०० और चिरकालसे शान्तिपूर्वक संख्या बढ़ी है, उसके साथ भोवसे ही है, इसका जयसलमेरके जयसलमेरका अधिक भाग सीमास्तम्भोंके लोवारसे सिद्ध जल रहित है, इसके बीच जगलोंसे पूर्ण है । लोवार मेर राज्यको दो भागोंमें कुछ उपजा भी नहीं है । नामक छोटे २ पहाड़ोंसे निगप दर्शनीय है ।

(१) सन् १८९६ की लिखी हास १८८९ की उत्तरमें महावलपुर राज्य, पिप, २६ अंश ५ कला उत्तर का पूर्व देशान्तरसे लेकर Malleson's N + Ghose's 16°

है। इसके बड़े प्रदेशमें नगर, ग्राम, और छोटे २ कसबोंकी संख्या दोसौ पचाससे अधिक न होगी, कोई २ अनुमान करते हैं इसकी संख्या तीनसौ होगी, और कोई २ कहते हैं कि दोसौ होगी, पर पिछली बात सत्य जानपड़ती है। १८१५ ईस्वीमें जयसलमेरकी ठीक जनसंख्या कितनी थी, पाठकोके जाननेके लिये, उसकी हम आगे एक विश्वासजनक सूची देते हैं।

टाड् साहबने लिखा है “ ग्रेट् ब्रिटेनके दूसरे श्रेणीके एक नगरमें जितने मनुष्य बसते हैं इस सूचीके अनुसार इस पन्द्रह वर्गमीलमें राज्यके मनुष्योंकी संख्या उससे बहुत कम है। इस राज्यके आधे अंशकी बराबर तो भूमि राजधानीमें है; उस राजधानीकी आधी भूमिको छोड़ देनेसे हम देखते हैं कि प्रत्येक वर्गमें दोसे लेकर तीन मनुष्यतक बसते हैं ”।

कर्नल टाड् लिखते हैं कि जयसलमेरकी पृथ्वीका परिमाण पन्द्रह हजार वर्गमील है। कर्नलम्यालिसनने सन् १८७५ ईस्वीमें लिखा है कि जयसलमेरकी पृथ्वीका परिमाण १२२५२ वर्गमील है। कर्नल + टाड्के कथनसे जानाजाता है कि सन् १८१५ ईस्वीमें जयसलमेरकी मनुष्य संख्या ७४४०० थी, मि० आचिसन् सन् १८६४ ईस्वीमें संख्या १३७०० और वावू लोकनाथ घोष सन् १८७९ ईस्वीमें ७५००० लिखते हैं। चिरकालसे शान्तिपूर्वक रहनेके पीछे भारतवर्षके अन्य २ देशों राज्योंकी जैसी मनुष्य संख्या बढ़ी है, उसके साथ मिलान करनेसे जयसलमेरकी जनसंख्या न बढ़कर समान भावसे ही है, इसका सहजमें ज्ञान होसक्ता है।

जयसलमेरके प्राकृतिक अवस्थाके सम्बन्धमें इतिहास जाननेवाले लिखते हैं, जयसलमेरका अधिक भाग थल वा रोही अर्थात् ऊँड़ वन्य प्रदेश है। जोधपुरके सीमास्तंभ लोवारसे सिन्धुप्रदेशके सीमाके पिछाड़ी खाड़ातक पृथ्वी केवल रेतीली और जल रहित है, इसके बीच २ में वालुकास्तूप विराजमान है, और कोई २ अंश छोटे २ जगलोसे पूर्ण है। लोवारसे खाड़ातक यह जो समान्तराल अंश है, इसीने जयसलमेर राज्यको दो भागोंमें बाँटा है, और स्वभावसे ही यह अंश अनुर्वर है, और यहाँ कुछ उपजता भी नहीं है। उत्तरांश भी ऊँड़ प्रदेश है, दक्षिणांश मगरा और रोई नामक छोटे २ पहाड़ोंसे युक्त है। यह छोटी २ पर्वतमाला इस राज्यके भूतत्वकी विशेष दर्शनीय है। कच्छभुजप्रदेशसे पर्वतश्रेणी निककलरदेशके प्राकृति अवस्थानुसार कही

(१) सन् १८९६ की छपी हिन्ददेशीय राजावली पुस्तकके अनुसार १६४४७ वर्ग मील भूमि लिखी है। सन् १८८१ की जनसंख्यामें १०८१४३ मनुष्य पाये गये और राज्यकी आमदनी १५८००० थी। उत्तरमें महावलपुर राज्य, पूर्वमें बीकानेर और मारवाड़, जोधपुर दक्षिणमें मारवाड़ और पश्चिममें सिंध, २६ अंश ५ कला उत्तर अक्षांशसे लेकर २८ अंश २४ कला उत्तर अक्षांशतक ६९ अंश ३० कला पूर्व देशान्तरसे लेकर ७२ अंश ५० कला पूर्व देशान्तरतक जयसलमेर राज्य है।

* Mallesn's Native states of India Part I.

+ Ghose's Indian chiefs Rajas U. Part I.

❀ जन संख्याकी सूची ।

नगरोंके नाम	खालसा और सामन्त शासित	घरोंकी संख्या	मनुष्य संख्या	मन्तव्य ।
जयसलमेर	राजधानी	७०००	३५०००	और भी २४ गाँव हैं । आजकल बसनेवाली केलण भट्टी जाति । रायोलोव सामन्त ।
वीकमपुर	सामन्त शासित	५००	२०००	
सेरुरो	"	३००	१२००	
नचना	"	४००	१६००	
कटोरी	"	३००	१२००	
कावाह	"	३००	१२००	
कोलदर	"	२००	८००	
सतोह	सामन्त शासित	३००	१२००	
जिज्जिनियाली	"	३००	१२००	
देवीकोट	मुख्य	२००	८००	
भाप	"	२००	८००	यहाके मालिक जयसलमेरके प्रधान सामन्त । माल देवोतगण यहीके बसनेवाले हैं ।
बलाना	सामन्त शासित	१५०	६००	
सत्यामोह	"	१००	८००	
वारु	"	२००	८००	
चान	"	२००	८००	
लोहरकि	"	१५०	६००	
नानतलो	"	१५०	६००	
लाहनी	"	३००	१२००	
ठागरी	"	१५०	६००	
विजौराय	मुख्य	२००	८००	
मुन्दाई	"	२००	८००	
रामगट	"	२००	८००	
वर्मलपुर	सामन्त शासित	२००	८००	
गिगजसर	"	१५०	६००	
मय जोड २४		१०३५०	५६४००	
ये हज़ार पन्नीस गाँव २०२५ ई. में भी छोटे छोटे मजेर हैं, प्रत्येक ग्राम और नवाबों ने पचास तक घर हैं । प्रत्येक घर और गाँव में जनसंख्या चांगी दिखाने में है ।			१८०००	
इस जोड—			७४४००	

खूब और कही सूक्ष्म रूपसे इसने वास्तवमें पर्वत पर्वत श्रेणीके ही रूपसे पर्वतश्रेणी जितनी कर लिया है । राजधानी और यह देखनेमें मूलमें कही जाती है कारण रूपसे पर्वत श्रेणी प्रायः प्रान्तमें रामगट नामक होती हुई पोकर्णतक मिल और वहांसे अन्तमें गारयालातक गई है । गार मट्टी उपजती है । वखोंको रेंते हैं ।

टाड़ साहब लिखते हैं—
वालूकी स्तूपश्रेणी इस श्रेणी को देखो । माँके नहीं उपजता है । यह आय पर दो चार बटके वृक्ष ही समस्त जयसलमेर शिपरमालासे वर्षा मनुष्य लिये मनजाती हैं । तब उसे मनाये रखते हैं वृष्टि होनेके कारण कोई दूसर वा हद है, यह जल रहता है । निम्न कर पूरवकी ओर है यह छोटी नदी भी होता है, और उससे सेती और उद्भिजके साहिरी अनुपजाऊ दृश्य ग्राम नहीं किया है, वरन्

(१) उर्वृ तर्जुमेंमें या फसल राग करते हैं ।

स्थूल और कही सूक्ष्म रूपसे दृष्टि आती है। चोहतन नामक स्थानकी समान किसी २ स्थानपर इसने वास्तवमे पर्वत रूपको भी धारण किया है, और फिर अगाड़ी जाकर अपनी छोटी २ पर्वत श्रेणीके ही रूपसे होगये है, कि उनको देखकर पर्वत नहीं कह सक्ते। यह छोटी २ पर्वतश्रेणी जितनी जयसलमेरके राज्यमे आई है उन सबने आकर पर्वतमूर्तिको धारण करलिया है। राजधानी जयसलमेरके बीचमे इस शिखरकी उचाई दोसौ पचास फुट है, और यह देखनेमे यथार्थरूपसे पर्वत प्रतीत होता है। भट्टियोंकी राजधानी जयसलमेर पर्वत मूलमे कही जाती है कारण कि उस स्थानसे साढेसात कोश लो बराबर प्रदेशोमे भिन्न भिन्न रूपसे पर्वत शृंगोकी शाखाए गई है। एक जयसलमेरसे साढे सत्रह कोस उत्तर पश्चिमके प्रान्तमे रामगढ़ नामक स्थानतक गई है। और एक पूर्वसे चलकर जोधपुर राज्यमे होती हुई पोकर्णतक मिल गई है, और फिर वहांसे उत्तरकी ओर फलोदीतक गई है और वहांसे अन्तमे छिन्नभिन्न भावसे होकर उत्तरकी ओर पच्चीस कोसतक जाकर गारियालातक गई है। यह शृंगश्रेणी रेतीले पत्थरोसे पूर्ण है, उसमे अधिकतासे गेरू मट्टी उपजती है। जयसलमेरके रहनेवाले उस गेरू मट्टीमें अपने पहरनेके वस्त्रोको रंगते है ”।

टाड् साहव लिखते है कि “ यह अनुर्वर शिखर श्रेणी और ऊँची तरंगाकार वालूकी स्तूपश्रेणी इस प्रदेशमे सर्वत्र कठिन भूमिस्वरूपसे विराजमान है, उसके विपरीत दृश्यको देखो। मार्गके थके मनुष्योंको आश्रय और छाया देनेके लिये कोई वृक्ष यहां नहीं उपजता है। यह प्रायः बड़ा सीमा रहित उजाड पृथ्वीखंड है, केवल किसी २ स्थान पर दो चार बटके वृक्ष दृष्टि आते है ”।

समस्त जयसलमेर राज्यमे एक भी श्रोतस्वती नदी नहीं है, किन्तु वालुका पूर्ण शिखरमालासे वर्षा ऋतुमे जल गिरनेसे समय २ पर कई एक खारी तलइये कई महीनेके लिये बनजाती है। मनुष्य उसके चारोओरसे रेतेकी दीवाल बनाकर दो एक महीने तक उसे बनाये रखते है किन्तु वह तलइये अधिक दिनतक नहीं रहती कभी आधिक वृष्टि होनेके कारण कोई २ तलैया सालभर बनी रहती है। इनमेंसे एकका नाम कानो-दसर वा हद है, यह कानोदसे मोहनगढ़तक नौ कोस बड़ा है और इसमे सभी दिन जल रहता है। वरसातमे यह बड़ा हद पूर्ण होजानेसे इसमेसे एक छोटी नदी सी निकल कर पूर्वकी ओर पन्द्रह कोशलो चली जाती है। मूलहदमे जबतक जल रहता है यह छोटी नदी भी तबतक नहीं सूखती। इस हदमे जो नमक होता है वह राजकीय होता है, और उससे राजाको कुछ लाभ भी होजाता है।

खेती और उद्भिजके सम्बन्धमे टाड् साहवने लिखा है “यद्यपि इस रेतीले प्रदेशका वाहिरी अनुपजाऊ दृश्य दृष्टि आता है किन्तु प्रकृतिने इस प्रदेशकी उपजाऊ शक्तिका लोप नहीं किया है, वरन यह रेतीला प्रदेश एक प्रकारसे धान्यके उत्पन्न होनेमे बड़ा

(१) उर्दू तर्जुमेमे यो लिखा है कि इसमें पीले रंगकी मिट्टीका पत्थर है जिससे आदमी अपने मकानोंपर रंग करते हैं।

उपकारी है, विशेष कर वाजरा यहाँपर अधिक होता है। फसलमें वाजरा इतना होता है कि उसमें तीन वर्षका भोजन चलता है। यहाँके निवासी केवल सिन्धुप्रदेशसे गेहूँ लाते हैं। जिन स्थानोंपर वाजरा होता है वहाँ पर दो तीन बार अच्छे पानी पड़जानेसे किसान लोग वाजरेका बीज बोदेते हैं। फिर स्वयं ही शीघ्र वह उत्पन्न होजाता है, वान्य होजानेपर यदि कहीं प्रबल वृष्टि हो जाती है तो उससे वह सब धान्य नष्ट हो जाता है। भारतवर्षके और स्थानोंकी अपेक्षा इस देशका वाजरा बड़ा अच्छा होता है जिस समय अधिक वाजरा होता है उस समय रुपयेका डेढमन विकता है। किन्तु इस प्रकार वर्षोत्तक नहीं होता है। यहाँके निवासी पाँच २ वर्षके पीछे अधिक वाजरा होनेकी आशा करते हैं। यहाँ ज्वार भी होती है किन्तु वह कहीं कहीं। छोटी २ गृगमालाके अगल वगलमें अनेक प्रकारके डाल, तिल और गवार नामक एक प्रकारका फल होता है। यह फल बड़े स्वादिष्ट होनेसे भारतके अनेक प्रदेशोंमें भेजे जाते हैं। जयसलमेरकी राजधानीके चारों ओर जिस २ स्थान पर पानी लेजानेका सुभीता होता है वहाँ पर बहुतायतसे श्रेष्ठ गेहूँ हरिद्रा और फलवाले वृक्ष उत्पन्न होते हैं यहाँ चावल नहीं होते परन्तु सिन्धुदेशसे लाये जाते हैं”।

कर्मणयन्त्रके सम्बन्धमें टाड् साहब लिख गये हैं कि जहाँकी मट्टी कोमल होती है वहाँपर खेतीके काममें सामान्य यन्त्रका व्यवहार होता है। किसान लोग दो तरहके हलोका व्यवहार करते हैं; एक प्रकारके हलमें केवल एक वा दो बैल लगते हैं, और दूसरे प्रकारके हलमें ऊंट जोते जाते हैं”।

शिल्पके सम्बन्धमें प्रसिद्ध है कि “यहाँ कोई शिल्पका काम उत्तम नहीं होता, कपड़ा बुननेवाले एक प्रकारका मोटा बख्र बनाते हैं। शिल्पकार्यके उपयोगी जो रुई आदि होती है वह सभी बाहर भेजी जाती है। यहाँके प्रधान शिल्पकार्यके बीचमें जो भेड़ उत्पन्न होते हैं उनके रोमोंसे एक प्रकारकी लोई, कम्बल, उत्तरीय, धौधरा और नानाप्रकारकी पगड़ी बनाई जाती है। आचरी नाम खानकी काली मट्टीके अनेक पीनेके और भोजन करनेके पात्र बनते हैं। यहाँके जितने अख्र बनते हैं वह अच्छे नहीं होते”।

टाड् साहब लिखते हैं “वाणिज्य स्थलरूपसे जो जयसलमेरकी प्रसिद्धि सुनी जाती है। वह स्वयं जयसलमेरके भीतर वाणिज्यके विस्तारके लिये नहीं है। जयसलमेर केवल वाणिज्यकी संधि स्थलमात्र है, भारतके पूर्वप्रान्तसे वाणिज्यके समस्त द्रव्य, जयसलमेर होकर सिन्धुके उपत्यका प्रदेश और सिन्धुके बाहरी देशोंमें भेजे जाते हैं। दूसरी ओर हैदराबाद, रौडी भक्कर, गिकारपुर और उससे वाणिज्यके सम्पूर्ण द्रव्य उधरके लाते हैं। गंगाके समीपवाले प्रदेश और पंजाबसे भी समस्त वाणिज्यके

(१) टाड् साहब टिप्पणीमें लिखते हैं कि “मैं कई जोड़े बिलायतको लेगया था, वहाँ घें बड़े पसन्द किए गये। इस देशमें शीतकालमें दुशालकी समान सब व्यवहार करते हैं, यह देशमें भी बड़े सुरासने होते हैं”।

पदार्थ जयसलमेरमें आते प्रसिद्ध गुड़, और नोचेके सिन्धुप्रदेशोंमें रग नारियल, औषधि और भेवे आते हैं”।

राजस और करके आमदनी पहिले चार

भूराजसमें जाते थे। पर

आमदनी थी किन्तु मरी

दस्तुताचरणसे साधारण

रहा। पहिले इस वा

गुल्को दान और

प्रधान २ मार्ग राज्यके

संग्रह करनेवाले रहा

“भूराजस-भू

हिस्सा और कहीं २ पर

पाँचवे हिस्सेसे एक

नहीं लेते हैं। जिस

नुसार करमें लेते हैं

लेते हैं, पल्लवाल ब्राह्मण

लेते हैं, फिर वह १५५०

“धुआ-तीसरे

धुआ राज्यसे रंधनकर

गन्धका अर्थ है भोजनका

आमदनी सालमें बीस

दंड-इस प्रदेशमें

वायक है। राजाको

जाता है। यह जयसल

(१) बीकानेरकी

(२) टाड् साहब

बीचमें गिकारपुर एक

(३) कर्नल टाड्ने

मका। साधारण राजवाडेके

पदा मामन्तोंकी आय

पानवी घुड़मवार ११११

पदार्थ जयसलमेरमे आते हैं। दुआव कानील, कोटा और मालवेकी अफीम, बीकानेरकी प्रसिद्ध गुड़, और जयपुरके बनेहुए लोहेके द्रव्य जयसलमेर होकर शिकारपुर और नोचेके सिन्धुप्रदेशोमें भेजे जाते हैं। वहाँपरसे अफरीकासे आया हुआ हाथीदाँत, रंग नारियल, औषधि और चंदनकी लकड़ी इधरको लाई जाती है। भागलपुरसे सूखे मेवे आते हैं ” ।

राजस्व और करके सम्बन्धमें टाड् साहब लिखते हैं कि “जयसलमेरमें राजाकी आमदनी पहिले चार लाख रुपयेसे अधिक थी, तिसमें एक लाख रुपयेसे अधिक भूराजस्वमें जाते थे। पहिले एकमात्र वाणिज्य शुल्क ही इस राज्यकी निश्चित अधिक आमदनी थी किन्तु मंत्री सालिमसिहके अत्याचारोंसे और उसीसे भट्टीसामन्तोंके दस्युताचरणसे साधारण वाणिज्य कम होजानेसे एक साथ ही वाणिज्य शुल्क जाता रहा। पहिले इस वाणिज्य शुल्कसे तीन लाख रुपयेकी आमदनी थी। इस शुल्कको दान और शुल्कसंग्रह करनेवाले दानी कहते थे। राजधानीसे जो समस्त प्रधान २ मार्ग राज्यके चारोंओरको गये हैं उनके एक निर्धारित स्थानपर यह शुल्क संग्रह करनेवाले रहा करते हैं ” ।

“भूराजस्व-भूमिमें जितना धान्य उत्पन्न होता है कियान लोग उसमेंसे पाँचवां हिस्सा और कहीं २ पर सातवां हिस्सा राजाको देते हैं। राजा कभी भी किसानोंसे पाँचवे हिस्सेसे एक हिस्सा कम वा सात अंशमेंसे एक हिस्सा कम धान्य कररूपमें नहीं लेते हैं। जिस खेतमें जो धान्य अधिक उपजता है राजा उसीको अपने नियमानुसार करमें लेते हैं राजाके कर्मचारी जिस समय किसानोंसे अपने करस्वरूपमें धान्यको लेते हैं, पल्लोवाल ब्राह्मण वा वानिये उसी समय नकद रुपया देकर उस धान्यको खरीद लेते हैं, फिर वह रुपयोंको राज्यके खजानेमें भेज देते हैं ” ।

“धुआ-तीसरे करका नाम धुआकर है. यही इस समय राज्यका निश्चित कर है। धुआ शब्दसे रंधनकर जाना जाता है। इसको थाली नामसे भी पुकारते हैं। थाली शब्दका अर्थ है भोजनका पात्र अतएव यह आहारकर भी अनुमित होसक्ता है। इसकी आमदनी सालमें बीस हजार रुपए होती है। कोई भी घर इस करसे छूटा नहीं है” ।

दंड-इस प्रदेशमें दंडके नामसे और एक कर प्रचलित है, यह प्रजाको कष्टदायक है। राजाको धनकी आवश्यकता होनेसे इस करसे उस करको पूरा किया जाता है। यह जयसलमेरमें संवत् १८३० सन् १७७४ ईसवीसे प्रचलित हुआ था है

(१) बीकानेरकी प्रसिद्ध मिसरी ।

(२) टाड् साहब टिप्पणीमें लिखते हैं “ सिन्धुनदीके पश्चिममें विराजमान सिन्धुप्रदेशके बीचमें शिकारपुर एक प्रधान वाणिज्यका स्थल है ” ।

(३) कर्नल टाड्ने लिखा है कि सामन्तोंकी आय कितनी थी इसको मैं ठीक २ नहीं जान सका। साधारण रजवाड़ेके अन्यान्य राज्योंके राजाओंको जितने रुपये भूमिकरके देने पड़ते थे यहां सामन्तोंकी आय उससे दुगनी अर्थात् दो लाख रुपये होगी। यह लोग आवश्यकता होनेपर सातसौ घुड़सवार राजाको दिया करते हैं ।

उस समय यह अतिरिक्त धुआ वा थाली करके नामसे पुकारा जाता था। महाजनलोग जो रुपये पर सूद लेकर अपनी आजीविका करते हैं केवल उनके ऊपर तो यह कर उस समयसे लगजाता है, इसमें २७०० सौ रुपये सालकी आमदनी होती है। मेहेसरी महाजन इस करको प्रसन्नतासे दिया करते हैं किन्तु ओसवाल वैश्य इस करके न देनेसे जबरदस्ती जेलमें रहनेसे अपना कर चुका देते हैं किन्तु जेलसे छूटनेके पीछे सब मिलकर प्रतिज्ञा करते हैं कि अब आगेको कभी रावल मूलराजका मुख नहीं देखेंगे। वह लोग बहुत दिनोतक इस प्रतिज्ञाका पालन भी करते रहते हैं। जयसलमेरके रावल मूलराज जिस समय राजधानीके प्रधान २ मार्गोंमें होकर निकलते थे तब यह ओसवाल वनिये अपनी दुकानोंको बंद करके घरोंमें जा बैठते थे। इस भाँति उन्होंने कई वर्षलो राजाका मुख नहीं देखा। ओसवाल वनियोंकी ऐसी प्रतिज्ञा देखकर जयसलमेरके रावल मूलराज अपने मनमें परिताप करते थे। जो राजधानीके श्रेष्ठ प्रतिष्ठित और धनी महाजन हैं वह मुख नहीं देखें इससे बढकर राजाको और क्या कष्ट होगा। तब मूलरावलने उन वनियोंको प्रसन्न करनेके लिये सरल हृदयसे ओसवाल वनियोंके प्रधान २ नेताओंके घर बिना ही बुलाये जाकर अपने शिरकी पगड़ी उतार उनके आगे पृथ्वीपर रख अपने अपराधोंके क्षमाकी प्रार्थना की और एक पत्र पर यह लिख कर अपने हस्ताक्षर करदिये कि वनिये यदि धुआकर सदा दिया करे तो फिर कभी दंडकरका प्रचार नहीं होगा। धनी ओसवाल वनियोंने राजाको ऐसा पछतावा और प्रतिज्ञा करते देख मूलराजके कहनेको मानलिया। मूलराजने सम्बत् १८४१ और सन् १८५२ में रुपयेकी आवश्यकता होनेसे उक्त महाजनोसे पहिली बार तेतीस हजार और दूसरी बार चालीस हजार रुपया कर्ज लिया फिर वह कुछ कालके पीछे रीतिके अनुसार चुका दिया।

टाड् साहबने लिखा है “ गजसिंहको सिंहासनपर बैठनेके दो वर्ष पीछे अवतक सालिमसिंहने दंडके कर स्वरूपमें चौदह लाख रुपया इकट्ठा किया है। बर्द्धमान नामक एक बडा धनी और प्रतिष्ठित पुरुष था जिसके पुरुषाओका रजवाड़ेके बीचमें बडा सम्मान होता चला आया था, सालिमसिंहने अनेक समय पर क्रमानुसार उसका सब धन हरलिया है ”।

टाड् साहबने जिस समय जयसलमेरका इतिहास लिखा है उस समयमें रजवाड़े का व्यय कैसा था उसकी मूची नीचे लिखी जाती है।

“ वार

...

रुपये

२००००

(१) इसको “ पल्लापसारना ” कहते हैं अर्थात् किसी मनुष्यसे क्षमा मांगनेपर अपनी शिरकी पगड़ी उसके सामने रखनेमें उससे नवनेका पूर्वलक्षण पाया जाता है।

(२) कर्नल टाड् टिप्पणीमें लिखते हैं, “ राजाके निज अनुचर, भृत्य, शरीर रक्षक और नरीदे हुए दाम इसके मध्यमें आगये। यह लोग वेतनस्वरूपमें मीधा पाते हैं और नगरमें मेहनत मजदूरी परके उस धनमें अपने और रच करते हैं, इन लोगोंकी संख्या १००० होगी ”।

रोजगार सरदार
सेवन्दी वा तनम
राजाके निजके धा
२०० ऊँट और
बुडसवार पाँचसौ
रानोंका व्यय
परिन्द (तोर)
दान
पान्शाला
अतिथिसेवा
पर्वोत्सव
वार्षिक ऊँट, घोड़े,

“ मंत्रियोंको और
शुल्कमें ही यह समस्त
आमदनी प्रायः तीन
जयसलमेरकी
सब भाटी जाती इस
पर उत्तर ओर पश्चिम
व्यवहारमें बोलचाल और
भट्टों बहुत दिनोंसे
होकर मुसलमान होगये
राठौर, चौहान और
नहीं किन्तु कठवाहे
वीर रुहकर प्रसिद्ध है।
समान लम्बे चौड़े नहीं
समान लावण्य युक्त हैं
सम्यन्ध होजाता है ”।

(१) जो सामन्त
नाम रोजगार-सरदार है।
उद्योगके लिये शुल्क संग्रह
आयी समझ कर उद्योगी
॥ नाट जानेसे लेकर ७)
(२) “ किलेमें
पचास रक ७५००० है।

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सब जोड़ २९१००० रुपये

“ मंत्रियोंको और राज्यके कर्मचारियोंको भूवृत्ति भी मिलती है। केवल वाणिज्य शुल्कमे ही यह समस्त व्यय किसी २ सालमे पूरा पड़जाता है। उस वाणिज्य शुल्ककी आमदनी प्रायः तीन लाख रुपये हंती है ”।

जयसलमेरकी रहनेवाली भाटी जातिके सम्बन्धमे डाड् साहब लिखते है कि “जो सब भाटी जाति इस समय जयसलमेरकी वर्तमान सीमामे रहती है, वह सब हिन्दू है पर उत्तर और पश्चिम सीमाके अन्तमे बसनेवाले मुसलमानोंके साथ वाणिज्यके व्यवहारमे बोलचाल और रहन सहनसे पुरानी रीति कुछ बदल गई है। जो सब भट्टी बहुत दिनोंसे फूलरा और गाड़ाकी ओर रहते है वह चिरकालसे जातिसे अलग होकर मुसलमान होगये है उनका सब व्यवहार भी मुसलमानोंके साथ होगया है। राठौर, चौहान और सीशोदियोंकी समान भट्टीजाति इस समय वीरजातिसे ही नहीं किन्तु कछवाहे वा बरूका ओर जेखावाटीके रहनेवालोंसे अधिक साहसी वीर कहकर प्रसिद्ध है। भाटी राजपूतगण राठौरोंकी समान बलवान् और कछवाहोंकी समान लम्बे चौड़े नहीं है किन्तु दोनों जातियोंसे देखनेमे सुन्दर और यहूदियोंकी समान लावण्य युक्त है। भाटीजातिका रजवाड़ेके समस्त राजपूतोंके साथ विवाह सम्बन्ध होजाता है ”।

(१) जो सामन्त राजधानीमें रहकर राज्यका काम करते है उनके भोजनके व्ययका नाम रोजगार-सरदार है। पहिले जो सामन्त राजधानीमे आते थे तब उनका प्रतिदिनका व्यय उठानेके लिये शुल्क संग्रह करनेवालोंके यहाँसे मँगाया जाता था। किन्तु यह रीति दोनों ओरसे ओछी समझ कर उठादी गई। तबसे इस नित्य व्ययके खर्चके लिये सामन्तोंकी योग्यतानुसार ॥) आठ आनेसे लेकर ७) रुपये तक दिये जाते हैं। इसमे वार्षिक ४००००रुपया खर्च पड़ता है।

(२) “ किलेमे जो तनखाह पानेवाली १००० सेना है उसको सेवन्दी कहते है ”। उसका खर्च ७५००० है।

भाटीजातिके पहिनावेके सम्बन्धमें इतिहास जाननेवाले टाड् साहब लिखते हैं कि, भाटीगण सफेद वा छोटका जामा पहिनते हैं, वह जानुतक लम्बा होता है, कमरमें कमरबंद बांधते हैं। पाजामा घेरदार किन्तु पैरके हिस्सेके साथ टढ़रूपसे लगा रहता है। शिरपर कुंकुममें रंगीहुई पगड़ी बांधते हैं। यह लोग कमरमें एक छुरी उरसते हैं, बाई पीठपर ढाल और परतलेमें तलवार लटकाये रहते हैं। नीचे दरजेके आदमी धोती पहिनते और पगड़ी बांधते हैं। भाटीजातिकी स्त्रियाँ साधारण तौरसे ३० फुट (१० गज) का लम्बा लाल रेशमी कपड़ेका घाँघरा पहिनती और उसी कपड़ेका दुपट्टा ओढ़ती हैं। वहाँकी सब स्त्रियाँ अवस्थानुसार हाथीदाँतकी वा और किसी पशुकी हड्डियोंकी चूड़ियाँ पहिनती हैं कि जिससे उनकी भुजासे लेकर हाथके गट्टेतक बाँह ढक जाती है। एक जोड़ा चूड़ीका मूल्य १६ रुपयेसे ३५ रुपये तक होता है। स्त्रियाँ चाँदीके कड़े भी हाथोंमें पहिनती हैं जिस स्त्री के हाथोंमें चाँदीके कड़े नहीं होते वह अपनेको अभागिनी समझती है। नीचे जातिकी स्त्रियाँ टहलनीका काम और खेतीके काममें बड़ी सहायता करती हैं।

“अन्यान्य राजपूतोंकी समान भाटीजाति भी अफीम खाती है अफीम और शर्वत पीनेके पीछे सब तमाखू खाते हैं। उस समय यह नसेमें इतने बेहोश हो जाते हैं कि इनके शरीरपर किसी भौंतिका आघात करनेसे भी इन्हें ज्ञात नहीं होता है”।

कर्नल टाड् साहब फिर लिखते हैं “कि हरिवंशावतस भाटियोंकी समान यहाँ पर पालीवाल नामक एक श्रेणीके ब्राह्मण वसते हैं। इनकी संख्या प्रायः भाटियोंकी समान है परन्तु यह भाटियोंसे अधिक धनी है। राठौरोके मारवाड़में बस्ती स्थापन करनेसे पहिले इन पालीवाल ब्राह्मणोंके पूर्व पुरुष पाली वा पालो नामक स्थानमें वास करते थे। बारहवीं शताब्दीमें जिस समय सीयाजीने कन्नौजसे जाकर मारवाड़में पालोको जीता है उसी समयसे इन पालीवाल ब्राह्मणोंका भाग्य पतित हुआ है। सीयाजी पालीवालोंको तो जीतलिया किन्तु उनको एक साथ नष्ट नहीं किया। जब एक मुसलमान बादशाहने इस स्थानको जीता तब उसने मारवाड़के प्रत्येक रहनेवालोंसे कर माँगा, उस समय पालीवालोंने कहा कि हम ब्राह्मण हैं इस लिये हमसे किसीने कर नहीं लिया और न हम कर किसीको देंगे। इतना सुन बादशाहने नाराज होकर इनके प्रधान २ नेताओंको कैद करलिया। परन्तु इन्होंने किसी प्रकारसे भी कर नहीं दिया तब बादशाहने इन्हें राज्यसे निकाल दिया। उसी समयसे पालीवाल अधिकतासे जयसलमेरमें आगये हैं। पीछे सवने वीकानेर, धाट, और सिन्धुके उपत्यकामें जाकर निवास किया। यह पालीवालगण जयसलमेरमें प्रधान वणिगरूपसे गिने जाते हैं। देशी और विदेशी समस्त वाणिज्य व्यवसाय यही लोग करते हैं। यह किमानोंको पहिले रुपया देकर उसका धान्य लेते हैं। यह लोग देशका सम्पूर्ण सूत रेशम सरीसृप कर विदेशको भेजते हैं”।

जयसलमेरमें पोरणों नामक ब्राह्मण और एक प्रकारके द्विज रहते हैं। उनकी संख्या नौ हजार होगी। मारवाड़ और वीकानेरमें भी अनेक पोरणों ब्राह्मण हैं। यह लोग

खेती करते और
थे। इनके आदि विवर
करते थे पीछे यह पवित्र
पोरणा वा पुष्कर ब्राह्मण
“इस प्रदेशमें जा
इतिहास
हुए मन्तव्यको प्रकाश
भूमिके राजाका किला एक
दीवार शृंगके ऊपर बनी है।
राजधानी इसके उत्तरांशमें
तोरण और दो गुप्त दरवा
आते हैं किन्तु अधिकांश
ही सुन्दर है। यदि
चढ़कर लड़नेवाली सेना

खेती करते और पशुओंको पाला करते है। वाणिज्यके व्यवसायको पहिले नहीं करते थे। इनके आदि विवरणके सम्बन्धमे यह कहावत प्रसिद्ध है कि यह पहिले खुदाई करते थे पीछे यह पवित्र तीर्थ पुष्कर हृद खोदने लगे तबसे ब्राह्मणोंने प्रसन्न होकर इनको पोकर्णा वा पुष्कर ब्राह्मण मान लिया है। यह कुदाल आकृतिवाली मूर्तिको पूजते है ”।

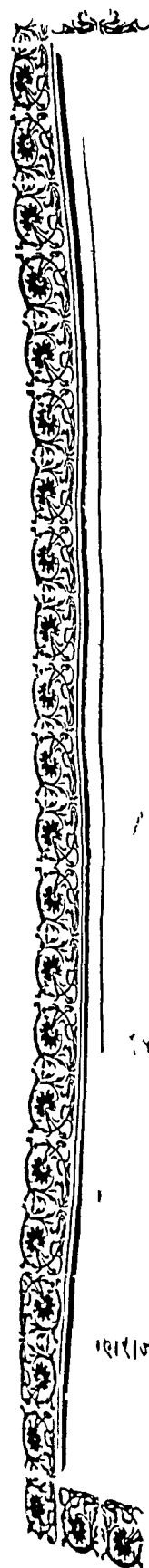
“इस प्रदेशमे जाट आदि अनेक प्रकारकी जातियाँ भी बसती है ”।

इतिहास लिखनेवाले टाड् साहबने जयसलमेरके किलेके सम्बन्धमे नीचे लिखे हुए मन्तव्यको प्रकाश करते हुए जयसलमेरके इतिहासको समाप्त किया है। इस मरु-भूमिके राजाका किला एक असंयुक्त ढाई सौ फीट ऊँचे शिखर पर बना हुआ है। एक अभेद्य दीवार शृंगके ऊपर बनी है। इस किलेके चार दरवाजे है, किन्तु किलेपर तोपें बहुत कम है। राजधानी इसके उत्तरांशमे स्थापित है और चारो ओर चहार दीवारोसे घिरी हुई है। तीन तोरण और दो गुप्त दरवाजे है। राजधानीमे धनी महजनोके अनेक मनोहर मकान बने दृष्टि आते है किन्तु अधिकांश स्थानोमे कुटी बनी हुई है। राजभवन जितना बड़ा है उतना ही सुन्दर है। यदि सामन्तोके साथ राजाका प्रेम हो तो युद्धके समय अपने ऊँटपर चढ़कर लड़नेवाली सेनाके सिवाय पैदल और एक हजार घुड़सवार इकट्ठे हो सक्ते है ”।

जयसलमेरका इतिहास समाप्त ।

“श्रीवेङ्कटेश्वर” स्टीम् प्रेस-बंबई.





शराजी ये



जैपुर ।

महाराजाधिराज सवाई सर माधवसिंहजी बहादुर जी. सी. एस.
आई, जी. सी. आई ई. इत्यादि.



- (१) प्रस्तावना
- (२) मूलमंत्र
- (३) भाषा
- (४) मूल
- (५) आचार्य
- (६) भाषा

१९३३ २६ २६

१९३३ २६ २६



जिपु ।

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|-----------------------|----------------------------|----------------------------|
| (१) प्रथमराज, १५०३ २८ | (७) भगवानदास, १५७२ १० | (१५) माधोसिंह, १७५१-६८ |
| (२) पुरनमल, १५२८ ३५ | (८) मानसिंह, १५४०-१६१५ | (१६) प्रथमसिंह, १७६८-७९ |
| (३) भीम, १५३८-३७ | (९) भाउसिंह, १६१५ २२ | (१७) प्रतापसिंह, १७७० १८०३ |
| (४) रत्न, १५३७ २८ | (१०) जसिंह, १६२० २८ | (१८) जगतसिंह, १८०३ १८ |
| (५) आनंदराज, १५४८ | (११) रामसिंह, १६२८ १० | (१९) जसिंह ३, १८१८ ३५ |
| (६) भागमल, १५४८ ७२ | (१२) विद्यासिंह, १६२८ १७ ० | (२०) रामसिंह, १८३५ २० |
| | (१३) जसिंह २, १७०० २१ | (२१) भागजासरमाधोसिंह २ |
| | (१४) उमरसिंह, १७२२ ५१ | जी सी एम आई |

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दूसरा भाग.

जयपुरका इतिहास.



रुचना-जयपुरका प्राचीन
होनेसे वह प्रदेश

विवरण-राजा नलका नवर १।

हुडाडकी प्रतिष्ठा-दूलेरायके

भधीधरके प्रति दूलेरायका ७

भधीधरके उत्तराधिकारी पदकी

भजमेरकी राजकन्याके साथ

पुत्र काकिलका हुडाडको

देश विजय-कुंतलकी देश

निवासियोंका वृत्तान्त-

करना-युद्धमें उनका १०

प्राण त्याग करना-मलेसीज

राजवंशको "वाराकेगरे"

भारमल्लका मुसलमान

यवनसम्राट्वाको प्रथम

खुमरोका जन्म-मानसिंहको

सिंहजी-महाराजा मान व

कलक मोचन-यवन

निशानसिंह-

साधू टाडू साहू

अग्नेजोके एक विपम

राजपूतानेके राज्योंके

अनुसार राज्यको संघो

(१) पजोनीको ८६

(२) मिरजा राजा

॥ श्रीः ॥

राजस्थानका इतिहास.

दूसरा भाग २.

जयपुरका इतिहास.

प्रथम अध्याय १.

रज्जुचना-जयपुरका प्राचीन नाम हूँडाड तथा आमेर है-कछवाहा वा कछावा गणोंके हस्तगत होनेसे वह प्रदेश कछवाहा देश कहलाया-हूँडाडका वृत्तान्त-कछवाहे गणोंका आदि विवरण-राजा नलका नर्वर राज्यकी स्थापना करना-दूलेरायको नगरसे निकाल कर उनके द्वारा हूँडाडकी प्रतिष्ठा-दूलेरायके सम्बन्धमे प्रवाद वाक्य-आश्रयदाता खोगांवके सम्बन्धमें मीनाके अधीश्वरके प्रति दूलेरायका दुष्ट व्यवहार-बड़गूजर जातिके अधीश्वरकी कन्याका पाणिग्रहण-उक्त अधीश्वरके उत्तराधिकारी पदकी प्राप्ति-राज्यसीमाका विस्तार-रामगढ़मे राजधानीका स्थापन करना-अजमेरकी राजकन्याके साथ उनका विवाह होना-मीनोंके साथ युद्धमे उनका प्राण त्यागना-उनके पुत्र काकिलका हूँडाडको जीतना-मेदलजीका आमेर और अन्यान्य स्थानोंपर अधिकार-हणदेवकी देश विजय-कुंतलकी देश विजय-पजोनीको सिंहासनकी प्राप्ति-इस समयके अतिरिक्त आदिके निवासियोंका वृत्तान्त-मीनाजाति-पजोनीका दिल्लीके अधीश्वर पृथ्वीराजकी बहनके साथ विवाह करना-युद्धमें उनका बलविक्रम-कान्यकुब्जकी राजनन्दिनीके स्वयंवरके समयमे महा युद्धमे उनका प्राण त्याग करना-मलेसीजीको सिंहासनकी प्राप्ति-उनके उत्तराधिकारी गण-और पृथ्वीराजका राजवंशको “बाराकोटारि” अर्थात् बारह सामन्तशाखामे परिणत करना-उनका हत्याकाण्ड-भारमल्लका मुसलमान बादशाहके साथ प्रथम सम्बन्ध स्थापन-राजपूत राजाओंमें भगवान्दासका यवनसम्राट्वंशको प्रथम कन्यादान-उनकी कन्याके साथ जहंगीरका विवाह-उस कन्याके गर्भसे खुसरोका जन्म-मानसिंहको सिंहासनकी प्राप्ति-उनकी सामर्थ्य प्रताप प्रभुत्व-उनकी मृत्यु-रावभाव सिंहजी-महाराजा मान व भ्राता मिरजा राजा जयसिंहको सिंहासनकी प्राप्ति-अपने वंशका कलंक मोचन-यवन सम्राट्की विशेष सहायता करना-पुत्रके विषप्रयोगसे प्राण त्याग-रामसिंह-विशनसिंह—

साधू टाड् साहव जयपुरके इतिहासके वर्णन करनेके पहिले ही भारतीय अंग्रेजोंके एक विषम भ्रमका उल्लेख कर गये हैं, उन्होंने लिखा है कि “भारतवर्षके अंग्रेजी राजपूतानेके राज्योंके यथार्थ नामोंको बदल कर उनके स्थानमे राजधानीके नामके अनुसार राज्यको संवोधन करते हैं-जैसे मारवाड़ और मेवाड़ राज्यके नामके स्थानमे

(१) पजोनीको टाड् साहवने पजाने लिखा है ।

(२) मिरजा राजा जयसिंह मानसिंहका भ्राता नहीं पोतेका बेटा था ।

उन्होंने उक्त दोनों राज्योंके प्रधान राजधानी जोधपुर और उदयपुरके नामसे राज्योंका नामकरण किया है, जिस भूखंडको हाड़ौती नामसे कहना चाहिये उसे उन्होंने कोटा और वूंदी नामसे प्रसिद्ध किया है वह लोग आजतक हाड़ौती नामका उल्लेख नहीं करते। अग्नेजोंके निकट वूंडाड़ नाम तो एकबार ही गुप्त था, उन्होंने वूंडाड़ राज्यकी राजधानीको आमेर वा जयपुरके नामसे लिखा है।

कछावा वा कछवाहेगण जिस राज्यमें निवास करते हैं, इस समय सर्वसाधारणमें वही जयपुर नामसे विख्यात है। इन्हीं कारणोंसे भारतवर्षके प्राचीन देशोंके नाम एकबार ही विस्मृतिके समुद्रमें डूब गये हैं। महाभारत और रामायण इत्यादिमें भारतवर्षकी सम्पूर्ण राजधानी और स्थानोंके नामोंका जो उल्लेख पाया जाता है, आज कल वे सभी निराकारण असंभव होगये हैं। यह तो ठीकही है कि राजनैतिक विप्लवमें और एक २ प्रबल परिवर्तनके मुखमें पतित होनेसे यह इस प्रकारसे परिवर्तित हुए हैं, परन्तु भारतीय अग्नेज तो विना कारण अपनी इच्छासे ही कई नामोंका बदल करते आये हैं, इससे इतिहासका महा अनिष्ट होता है। अन्तु इस समय इतिहास ही को मानना होगा।

चौहान और राठौरोने जिस भाँति भिन्न समयमें राजस्थानकी विभिन्न आदिम जातियोंको जीता तथा स्वाधीन राजाओंका शासन लोप कर एक २ राज्यको स्थापन किया, उसी भाँतिसे जयपुरका राज्य भी स्थापित हुआ है। समय २ पर भिन्न आदिम निवासियोंके हाथसे सम्पूर्ण देशोंको छेदन कर और स्थान २ पर छोटे २ राजाओंके शासनको लुप्त करके इस राज्यकी सृष्टि हुई है, इस कारण राज्यमें जो भिन्न जातियोंकी समष्टि विराजमान है उसका अनुमान सरलतासे होसकता है। जो सुविस्तृत राज्य इस समय जयपुर नामसे विख्यात है, उसका पहिले वूंडाड़ नाम था। वूंडाड़ एक प्राचीन स्थानका विशेष नाम है, इस कारण एकमात्र वूंडाड़ कहनेसे ही समस्त राज्य नहीं समझ सकते। टाड साहब लिखते हैं कि पूर्वकालमें जो वनेर नामक स्थानके निकट ही वूंड नामका एक विख्यात शिखर था। उसीसे वूंडाड़ नामकी उत्पत्ति हुई है। उस वूंडके शिखरके सम्बन्धमें चौहान जातिमें एक चरचा चली आती है वह यों है कि “चौहान जातिके विख्यात राजा अजमेरके अधीश्वर वीसलदेवने इसी शिखरपर तपस्या की थी, वह अपनी प्रजाके ऊपर अत्यन्त अत्याचार करते थे, इसीसे उनको राक्षसकी योनि मिली, वह राक्षस होकर भी पहिले ही की समान प्रजाका सहार करके उसको खाजाया करते थे पोंछे वहाँके मनुष्योंने उसीके पोतेको उसके सम्मुख ला धरा। अपने पोतेके प्रेम भरे और कातर वचनोंसे वीसलदेव चेतन्य होगये। और उस चेतन्यताके आते ही उन्होंने यमुनाके किनारे जाकर प्राण त्याग दिये”। राक्षसयोनिसे परिणत चौहानराजका वह वूंड खुदवा उलटना कर्तव्य है। यह हमें विश्वास है कि वही उनकी समाधिका मंदिर है”। उस प्रवाद और टाड साहबकी युक्तिके सम्बन्धमें हमें केवल इतना ही कहना है कि यह प्रवाद जिस भावसे चल रहा है उसका बहुत सा अन्न मिल्या है। विद्वान्

लोग सरलतासे समझ ऊपर अत्याचार करते थे निश्चय ही प्रजाको मार रहे हैं? अत्याचारसे प्रजाको शिखर पर पापोंका मतसे यह वूंड शिखर कहा जासकती।

कनैल टाड साहबने अधीश्वर महाराज रामच है। यह जाना जाता है। पिताकी राजधानीको त्याग था। इसके कई पीढ़ी ईसवी में इस स्थानको राजधानी स्थापित की, इतिहासमें देखा जाता इसमें पहिलेका नाम

(१) विहारम इस निर्माण कियाहुआ है। टाड साहबकी पहिली सरायमें सूर्यवशकी आतिथि वनक पुत्र निषध पुरुषाके बीचमें राहिताथ कैसे स्थापित होसकती है? निषध है, इस कारण उसके धानी स्थापित की थी वही

(२) साधु टाड विवरणमें वर्णन किया है, उस समयकी अनुशासन ह उन्हें हम नहीं जानते, होता है। यदि प्रत्येक हुए। दलेराय संवत् १०२३ अर्थात् ५४ वर्षका अन्तर तो अनि सामान्य भेद न स्थापित की थी। इसको (३) वृत्त में

लोग सरलतासे समझ जाँयगे, ऐसा बोल होता है कि महाराज वीसलदेव प्रजाके ऊपर अत्याचार करते थे इसी लिये उनको राक्षसकी उपाधि दी गई थी, क्या वह निश्चय ही प्रजाको मारकर उनके शवोंको खाजाते थे, क्या ऐसा कभी सम्भव होसकता है? अत्याचारसे प्रजाको पीड़ित करते २ जब वह चैतन्य हुए तब उन्होंने इस ढूँढके शिखर पर पापोंका नाश करनेके लिये तपस्या की थी और टाडू साहबकी युक्तिके मतसे यह ढूँढ शिखर वीसलदेवकी समाधिका स्थान हो यह बात असंगत नहीं कही जासकती।

कर्नल टाडू साहबने लिखा है कि कौशलराज्य(जिसकी राजधानी अयोध्या है)के अधीश्वर महाराज रामचन्द्रके दूसरे पुत्र कुशसे कछवाह वा कछवाहे वंशकी सृष्टि हुई है। यह जाना जाता है कि कुश अथवा उनके कई पीढ़ी पश्चात् उन्हींके किसी वंशधरने पिताकी राजधानीको त्याग शोणनदके किनारे रोहतास नामका विख्यात किला बनवाया था। इसके कई पीढ़ी पीछे इस वंशके और भी एक राजा नलने संवत् ३५१ सन् २९५ ईसवी में इस स्थानको छोड़ पश्चिमकी ओर जाकर नरवर वा निषध नामकी राजधानी स्थापित की, इस विख्यात राजधानीके स्थापित होनेके पहिले प्रवादमूलक इतिहासमें देखा जाता है, कि और भी कई एक स्थानोंमें कसबे स्थापित हुए थे, इनमें पहिलेका नाम लाहर था यह इस समय कछवाहा-घार नामसे प्रख्यात है।

(१) विहारमें इस समय जो रोहतास गढ है, वह राजा हरिश्चन्द्रके पुत्र रोहिताश्वरु निर्माण कियाहुआ है। टाडू साहबकी उक्तिकी अपेक्षा इसे ही सत्य कहनेमें हमें विश्वास होता है।

साधु टाडू साहबकी उक्तिमें हमें कितने ही सन्देहात्मक प्रश्न उपस्थित होते हैं, हमने जो पहिली संख्यामें सूर्यवंशकी कारिका प्रकाशित की उसको पाठकोने पढ़ा होगा कि कुशके पुत्र अतिथि उनके पुत्र निषध और निषधके पुत्र राजा नल थे। अतिथि निषध और नल इन तीनों पुरुषोंके बीचमें रोहिताश्वर लाहौर, ग्वालियर, और नरवर वा निषध यह कई राजधानी एकसाथ कैसे स्थापित होसकती है? फिर और एक बात टाडू साहबने कही है कि नरवरका दूसरा नाम निषध है, इस कारण उसके नामसे ही राजधानीका नामकरण हुआ था। नलने जो अपनी राजधानी स्थापित की थी वही नरवर नामसे विख्यात है (अनुवादक)

(२) साधु टाडू साहबने अपने टीकेमें लिखा है कि “ नरवर राजधानीको एक ऐतिहासिक विवरणमें वर्णन किया है, कि राजा नलने संवत् ३५१ में नरवर राजधानीकी प्रतिष्ठा की, परन्तु उस समयकी अनुशासन लिपिकों देखनेसे जानाजाता है कि इसमें कैसी झगड़ेलू बातें लिखीहुई हैं, उन्हें हम नहीं जानते, परन्तु नलसे दूलेराय तक ३३ पुरुष हुए इससे उनका विशेष समर्थन होता है। यदि प्रत्येक पुरुषने चाईस वर्ष तक राज्य किया, यह निश्चय किया जाय, तो ७२६ वर्ष हुए। दूलेराय संवत् १०२३ में निकाले गये इस कारण ७०६ को घटा देनेसे २९७ वर्ष बचे अर्थात् ५४ वर्षका अन्तर होता है। यदि हम प्रत्येकके शासनकालको २१ वर्ष तक निश्चय करें तो अति सामान्य भेद दिखाई पड़ता है, इस कारण राजा नलने जिस संवत् ३५१ में निषध राजधानी स्थापित की थी। इसको हम सरलतासे ठीक करसकते हैं ”।

(३) उर्दू तर्जुमेंमें नहर।

और दूसरेका नाम ग्वालियर है राजा नलके उत्तराधिकारियोंने “ पाल ” की उपाधि धारण की थी (यह उपाधि राजपूत राजाओके पक्षमें मान्य सूचक कही गई है) राजा नलसे ३३ पुरुषोंके पीछे सोढासिंहके पुत्र दूलेराव पिताके राज्यसे निकाल दिये गये थे और उन्होंने संवत् १०२३ (सन् ९६७ ईसवीमें) ढूँढाड़ नामकी राजधानी स्थापित की ” ।

इतिहासवेत्ता टाड् साहबने फिर लिखा है कि जिस वंशमें कौशल राजाके राम, निषधके नल, और मारोमीके प्रिय ढोलाराव उत्पन्न हैं, वह वंश आपको अवश्य ही वीरताके गौरवसे गौरवान्वित मानना होगा । भारतवर्षमें कुशवंशसे उत्पन्न पुरुष अपने वंश और गौरवके स्मरणके निमित्त ही बड़े समारोहके साथ प्रति वर्ष एक दिन सूर्य-देवका उत्सव किया करते थे, उसी उत्सवके समयमें मन्दिरके भीतरसे एक परम सुन्दर रथ—जो सूर्यरथ नामसे विदित था—बाहर करके उसमें आठ घोड़े जोते जाते थे । रामचन्द्रके वंशधर कच्छवपति उसी रथपर चढ़कर राजधानीमें भ्रमण करते थे ।

इस समय आमेर राज्यकी उत्पत्तिके सम्बन्धमें इतिहासकोही मानना होगा, इसको तो हमारे पाठक पहिले ही जान चुके हैं कि रामचन्द्रके पुत्र कुशसे कच्छव वंशकी सृष्टि हुई है, कुश वा उनके वंशधरोमेंसे कोई एक मनुष्य अयोध्यासे कहीं अन्यत्रको चला गया । निषध वा नरवर राजधानीकी सृष्टि पीछे हुई है, नलसे सोढादेवजी तक २३ पुरुषोंने उस नरवरको शासन किया । यहां तक उस राजवंशके दो भेद नहीं हुए, सोढादेवके पुत्र दूलेरायसे नवराज्यकी सृष्टि हुई है उसी समयसे वर्तमान कच्छव वा कछावावंशको स्वतंत्रता मिली है । साधू टाड् साहबने कछावाहोके प्रचलित इतिहासके विवरणको देखकर लिखा है, कि नलसे लेकर ३१ पीढ़ी तक नरवरके अधीश्वर सोढादेवने प्राण त्याग किये तब इनके भ्राताने बलपूर्वक अपने सुकुमार भतीजेको गद्दीसे अलग करदिया । दूलेरायकी माता देवरका ऐसा कठिन अत्याचार देखकर अत्यन्त ही दुःखित हो चिन्ता करने लगी उसने एक महा विपत्तिको सम्मुख जानकर कंगालनीका वेष बनाया और अपने पुत्र दूलेरायको एक झोलीमें बांधकर वह राजधानीसे बाहर हुई । उसने विचारा कि जब देवरने बल करके सिंहासनपर अपना अधिकार कर लिया है तो वह निष्कटक होनेके लिये अवश्य ही मेरे बालकको मारडालेगा । सोढादेवकी रानी यह विचारकर पुत्रकी प्राणरक्षाके लिये भिखारिनीका भेष धर राजधानीको छोड़ गई, वह कंगालवेपधारिनी रानी पुत्रको गठरीमें बाँधे गिरपर रखे हुए अकली कोशोतक चली गई अन्तमें खोहगाव स्थानमें (जो जयपुर राज्यसे ढाईकोश दूर था) पहुँची । उस समय मीना जाति उस खोहगावमें निवास करती थी । इस विपत्ति ग्रस्त अत्यन्त कातर हृदया रानीने मन्त्रक परसे पुत्रको उतारा, एक तो राजरानी, काहेको कभी इतना मार्ग चली होगी, तब पर भी भूख प्यासका कष्ट इस महा विपत्ति पड़नेसे रानी उस समय अत्यन्त अवीर होगई, चारोंओर विपत्तिकी भयकर मूर्तिको देखकर उमड़ा

(१) टाड् साहबने इनको संक्षेपित लिखा है ।

हृदय कंपायमान होने लगा
वृक्षके नीचेसे कुछ फल
पर फल फैलाये हुए बैठा है,
पड़ा । वह विरल होकर
जा रहा था उसने रानीकी
होकर शान्त होजाओ,
समय राजा होगा । यह
“ कि भविष्यतम क्या होगा
भूखा है, इसके लिये
रानीको खोहगांवका मार्ग
आश्रय मिलेगा ” । सर्प
ब्राह्मणके वचनसे बोरजा
रानीने नगरीमें मुक्ते ही
दासीके कामपर रखले और
वो खोहगांवके राजाके
को यह स्त्री रनिवासमें ले
हमने तुम्हें अपनी दासीके
साथ रहनेके लिये कहा ।
नहीं दिया । इस प्रकारसे
देवकी रानीने भोजन तैयार
गोले, “ कि भोजन तो हम
स्वादिष्ट बना है । ”
गुलाली गई, मीनाराजा
अपनी भगिनी कहकर पुत्र
आज मन्त्राने साथ
आश्रयसे अवस्था नइनेके
सिंहासनपर तख्तबंके
किया था । सभी राजा
हुई तब मीनाराजने इनको
दूलेराय दिलीमें
प्रिय परिचय होगा था,
अपने सूर्यवंशो दूलेरायके
प्रिय करके यह युवा हो
गंगाग्र यह रहा है, इस
नेने हमें आश्रय ही क्या

हृदय कंपायमान होने लगा। अधिक क्या कहै रानी इस अवस्थामे पुत्रको रखकर एक वृक्षके नीचेसे कुछ फल लेनेके लिये गई, उसने आकर देखा कि एक सर्प पुत्रके मस्तक पर फन फैलायेहुए बैठा है, यह भयंकर दृश्य देखकर उसके हृदय पर मानो वज्र दूट पड़ा। वह विकल होकर रोने और चिल्लाने लगी। दैवयोगसे एक ब्राह्मण उसी रास्तेसे जा रहा था उसने रानीकी ऐसी अवस्था देख उसे धीरज बंधाकर कहा, “आप निर्भय होकर शान्त होजाओ, भयभीत होनेका कोई कारण नहीं है, वरन आपका पुत्र किसी समय राजा होगा। यह सुनकर रानी आनन्दित हुई” फिर शान्त हो रानीने कहा, “कि भविष्यतमे क्या होगा इसकी तौ मुझे कुछ चिन्ता नहीं है, बालक इस समय बहुत भूखा है, इसके खानेके लिये कहाँ मिले, मैं इसी विचारमे पड़ी हूँ। तब उस ब्राह्मणने रानीको खोहगांवका मार्ग दिखाकर कहा कि आप खोहगांवको चली जाओ, वहाँ तुम्हें आश्रय मिलेगा”। सर्प पहिले ही अपने स्थानको चला गया था, इस कारण रानी ब्राह्मणके वचनोसे धीरजधर बालकको मस्तक पर धर कर खोहगांवकी ओरको चली। रानीने नगरीसे घुसते ही एक स्त्रीको देखकर उससे कहा, “यदि कोई मुझे अपने यहाँ दासीके कामपर रखले और भोजन देदिया करे तो मैं उसके यहाँ रहनेको राजी हूँ”। उक्त स्त्री खोहगांवके राजाके यहाँकी दासी थी, इस कारण उस कंगालिनी भेषधारिणी रानी को वह स्त्री रनिवासमे ले गई। मीना रानीने उस रानीको अभय देकर कहा, कि आजसे हमने तुम्हें अपनी दासीके पदपर नियुक्त किया, और अन्यान्य मोल लीहुई दासियोंके साथ रहनेके लिये कहा। महाराज सोढादेवकी रानीने अपना परिचय किसी भाँति भी नहीं दिया। इस प्रकारसे कुछ दिन बीतगये—एक दिन मीनारानीकी आज्ञासे सोढादेवकी रानीने भोजन तैयार किया, मीना राजा लालनसी उस भोजनको खाकर बोले,—“कि भोजन तो हम नित्य ही करते हैं परन्तु आजका भोजन बड़ा सुन्दर और स्वादिष्ट बना है ?” मीनाराजके इतना कहनेसे छद्मवेशी सूर्यवंशकी राजवधू उनके महलमे बुला ली गई, मीनाराजा इस परिचारिकाका परिचय पाते ही उसी सभयसे रानीको अपनी भगिनी कहकर पुकारने लगे, और दूलेरायको भानजेके नातेसे उसका विशेष आदर सम्मानके साथ लालन पालन करने लगे बालक दूलेराय भी मीनाराजके आश्रयसे अवस्था बढ़नेके साथ ही साथ क्षत्रियधर्म सीखने लगे। इसी समयमे दिल्लीके सिंहासनपर तेंवरवंशके राजाने बैठकर समस्त भारतवर्षमे अपनी प्रबल प्रभुताका विस्तार किया था। सभी राजा उसे कर दिया करते थे। जब दूलेरायकी अवस्था चौदह वर्षकी हुई तब मीनाराजने इनको दिल्लीसे कर देनेके लिये भेजा।

दूलेराय दिल्लीमे पाँच वर्ष तक रहे। इस समय मीनाजातिके कविके साथ इनका विशेष परिचय होगया था, दिल्लीकी राजधानीमे रहनेसे और तेंवरराजके प्रबल प्रतापको देखकर सूर्यवंशी दूलेरायके हृदयमे राजमुकुट धारण करनेकी इच्छा उत्पन्न होने लगी। विशेष करके यह युवा होनेके साथ ही इस बातको भी जान गये कि उनकी नस २ मे राजरुधिर बह रहा है, इस कारण उनके राज्यशासनकी जो इच्छा क्रमशः बलवती होती गई तो इसमे आश्चर्य ही क्या है।

उन्होंने अपने मनके भावको मीना कविसे कहा—और यह भी कहा कि किस प्रकारसे मेरी अभिलाषा पूर्ण होसकती है? आप ऐसा कोई उपाय बता दीजिये”। कविने उत्तर दिया, कि आप अपने आश्रयदाता मीनाराजको दमन करके उनके राज्यभारको अपने हाथमें लीजिये। दिवालीके पर्वके समयमें चिरकालसे प्रचलित रीतिके अनुसार समस्त मीना उस अमुक सरोवरमें स्नान किया करते हैं आप उसी समय अपना दल ले कर उनपर आक्रमण कीजिये, तब उनका वश नष्ट होनेसे आपको सिंहासनकी प्राप्ति हो सकती है”। कविकी सम्मतिसे दूलेराय दिहरीसे बहुत सी राजपूतसेना साथले दिवालीके पर्वके दिन खोहगांवमें जा पहुँचे, इस समय समस्त मीनागण सरोवरमें स्नान कर रहे थे, दूलेरायने उसी समय उनपर आक्रमण करके उनके शवोंसे सारे सरोवरको भर दिया। परन्तु जिस मीनाकविने यह सम्मति दी थी उसके प्राण भी न बचे, दूलेरायने अपने हाथसे ही उसको मार डाला। उसने कहा कि “जो मनुष्य अपने प्रभुके साथमें ही विश्वासघात करता है वह कदापि दूसरेका विश्वासपात्र नहीं हो सकता”। इस प्रकारसे दूलेरायने मीनाओंके शासनका लोप कर खोहगांवको अपने अधिकारमें कर लिया। इस खोहगांवके अधिकारमें होनेसे हंडार, आमेर वा वर्तमान जयपुर राज्यकी उत्पत्ति हुई।

जो दूलेराय बाल्यावस्थामें पिताके सिंहासनसे उतारे जाकर जननीके गिरपर पिताकी राजधानीसे अनाथकी समान खोहगांवमें आये थे इस समय उन्हीं दूलेरायकी भाग्यलक्ष्मी प्रसन्न होगई, दूलेरायको खोहगांवपर अधिकार करनेके पीछे अपनी राज्यसीमा विस्तार करनेकी बड़ी उत्कंठा हुई उस समय वर्तमान जैपुरसे १५ कोश पूर्वकी ओर वाणगगार्जीके किनारे घोसा नामक स्थानमें राजपूतोंकी वडगूजर सम्प्रदाय स्वाधीनभावसे निवास करती थी। दूलेरायने अपनी सेना साथले वडगूजरोंके किलेके समीप जाकर कहला भेजा कि तुम अपनी कन्याका विवाह हमारे साथ कर दो। वडगूजरपतिने यह सुनकर कहा भला “यह किस प्रकार होसकता है”? हम दोनों ही सूर्यवंशी हैं, अभी सौ पीढ़ी भी नहीं बीती है इस कारण विवाह किसी प्रकार नहीं होसकता? वडगूजरपतिके इस वचनको सुनकर दूलेरायने ममझा दिया कि सौ पुरुष तौ बीत गये हैं तब वडगूजरपतिने आनन्दित हो नव विजयी दूलेरायके करकमलमें अपनी कन्याको समर्पण किया और इनके कोई पुत्र नहीं था इसीसे इनको अपने राज्यका उत्तराधिकारी भी स्वीकार किया, और इनके हाथमें अपने राज्यका भार अर्पण करनेमें किंचित् भी विलम्ब न किया। इस प्रकारसे दूलेरायकी सामर्थ्य और प्रभुता बढ़तीगई। उस सामर्थ्य बढ़नेके साथ ही साथ दूलेरायके हृदयमें राज्यकी इच्छा भी बढ़ने लगी। माची नामक स्थानमें राव नाट्ट नामक एक मीनागज निवास करता था दूलेराय उसको भी परास्त करके अपना प्रभुत्व विस्तार करनेकी अभिलाषा की। प्राचीन मीनाराज अपनी रक्षा करनेके लिये समरभूमिमें उतरे परन्तु अतुल पराक्रमी दूलेरायकी सेनाने युद्धभूमिमें मीनाओंको सेना सहित परास्त कर दिया। विजयी दूलेरायने नये अधिकारी माचीदेशमें जाकर देखा कि खोहगांवकी

अपक्षा यह स्थान अत्यन्त ही किलका बनना भी यही राजधानी उठा लाये, और रामचन्द्रके स्मरणके लिये

इसके पीछे दूलेरायने एक समय दूलेराय रानीके जब वहाँसे लौटे तौ क्या अस्त्र गद्य लिय मार्ग रोके के लिये तय्यार गदा देखकर थी इसी कारण दूलेरायकी दूलेरायने अपनी तलवारसे चिरकालके लिये अनन्त त्रिभिन्न होकर भाग गई, उड रुष्टसे भाग सकी, हासमें यहीतक लिखा है। सरलतासे ही होसकता है।

दूलेरायकी मृत्युके नाम कांफिल रक्ता गया। जय किया। इनके पुत्र मंडल राज्यमें आमेरके राज भक्त सम्प्रदायोंमें सर्वमें श्रेष्ठ मानेको पराजय कर प्रकारसे पिताके राज्यको मीनाओं एक मार ही अधिकारमें कर लिया।

दूलेरायके वंशधरोंका होने लगा। मेदलरावके कारण किया। इस समय हणदेव भी अपने पूर्वपुत्रके मानालोगोंके साथ युद्धमें धागण किया, इन्होंने अपने भूनाट नामक स्थानमें इस न चंद्रानपतिकी कन्या नेना मथले भूडनाड दे-

अपेक्षा यह स्थान अत्यन्त सुन्दर और रमणीक है, यहां एक राजधानी स्थापन कर किलेका बनना भी यही ठीक होगा, इस कारण वह शीघ्र ही खोहगांवसे अपनी राजधानी उठा लाये, और एक नवीन किला बनवाया; और अपने विश्वविदित पूर्वपुरुष रामचन्द्रके स्मरणके लिये उस किलेका नाम रामगढ रक्खा ।

इसके पीछे दूलेरायने अजमेरकी राजकुमारी भारोनीके साथ विवाह किया । एक समय दूलेराय रानीके साथ जमवाय माताके मन्दिरमे दर्शन करनेके लिये गये जब वहाँसे लौटे तो क्या देखते है कि इनके ही देशके ग्यारह हजार मीने इकट्ठे होकर अस्त्र शस्त्र लिये मार्ग रोके खड़े हुए है । वीरश्रेष्ठ दूलेरायने उन्हें इस प्रकारसे युद्ध करने के लिये तय्यार खड़ा देखकर निर्भय हो उनके साथ युद्ध किया । शत्रुओंकी सेना अधिक थी इसी कारण दूलेरायकी सेना विशेष विक्रम न करसकी । क्रोधित हुए सिंहके समान दूलेरायने अपनी तलवारसे सैकड़ों योधाओंके प्राण नाश किये, और अन्तमे आप भी चिरकालके लिये अनन्त निद्रामें सो गये । दूलेरायके मरते ही इनकी सम्पूर्ण सेना भी छिन्नभिन्न होकर भागगई, इस समय दूलेरायकी रानी गर्भवती थी इस कारण वह वहाँसे बड़े कष्टसे भाग सकी, कलुवाहोके आदि पुरुष दूलेरायकी जीवनीके सम्बन्धमे इतिहासमे यहीतक लिखा है । दूलेराय एक बड़ेवीर और साहसी क्षत्री थे, इसका अनुमान सरलतासे ही होसकता है ।

दूलेरायकी मृत्युके पीछे उनकी विधवा रानीसे एक पुत्र उत्पन्न हुआ । उसका नाम कांकिल रक्खा गया । इसीने पिताके सिंहासनपर अभिषिक्त होकर इंडाड राज्यको जय किया । इनके पुत्र मेदल भी अत्यन्त वीर और पराक्रमी थे इस समय मुसावत मीनोके राज्यमे आमेरके राव भत्तो निवास करते थे, उक्त राव मीना जातीय तथा समस्त मीनोकी सम्प्रदायोमे सबसे श्रेष्ठ राजा थे । मेदलरावने सेना सहित आमेर राज्यमे आकर मीनोको पराजय कर आमेरको अपने अधिकारमें करलिया । मेदलरावने इस प्रकारसे पिताके राज्यको विस्तार करनेके पीछे कुछ दिनोंके उपरान्त नान्दला नामक मीनोको एक बार ही अधीनताकी श्रृंखलामे बाँधकर गतोर नामक देशको भी अपने अधिकारमे करलिया ।

दूलेरायके वंशधरोका सौभाग्य सूर्य इस समय धीरे २ अपनी पूर्णमूर्तिसे उदय होने लगा । मेदलरावके स्वर्ग चले जाने पर उनके उत्तराधिकारी हणदेवने राजछत्र धारण किया । इस समय भी चारोओरके मीनागण स्वाधीनभावसे राज्य करते थे । हणदेव भी अपने पूर्वपुरुषोंकी समान पिताके राज्यका विस्तार करनेके लिये क्रमानुसार मीनालोगोके साथ युद्धमे लिप्त रहते थे । हणदेवकी मृत्युके पीछे उनके पुत्र कुंतलने राजदंड धारण किया, इन्होंने अपने ही वलसे सम्पूर्ण पहाड़ियोंके ऊपर अपना शासन विस्तार किया, भूडवाड़ नामक स्थानमे इस समय एक चौहान राजा निवास करते थे । कुंतलके साथ उन चौहानपतिकी कन्याके विवाहका प्रस्ताव उपस्थित हुआ, रावकुंतल अपनी समस्त सेना साथ ले भूडवाड़ देशमे जानेका उद्योग करने लगे, उस समय उनकी समस्त

मीनोकी प्रजाने पहिले भयंकर काण्डको स्मरण करा दिया कि यदि आप इस राज्यको सीमाको उल्लंघन करके जाते है तो आप राज्यका चिह्न स्वरूप नगारा और पताका यही रख जाइये।" रावकुन्तलने मीनोका यह प्रस्ताव स्वीकार न किया, इस कारण शीघ्र ही मीनोके साथ भयंकर संग्राम उपस्थित होगया। उस संग्राममे बहुतसे मीना तो मारे गए और बहुतसे परास्त होगये, इस कार्यसे रावकुन्तलका अधिकार दृढ़तासे स्थापित होगया।

कुन्तलके परलोकवासी होनेपर एक प्रबल धनुर्धर कलवाहा राजसिंहासन पर विराजमान हुआ। इसका नाम पजोनीजी था। वीरविक्रमी राजपूत जातिमे इसका नाम प्रशंसित होकर विख्यात है, रजवाड़ेके प्रसिद्ध कवि चंदवरदाईने दिल्लीश्वर पृथ्वीराजकी गुणावलीको जिस मधुर काव्यमे वर्णन किया है उसी काव्यमे अन्तःकरणसे इस वीर श्रेष्ठके वीर विक्रमको भी वह कवि अक्षय कवितामे वर्णन करगये है।

इतिहासवेत्ता टाड इस स्थान पर लिखते है "कि हमने रजवाड़ेके इस विस्तारित इतिहासके पूर्वअंशको अनेक स्थानोमे देखा है, कि यहाँके सम्पूर्ण आदिम निवासियोने पराधीनता और दासत्वकी शृंखलासे मुक्त होनेके लिये विद्रोह चेष्टा की है, इस समय दृढाढ़ देशमे कलवाहोके उदय होनेसे आदिम निवासियोकी वह चेष्टा भलीभाँतिसे प्रकाशमान हो रही है। दृढाढ़की आदिम पवित्र अमिश्र मेनाजातिके पहिले पाँच नाम थे, और उनकी पाँच शाखा विभक्त थी, अजमेरसे लेकर यमुनाजी तक विस्तारित भूधरमाला जो 'काली खो, नामसे विख्यात थी, मीना गणोका वही आदिम वासस्थान था, उन्होने वहाँ आमेरराज्यकी प्रतिष्ठाकी और अपनी कुलदेवी अम्बा माताके नामसे उसका नाम आमेर रक्खा। मीनागण अम्बादेवीको "घाटारानी" अर्थात् पवित्र देवी भी कहते थे। उस शिखरकी श्रेणीमे भिन्न २ मीनाओकी सम्प्रदायके आधीनमे खोहगाव माची और अन्यान्य प्रधान २ नगर भी थे। परन्तु वावर और हुमायूँके समयमे और कच्छवराज भारमहके शासन समयमे भी मीना जाति अत्यन्त बलवान् थी, और इसके बलविक्रमको देखकर राजपूत सदा शक्ति रहते थे। उन स्वाधीन मीनोकी सम्प्रदायमे एक अत्यन्त प्राचीन नगरी नाहन थी, भारमहने मुगलोकी सहायतासे उस नगरको विध्वंस करदिया। एक प्राचीन ऐतिहासिक कवितामे नाहनकी मीनाजाति की सामर्थ्य इस प्रकारमे वर्णन की गई है।

वावन कोट छापन दरवाजा।

मीना मरद नाहनका राजा।

बुडो राज नाहनको।

जब भूममे बाटो मागो।

उस कविताका अर्थ इस प्रकार है, कि नाहनके राजा मेनाके ५२ किले और नाहनद्वारा थे जिस समय उमरा शासन नाहनमे लुप्त होगया, उस समय उमरा सामान्य भूमिमे प्रवेश भी कररूपमे प्रवृत्त किया था। यदि उक्त वर्णन अतिरिक्त हममे उगा जाता तो ऐसा बोल गेता है कि जिस समय द्वितीय विहासन पर

प्रथम मुसलमान वा
यह तो हमै निश्चय है
लेकर वावरके
अपनी अधिक सीमाको
विध्वंस करके उस स्थान
सामन्तोकी वासभूमि है।

महात्मा टाड
दायोके नाम उच्चारण
गच्छका अर्थ असल वा
ओसारा नामको एक
मिश्र है, वही मिश्र
और वही चौहान, तूर
राजपूतोके औरसेसे मेना
पाँच हजार दोसौ स
कारिका कारोने उन
सम्प्रदाय इस समय
पश्चिम भारतवर्षके
भातिसे जानाजाता है
कोल, भील, मीना,
मीना जातिको धर्म,
वर्णन किया जायगा।
पजोनी जिस

सुन्दर और अनन्त यु
भगनोके साथ उसका
भारतवर्षके भिन्न
पजोनीको ही उच्चारण
राव पजोनीने भी उनके
महावीर पजोनीने
परिचय देकर भ
गहावुर्दान भारतवर्ष
अपनी सेनाको
चलाया कि जिससे ग
गा। निजयी पजोनी

(१) पजोनी या

प्रथम मुसलमान बादशाह विराजमान हुए उस समय मीनागण अत्यन्त बलवान थे यह तो हमें निश्चय है कि दिल्लीपति पृथ्वीराजके अधीन कर देनेवाले नरपति पजोनीसे लेकर वावरके समसामयिक उस पजौनीके वशधर भारमल्ल तक कच्छवाहे राजा अपनी अधिक सीमाको बढ़ानेमें समर्थ न हुए भारमल्लने नाहनेके पचास द्वारोंको विध्वंस करके उस स्थानपर मल्लिवाण नामका नगर वसाया। इस समय वही राजावत सामन्तोकी वासभूमि है”।

महात्मा टाड् साहब फिर लिखते हैं “ कि इस मीनाजातिकी भिन्न २ सम्प्रदायोके नाम उच्चारण और वर्णवद्ध पदोंमें एक विभिन्नता विराजमान है। मेना शब्दका अर्थ असल वा “अमिश्र ” श्रेणी है। इस अमिश्रित श्रेणीमें इस समय केवल ओसारा नामकी एक सम्प्रदाय दिखाई पड़ती है। अन्य पक्षमें मीना शब्दका अर्थ मिश्र है, वही मिश्र जाति ‘वारापाल’ अर्थात् वारह सम्प्रदायोमें विभक्त हुई है, और वही चौहान, त्वर यादव, पड़िहार, कछवाहे सोलकी, साकला, गिहलोत इत्यादि राजपूतोंके औरससे मेना स्त्रियोंके गर्भसे उत्पन्न है। यही वर्णसकर मीना जाति पाँच हजार दोसौ सम्प्रदायोमें विभक्त हुई। जागा, धोली, वाड़ोम नामक उनके कारिका कारोने उन सभी सम्प्रदायोकी कारिकाकी रक्षा की है। अमिश्र उसारा सम्प्रदाय इस समय दिखाई नहीं पड़ती, अन्य पक्षमें मिश्र मीना सम्प्रदाय मध्य और पश्चिम भारतवर्षके सम्पूर्ण पर्वतों और दुर्गम देशोंमें विस्तृत हुई है। यह भली-भाँतिसे जानाजाता है कि राजपूतगणोंसे विदित इस समयकी जेट जाति और कोल, भील, मीना, गोण्ड, साईरिया, वा सार्जा जाति यहाके आदिम निवासी है। मीना जातिका धर्म, समाजिक नियम, और आचार व्यवहार एक अलग अध्यायमें वर्णन किया जायगा ”।

पजौनी जिस भाँति महान् ऊँचे वंशमें उत्पन्न हुआ था, उसी भाँति वह अत्यन्त सुन्दर और अनन्त गुणोंसे भूषित था, इसीसे दिल्लीके चौहान साम्राट् पृथ्वीराजकी भगनोंके साथ उसका विवाह हुआ था। वीर पृथ्वीराजने सिंहासन पर बैठते ही भारतवर्षके भिन्न प्रान्तोंके एकसौ अस्सी राजाओंको अपने यहाँ बुलाया, इनमें राव पजोनीको ही ऊँचा आसन दिया गया था, पृथ्वीराजने जिन २ स्थानोंमें युद्ध किया राव पजोनीने भी उनके साथ उन्हीं २ युद्धोंमें अपने बलविक्रमकी पराकाष्ठा दिखाई, महावीर पजोनीने उन बहुतसे युद्धोंमेंसे दो युद्धोंमें अपनी तलवारका चूडान्त परिचय देकर महान यज्ञ संचय किया था। जिस समय उत्तरांशसे शहाबुद्दीन भारतवर्षको विजय करनेके लिये आया उस समय वीर श्रेष्ठ पजोनीने अपनी सेनाको चलनेकी आज्ञा दी, पजोनीने इस प्रकारके असीम साहससे सेनाको चलाया कि जिससे शहाबुद्दीन एकवार ही परास्त हो गया और उसी समय समरसे भाग गया। विजयी पजोनी उसके पीछे २ गजनी तक गये। राव पजोनीने चंदेलोंकी निवास-

(१) पजोनी या पज्जूनशाय पृथ्वीराजका वहनोई नहीं बरन् साखा था।

भूमि महोबाको अधिकारमे करनेसे ही अपने बलविक्रमकी प्रसिद्धि की थी और वह उस समय वहाँके प्रधान शासन कर्ताके पदपर प्रतिष्ठित हुए दिल्लीश्वर पृथ्वीराज कन्नौजपति जयचंदकी कन्या (संयोगिता) अनङ्ग मंजरीको हरण करके ले आये, उस समय दोनो राजाओंमें जो भयंकर युद्ध हुआ था उस युद्धमे भी पृथ्वीराजकी ओरके चौसठ राजा नियुक्त थे, इनमे एक पजोनी भी थे, पृथ्वीराजका जयचंदके साथ जिस समय पाँच दिन तक निरन्तर युद्ध हुआ था, उस युद्धमें नियुक्त होकर पृथ्वीराज जिस भौतिसे कन्नौजकी राज नदिनीको ले निर्विघ्नतासे चले जाँय, इसी अभिप्रायसे पजोनीने अपनी सेना सहित मार्गमे खडे होकर शत्रुओंके साथ अकथनीय समर करते २ अपने जीवनको त्याग दिया । पजोनीके साथमे मेवारके गाहिलोतें सामन्त भी जयचंदके साथ युद्धमे लिप्त था, और दोनोने एक ही साथ रणशय्या पर शयन किया । कविकुल केसरी चंदकवि वीरश्रेष्ठ पजोनीकी वीरता विक्रम और अन्तिम युद्धके अभिनयके सम्बन्धमे अपने काव्यमे लिख गये है जिस समय गोविन्द राय मारेगये उस समय शत्रु अत्यन्त प्रसन्न हो नृत्य करने लगे, परन्तु कुछ ही समयके पीछे पजोनी उस समरके आकाशमें गर्ज कर दिखाई दिये । वह शत्रुओंके ऊपर दोनो हाथोंसे शस्त्र चलाने लगे । एक साथ चारसौ शत्रुवीर इनके ऊपर आ झुके, परन्तु एक मात्र केहरि, पीपा, 'वाहु' नरसिंह और कचरराय नामके वीर भ्राता पजोनीकी सहायतामे आगे बढ़े । तलवार और भालोकी खटाखट चारो ओरसे होने लगी, रणभूमिमे सहस्रो गिर लुढ़कतेहुए दिखाई देनेलगे, रुधिरकी नदी वह निकली, पजोनीने एतमाद पर आक्रमण किया, परन्तु एतमादका कटाहुआ मस्तक जैसे ही पजोनीके पैरोके नीचे गिरा कि वैसे ही खानोके भाले विपम वेगसे पजोनीके हृदयमे घुसगये, कूर्म रणक्षेत्रमे पतित हुए, स्वर्गमे अप्सरा पजोनीको प्रतिरूपसे वरण करनेके लिये आपसमे झगड़ा करने लगी, जो उत्तर देशकी सेना युद्धमे थी उनके शवोंसे रणभूमि भरगई, मनुष्योंके कटे हुए गिरोसे महादेवजीकी मुड-माला बढ़गई; जिस समय पजोनी और गोविन्द युद्धमे मारे गये, उस समय केवल एक पहुँर दिन वाकी था । अपने आत्मीय वीरोकी सहायताके लिये जंजीरसे

(१) मेवाड़से कोई भी पृथ्वीराजके साथ कन्नौजको नहीं गया ।

(२) पीपा, अजानवाहु, नरसिंह, कचर पञ्चनरायके भाई नहीं थे अन्यान्य जातीय सामन्त ये

(३) चंदकविके इस प्रकारके वर्णनसे ऐसा बोध होता है कि जिस समयमें दिल्लीपति पृथ्वीराजके साथ कान्यकुब्जपति जयचंदका शेष युद्ध हुआ था, उस समय जयचंदकी ओर एकदल यवनोंकी सेनाका भी था । परन्तु भारतवर्षके इतिहासमें इसका कोई उल्लेख नहीं पायाजाता, जयचंदके साथ पृथ्वीराजके उक्त समरके पीछे यवनोंकी सेनाने भारतमें आकर दिल्लीको जय किया, इसक पहिले भारतवर्षमें यवनोंकी सेना नहीं थी यही इतिहासमें देखा जाता है ।

(४) जयपुरके राजा जिस भौति कच्छवा नामसे विख्यात थे उसी प्रकारसे कूर्मनाम भी हुआ था, कूर्म नाम क्यों हुआ, टाड साहयन उमका कोट विद्रोप कारण प्रकाश नहीं किया । " पर एक स्थलमें लिखा है कि राजा कत्सवादेके पिताका नाम कर्म था जिसके नामसे कच्छवा कूर्म वा कर्मा कहे जाते हैं [अनु]

(५) उद्धृतं तं मुंमं १ पृ ३ ।

दृष्टेहुए सिंहकी समान व
उस प्रबल सेनाने प्राणोंके
अपने पुत्रके साथ
अपने प्राण त्यागकर
सम्मानके साथ चढाकर
कविचंदने फिर
और दिक्पाल गण अपने
रुक गई, पजोनीने
अन्तेष्टि क्रिया कर दी ।
विलक्षण अस्त्राघात न्यस्त
को वर्णन करनेकी साम
अगणित वीरोंके प्राण
सम्पुर्ण नहीं होसके ।
आयु मौनर्पकी है, कि
एक हिस्सा बालकपनमें
अस्त्राघातको सहन
समय यह कह रहे थे
पुरुषकी भौति गुरुओंके
अत्यन्त सतुष्ट हुई मल्लो
घोडा भी रुधिरसे भीज
प्रकाश कर रहा था ।

चंदकविने मल्लो
की है । इतिहास कृता
विराजमान हुए । साधु
उसमे मल्लोजीके -
मे प्रचलित बहुतसी
बहुतसे श्रौति कलाप
स्थानमें ऐसा लिखा है
नामक स्थानमें -

(१) एक का यमें

छूटेहुए सिंहकी समान वीरश्रेष्ठ पालहन महाक्रोधित हो रणभूमिमें आ पहुँचा। कन्नौजकी उस प्रबल सेनाने प्राणोंके भयसे भयभीत हो पीठ दिखा दी। पजोनीके भ्राता पालहन अपने पुत्रके साथ कर्णकी समान वीरता दिखाने लगे। अंतमें युद्धभूमिमें दोनों ही अपने प्राण त्यागकर सूर्यलोकको चलेगये, मृत्युका रथ आगे बढ़कर इनको वडे आदर सम्मानके साथ चढ़ाकर ले गया ”।

कविचंदने फिर लिखा है कि गंगादेवीके भयसे भयभीत होकर, चन्द्र चंचल हुआ और दिक्पाल गण अपने २ स्थानोंमें चीत्कार शब्द करने लगे। कन्नौजकी सेनाकी गति रुक गई, पजोनीने जैचंददेवकी ढालको खड्ग कर दिया था, उसके पुत्रने उसकी अन्तेष्टि किया कर दी। पजोनी पृथ्वीराजके ढालस्वरूप थे, उन्होने कन्नौजके वीरोंको विलक्षण अस्त्राघात स्वरूप उपहार दान किया था। कवियोंकी भी उस वीरताकी कहानी को वर्णन करनेकी सामर्थ्य नहीं हुई, उन्होने अंतमें बहुतसे वीरोंके शिर काट डाले और अगणित वीरोंके प्राण नाश किये, परन्तु महावली शत्रुगण साहस करके भी उनके सम्मुख नहीं होसके। पजोनीने उस रणभूमिमें पतित होकर कहा, “ कि मनुष्यकी आयु सौवर्षकी है, जिसमें आधी तो निद्रा अवस्थामें जाती है, और इसका कुछ एक हिस्सा बालकपनमें नष्ट हो जाता है, परन्तु उस सर्वशक्तिमानने मुझे इस अस्त्राघातको सहन करनेकी शिक्षा दी है ”। वह यमराजकी गोदमें बैठेहुए जिस समय यह कह रहे थे उसी समय उन्होने देखा कि मेरा प्राणप्यारा पुत्र एक वीर पुरुषकी भाँति शत्रुओंके संहारमें प्रवृत्त हो रहा है। यह दृश्य देखकर अंतमें उनकी आत्मा अत्यन्त संतुष्ट हुई। मलैसीजीके शरीरपर शत्रुओंने सात तलवारोंके आघात किये थे, उनका घोड़ा भी रुधिरमें भीज रहा था। पजोनीका पुत्र उस रणक्षेत्रमें अतुल बल विक्रम प्रकाश कर रहा था ”।

चंदकविने मलैसीके गुणोंकी महिमा की और उनके बलविक्रमकी बड़ी प्रशंसा की है। इतिहास कहता है, कि यही अपने पिता पजोनीके पदपर आमेरके सिंहासनपर विराजमान हुए। साधु टाडू साहबने जिस इतिहाससे इस विवरणको सग्रह किया है, उसमें मलैसीजीके शासन समयकी कोई विशेष घटनाका उल्लेख नहीं था परन्तु रजवाड़े में प्रचलित बहुतसी दत्तकथाओं व गाथाओं और काव्योंमें पजोनीके उत्तराधिकारीके बहुतसे कीर्ति कलाप तथा राजपूतोंके धर्मपालनके विशेष उल्लेख दृष्टि आते हैं। एक स्थानमें ऐसा लिखा है कि मलैसीने मांडू नरपतिके साथ भयकर युद्ध करके रुत्राहि नामक स्थानमें विजयलक्ष्मीका आलिंगन प्राप्त किया था।

(१) एक काव्यमें निम्नलिखित कविता वर्णवद्ध हुई है ”

पालन पजूनी जीती महोवा कन्नौज लड़ाई
माड़मलैसी जीती राररुत्राहिका
राजा भगवानदास जीती मेवासी लाड़
राजा मानसिंह जीती खोतनफौज दुवाकि—

मलैसीजीके पीछे निम्नलिखित ग्यारह राजा आमेरके सिंहासन पर क्रमानुसार बैठे,—

- | | |
|---------------|------------------|
| १-बीजलदेवजी । | ६-उदयकर्ण । |
| २-राज देवजी । | ७-नरसिंहजी । |
| ३-कल्हणजी । | ८-वनवीरजी । |
| ४-कुतलजी । | ९-उद्धरणजी । |
| ५-जोणसीजी । | १०-चन्द्रसेनजी । |
| | ११-पृथ्वीराजजी । |

उपरोक्त ग्यारह राजाओके शासनके समयके विवरणका उल्लेख इतिहासमें नहीं हुआ है। केवल पृथ्वीराजके शासन समयमें आमेरराज्यका एक विशेष नवीन अनुष्ठान हुआ। पृथ्वीराजके सत्रह पुत्र उत्पन्न हुए, इनमेंसे पाँचकी तो अकालमें ही मृत्यु होगई, और बारह पुत्र स्थित रहे। पृथ्वीराजने उन बारह पुत्रोंको अपने राज्यके बारह अंगोंका भाग करके दे दिया। उसीसे आमेरका राजवंश “बाराकोटारि” अर्थात् बारह पुत्रोंके परिवारोंमें विभक्त होकर प्रसिद्ध हुआ है, जिस समय पृथ्वीराजने इन बारह पुत्रोंको राज्यका भाग कर दिया, उस समय आमेर राज्यकी भूमि बहुत थोड़ी थी, इस कारण प्रत्येक राजकुमार जिस परिमित भूखंडको वंशानुक्रमसे भोगता था वह भूमि अत्यन्त सामान्य थी। परन्तु उस समय आमेरराज्यकी भूमिका जितना परिमाण था इस समय उक्त बारह वंशोंमेंके एक वंशधर उतनी भूमिको भोग करते हैं। पृथ्वीराजके बारह वंशधरोंके इस प्रकार राजभोग करनेमें मलैसी और पृथ्वीराजके मध्यवर्ती समयमें राजपरिवारके साथ राजवंशकी कनिष्ठ शाखाओंमें विवाद उपस्थित हुआ था और उसी कारणसे मूलराज्य की अपेक्षा और भी राज्यकी एक शाखा अधिक प्रवल होगई थी। यह घटना उदयकरणके शासन समयमें हुई थी, उनके पुत्र बालाजीने पिताका महल छोड़कर अमृतसर नाम नगर और छोट रेंदेशोपर अपना अधिकार कर लिया। उस समय उनके पुत्र जेखाजीने उस देशके अधीश्वर होकर अपने बाहुबलसे राज्यकी सीमाका विस्तारकर एक प्रवल बल-शाली सम्प्रदायकी सृष्टिकर जेखावाटी नामक राज्यको स्थापित किया। जेखावाटीकी भूमिका परिमाण उस समय दशहजार मील था, जेखावाटीका वृत्तान्त टाड साहबने अन्य स्थानपर विस्तार सहित लिखा है, हम भी यथास्थान उसे अपने पाठकोंके सम्मुख उपस्थित करेंगे।

पृथ्वीराजके सम्बन्धमें ऐसा जाना जाता है कि उन्होंने सिंधुनदीके किनारे स्थापित देवल नामक एक पवित्र तीर्थमें जाकर यज्ञ प्राप्त किया था, परन्तु शोकका विषय है कि वह अपने ही पुत्र भीमके द्वारा मारे गये। इस शोचनीय हत्याकाण्डका वृत्तान्त इतिहासमें दिखाई नहीं देता। परन्तु ऐसा जाना जाता है कि उस पित्रघातीको

—इसका अर्थ यह है कि पालन और पजोनीने महोत्र और कन्नौजके युद्धमें जय प्राप्त की मलैसीने रत्नाहिरे समरमें मातुपर अधिकार किया, राजा भगवान् दासका मयानीमें जय प्राप्त हुई, राजा माणिक्यने पालनके सेनापतिको पराजित किया था, इसमें जाना जाता है कि एक समय कानुलके याहिरी देशोंमें भी राजपूत राजाओंने जय प्राप्त की थी।

एक और मनुष्यने जी मारकर महान् पापमें पितृघाती पिताके और सभी इनको धृष्ट नेके लिये उनके पुत्र अ दूर कीजिये। इस पा आसकर्णने इस संसतिको गान्तकर दिया। आमेर है। इस प्रकारके दूरेराजके राज्यशासन करते जाय भारतके सम्राट पदपर आधीनरूपसे नियत थे समय भी हस्तक्षेप सम्बन्ध होगया था राजाओंमेंसे भारतमें और उन्होंने ही जिस समय भारतवर्षमें आधीनता स्वीकार निकटसे आमेरके पदपर नियत हुए। दिखाई नहीं देता। भारतमें पुत्र एक और भी पवित्र पवित्र बगीच राज रुधिरको कलकत्ता मित्र तथा प्रियपात्र थे

(१) राजपूतोंके करनेके लिये तीर्थोंको राजाजी उपाधिमें दुर्द्ध हैं वह पाठकों राज्यक राजाकी अपुत्र मार-और जो नरवर

दे राजा जयसिंहकी मृत्यु महामनपर देयाया गया

(२) पृथ्वीराज

एक और मनुष्यने उचित दंड दिया। भीम जिस प्रकारसे अपने पिता पृथ्वीराजको मारकर महान् पापमे लिप्त हुए उन भीमके पुत्र आसकर्णने भी उसी प्रकारसे उस पितृघाती पिताके जीवनका नाश किया। भीम पिताके मारनेसे सबके अप्रिय होगये थे और सभी इनको घृणाकी दृष्टिसे देखते थे; राजवशधरोने भीमको संसारसे विदा करनेके लिये उनके पुत्र आसकर्णसे कहा “ कि आप भीमको मारकर राजवशके कलकको दूर कीजिये। इसके पीछे तीर्थोंकी यात्रा करके आप अपने पापका नाश कीजिये ”। आसकर्णने इस संमतिको उचित जानकर अपने पिताके जीवनरूपी दीपकको सर्वदाके लिये शान्तकर दिया। आमेरराजवंशके इतिहासमे इन दो महा पापियोंके नाम नहीं लिखे गये हैं। इस प्रकारके कलंकियोंका इस संसारसे नाम लोप होजाना ठीक ही है।

दूलेरायके समयसे लेकर पृथ्वीराजतक प्रत्येक राजा सम्पूर्ण स्वाधीनभावसे राज्यशासन करते आये। दिल्लीके तूवरवंशीय पृथ्वीराज जिस समय अपने बाहुबलसे भारतके सम्राट् पदपर विराजमान थे, उस समय यद्यपि रावपजोनी उनके यहाँ आधीनरूपसे नियत थे परन्तु राज्यके आभ्यन्तरिक शासनसे तूवर राजवंशपर किसी समय भी हस्तक्षेप नहीं किया, विशेष करके पजोनीके साथ पृथ्वीराजका सांसारिक सम्बन्ध होगया था इसलिये वह दिल्लीमे बड़े सम्मानके साथ रहते थे, आमेरके राजाओमेसे भारमल्लने सबसे पहिले यवन शासनके निकट अपना मस्तक झुकाया, और उन्होंने ही मगसे पहिले यवनसम्राट्के साथ सम्बन्ध बंधन किया, बाबरने जिस समय भारतवर्षमे अपनी प्रभुताका विस्तार किया उस समय भारमल्लने उनकी आधीनता स्वीकार करली। इसके पीछे पठानोके अभ्युदयके पहिले भारमल्ल हुमायूँके निकटसे आमेरके अधीश्वरस्वरूप “ पंचहजारीमनसब ” अर्थात् पाँच सहस्र सेनाके नेता पदपर नियत हुए। इतिहासमे भारमल्लके शासनका अन्य कोई विशेष उल्लेख दिखाई नहीं देता।

भारमल्लके पुत्र भगवानदासने आमेरके सिंहासनपर बैठकर यवन सम्राट्के साथ एक और भी वनिष्ठ सम्बन्ध स्थापित किया। सम्पूर्ण भारतवर्षमे सम्पूर्ण वीर और पवित्र वंशीय राजपूतोमे एकमात्र भगवानदासहीने सबसे पहिले पवित्र क्षत्रियोंके रुधिरको कलंककी स्याहीसे अनुलिप्त किया, भगवानदास बादशाह अकबरके परम मित्र तथा प्रियपात्र थे। नीतिविशारद अकबरने सिंहासनपर बैठकर इस बातको

(१) राजपूतोके इतिहासमें लिखा है कि आसकर्ण पिताको मारकर अपने पापको नाश करनेके लिये तीर्थोंको गये, और जब वहासे लौटे तो यवन सम्राट् (हुमायूँ वा बाबर) ने इनको राजाकी उपाधिमें नरवरका राज्य दिया था, नरवरराज्यके वशसे जिस आमेरराजवंशकी उत्पत्ति हुई है वह पाठकोको पहिले ही विदित होचुका है। नरवर वा आमेर इन दोनों राज्योंमेसे किसी राज्यके राजाकी अपुत्र अवस्थामें मृत्यु होजाय तो आमेर राज्यकी मृत्यु होनेपर नरवर राजके राजकुमार-और जो नरवरराजकी मृत्यु हो तो आमेरके राजकुमार सिंहासनपर विराजमान होते हैं, जयपुर के राजा जयसिंहकी मृत्यु अपुत्रावस्थामें ही हुई थी, तब नरवरराजके एक राजकुमारको आमेरके सिंहासनपर बैठाया गया था।

(२) पृथ्वीराज तूवरवंशी नहीं थे चौहानवंशी थे।

भलीभाँतिसे जानलिया था कि भारतवर्षमें यवनशासनको दृढ़ और चिरस्थायी करना ही कर्त्तव्य है, इस कारण प्रजाके हृदयमें अधिकार करनेके साथ ही साथ भारतके प्राचीन राजाओंको भी अपने हस्तगत करनेके लिये उनके साथ मित्रता करनी अवश्य है। उसने यह भी समझ लिया था कि एकमात्र तलवारकी सहायतासे ही भारतपर अधिकार रखना दुराशामात्र है। भय, कठोर, शासनदंड, तलवारके बल, और इच्छासे जो सामर्थ्य, प्रभुत्व और प्रबलता प्राप्त कीजाती है वह चिर स्थायी नहीं है, और उसका फल विषमय होता है। परन्तु एक प्रसिद्ध शान्तिसंभोग, दया, और न्यायके विचारसे युक्ति पूर्वक अनेकभाषा भाषी अनेक सम्प्रदायोंमें बँधेहुए भारतवासियोंके प्रति जो शासन किया जायगा उससे जो फल उत्पन्न होगा वह स्थायी होगा और वही यवन साम्राज्यके पक्षमें मंगलमय होगा। अकबरने यही सब सोच समझकर भगवानदासकी भाँति प्रशंसित राजाके साथ मित्रता की थी। टाड साहबने लिखा है “ किं किस उपाय और किस चतुरतासे अकबरने कछवाहोंके राजाको अपने हस्तगत किया था, यह मुझे विदित नहीं, तब ऐसा जाना जाता है कि उन्होंने कच्छवपतिको उच्च गौरवकी आकांक्षा वा सम्मानकी लालसासे ही वृत्त किया था ”। भगवानदास बादशाह अकबरके इतने अनुगत होगये थे कि वह अपने महान् पवित्र वंशकी पवित्रताकी रक्षा करना भी भूलगये थे। वह भारतके राजाओंमें सबसे पहिले यवनसम्राट्के साथ विवाहिक सम्बन्ध करनेमें कुछ भी लज्जित न हुए। भगवानदासकी कन्याके साथ कुमारसलीमका (जिसने पीछे जहाँगीर नाम धारण किया) विवाह होगया उस विवाहके फलम्बरूपमें अभागे खुसरोका जन्म हुआ था।

(१) मुसल्मान इतिहासवेत्ताने लिखा है कि ९९३ हिजरी सन् (१५८६ ई०) में यह विवाह हुआ था, इस समय आमेरराजके वंशमें स्वयं आमेरराज भगवानदास * उनके दत्तक पुत्र मानसिंह और उनके पोते यह तीनोंजने सम्राट्की सेनामें अधिक सम्मान प्राप्त थे, विशेष करके मानसिंहने इस समय सबसे अधिक प्रसिद्धि प्राप्त की थी, जब बादशाहके भाई विद्रोही होगये, उस समय मानसिंहने उनके उस विद्रोहको शान्त करादिया, औरांकी अपेक्षा राजा भगवानदास + जिस समय सम्राट्वंशीय सेनानीके आधीनमें कश्मीरके युद्धमें नियुक्त थे उस समय मानसिंहने खैबरके कठिन अफगानोंको दमन किया और उनके पुत्र काबुलके राजप्रतिनिधिके पदपर नियत हुए। फारिस्ताके इतिहासमें इसका वर्णन भलीभाँतिसे लिखा है [जिल्द २]

* यहाँ सब जगह भगवानदासका नाम गलत लिखा गया है और मानसिंह भी उसका दत्तक नहीं था और न भगवानदासने शाहजादे सलीमको अपनी बेटा दी थी। टाड साहबको मही इतिहास नहीं मिला जिससे ऐसी गलती हुई है असल बात यह है कि राजा भारमलने पहिले अकबरसे अपनी बेटाका विवाह किया। फिर उसके बेटे भगवन्तदासने शाहजादे सलीमको अपनी बेटा दी। मानसिंह भगवन्तदासका बेटा था, भगवन्तदासका भाई भगवानदास था वह आमेरका राजा नहीं था, अकबरने उसको बाका कठवाहकी पट्टी दी थी उसकी ओलादमें बाकाप्रत कठवाह जिजाणके राजा हैं।

+ यह भी एगत है भगवानदास नहीं भगवन्तदास है क्योंकि मानसिंह जगतसिंहका बेटा नहीं राजा भगवन्तदासका बेटा था और जगतसिंह न मानसिंहका बेटा था। माधोसिंह मानसिंहका भाई था, मुरासिंह नहीं मुरासिंहभी राजा भगवन्तदासका बेटा और मानसिंहका भाई था।

मानसिंहके भतीजे उत्तराधिकारी सहकारी होकर उन्हें समुद्रतकके समस्त था। मानसिंहने यवनसम्राट्के अधीन स्वीकार की थी वह हुए। सम्राट् अकबरने बलके बढानेकी चेष्टा वह निर्विघ्नताका अत्यन्त प्रभुता साधनमें नित्य उपद्रव अधिक मया कहे, सम्राट् वेगका ह्रास करनेके जिसका प्रयोग किया आये है कि सम्राट्ने “ कर्नेल टाडकी जानकर सम्राट् जीवन्तको नाग राफर स्वयं ही प्राण प्रत्यक्ष प्रमाण नहीं इतिहाससे तो ऐसा कर्नेल टाड शयन किया, उस

(१) टाड नाम सूरसिंह, मिहके पुत्र थे ”।

(२) यवनको तब सम्राट् अकबरने

(३) फारिस्ता केवल कुमार

हुए और उसी वर्षमें

नकी नदिनीके गर्भसे

प्रतापादित्यको परास्त + बटे चचा

मानसिहके सम्बन्धमें इतिहासवेत्ता टाड् साहब लिखते हैं कि भगवानदासके भतीजे उत्तराधिकारी मानसिह अकबरकी सभामें उज्ज्वल मणिस्वरूप थे । सम्राट्के सहकारी होकर उन्होंने बहुतसे कठिन २ कार्योंका भार लिया था, तथा खुतनसे समुद्रतकके समस्त देशोंको अपनी ही तलवारके बलसे यवनराज्यके अधिकारमें किया था । मानसिहने उड़ीसाको अपने अधिकारमें कर तथा आसामको जीत वहाँके राजाको यवनसम्राट्के अधीन किया था, इनके बाहुबलसे भयभीतहो काबुलने भी आधीनता स्वीकार की थी वह क्रमानुसार बंगाल, विहार, दक्षिण और काबुलके शासनकर्ता हुए । सम्राट् अकबरने राजपूत राजाओंको सिंहासनके साथ सम्बन्धमें बांधकर जिस बलके बढ़ानेकी चेष्टा की थी मानसिहने अपने व्यवहारसे उसे प्रमाणित कर दिया, वह निर्विघ्नताका देनेवाला नहीं है उस सम्बन्धसे ही साम्राज्यके ऊपर उन राजपूतोंकी अत्यन्त प्रभुता चलतीहुई दिखाई देती थी और उसी कारणसे सम्राट्के उद्देश-साधनमें नित्य उपद्रव होते रहते थे । राजा मानसिह उस प्रभुतामें इतने प्रबल होगये थे, अधिक क्या कहै, सम्राट् अकबर अपनी प्रबल सामर्थ्य और प्रतिपत्तिके समयमें भी उस वेगका ह्रास करनेके लिये-पाशाविक इच्छाचारी राजाओंसे सचर और असचरके ऊपर जिसका प्रयोग किया था, उसी-विष प्रयोग करनेमें सन्नद्ध हुए, यह तो पहिले ही कह आये हैं कि सम्राट्ने मानसिह पर विष प्रयोग करके किस प्रकारसे अपना नाश किया था । “कर्नल टाड्की कथासे जाना जाता है कि मानसिहकी उस प्रबल प्रभुताको असहनीय जानकर सम्राट् अकबरने अत्यन्त घृणित उपायसे अर्थात् विष प्रयोगके द्वारा मानसिहके जीवनको नाश करनेकी चेष्टा की थी, परन्तु अपने दुर्भाग्यसे उस विषको अज्ञानतासे खाकर स्वयं ही प्राण हीन होगया, परन्तु अन्य किसी इतिहासमें हमें इसका कोई प्रत्यक्ष प्रमाण नहीं मिला । सम्राट् अकबरकी विषपान करनेसे मृत्यु नहीं हुई, अन्यान्य इतिहासोंसे तो ऐसा ही जाना जाता है” ।

कर्नल टाड् साहब लिखते हैं, कि “सम्राट् अकबरने जिस समय मृत्युकी शय्यापर शयन किया, उस समय अपने भानजे खुशरोको भारतवर्षके सिंहासनपर बिठानेके

(१) टाड् साहब लिखते हैं, कि भगवानदासके और भी तीन भ्राता थे उनमें एकका नाम सूरतसिह, दूसरेका माधोसिह और तीसरेका जगतसिह था, मानसिह इसी जगतसिहके पुत्र थे ” ।

(२) यवनोके इतिहास फारिश्ताने कहा है, कि मानसिह जब उड़ीसाको जय करचुके तब सम्राट् अकबरने इनको १२० हाथी उपहारमें दिये थे ।

(३) फारिश्ता इस बातको स्वीकार करता है । उसने लिखा है कि जिस समय मानसिह केवल कुमार उपाधिधारी थे, उस समय विहार हाजीपुर, और पटनेके शासनकर्ता पदपर नियुक्त हुए और उसी वर्षमें अर्थात् १५८९ ईस्वीमें उनके बड़े चचा+राजा भगवानदासकी मृत्यु होगई, और उनकी नंदिनीके गर्भसे जहांगीरके औरससे खुशरोका जन्म हुआ, मानसिहने बंगालको जीतकर प्रतापादित्यको परास्त किया, बंगालके पाठकोसे यह बात छिपी नहीं है ।

+ बड़े चचा नहीं राजा भगवन्तदास मानके पिता थे ।

हेतु राजा मानसिहने पड़्यन्त्र जालका विस्तार किया था, यदि इस बातको वादशाह जानजाते तो समस्त राजनैतिक भविष्य उपद्रवोको गान्त करनेके लिये कुमार सलामके मस्तक पर राजमुकुट अर्पण करनेके अभिलाषी होते । परन्तु कुछ ही कालके लिये इस समय उक्त पड़्यन्त्र स्थित रहा और राजा मानसिह बंगालके शासन पर भेज दिये गये परन्तु उस पड़्यन्त्रका विस्तार बढ़ता गया, कुमार खुसरोको चिरकालके लिये कारागारमे रक्खा और इनके सेवकोंकी अत्यन्त गोचनीय रूपसे मृत्यु होगई । राजा मानसिहकी बुद्धि अत्यन्त तीक्ष्ण थी, इस कारण उन्होंने उस समय प्रगटमे उस विद्रोहका बदला नहीं दिया, परन्तु छिपे २ भागिनेयके पक्षको समर्थन करते रहे, राजा मानसिह बीस हजार राजपूतोंकी सेनाके अधिनायक होनेसे प्रबल बलशाली थे, इस कारण उनको प्रकाशमे दमन करना वादशाहकी सामर्थ्यसे बाहर था, परन्तु देशीय इतिहाससे जाना जाता है किं सम्राट्ने दश करोड़ रुपये रिश्वत देकर मानसिहको अपने हस्तगत करलिया था । मुसल्मान इतिहासवेत्ताकी उक्तिके मतसे जाना जाता है कि राजा मानसिहने १०२४ हिजरी (१६१५ ईस्वी) मे बङ्गालमे पाण त्याग किये, परन्तु इतिहाससे यह भी जाना जाता है कि उत्तराञ्चलमे खिलजी जातिक साथ युद्ध करनेको गये थे वहां इससे दो वर्ष पहिले मारे गये थे ” ।

राजा भगवानदासके स्वर्गवासी होनेपर मानसिह जयपुरके सिंहासन पर बैठे । मानसिहके शासन समयमे आमेर राज्यने भारतवर्षमें अन्यान्य राज्योंकी अपेक्षा अधिक प्रसिद्धि प्राप्त की, मानसिहको सम्राट्के यहां जितना सम्मान मिलता था उतना ही यह अपने बाहुबलसे राज्यपर अधिकार करते जाते थे, और अनेक देशोसे जो धनरत्न हरण कर के लाते थे, उससे उस छोटेसे आमेर राज्यकी क्रमशः धनसम्पत्ति भी बढ़ती जाती थी । दूलेरायके पीछे आमेर राज्य रजवाड़ेमे एक सामान्य राज्य गिना जाता था. परन्तु मानसिहके समय उसी सामान्य राज्यकी सीमा वृद्धिके साथ ही साथ भारतवर्षमे उसकी प्रसिद्धि भी बढ़ गई । कच्छवर्गण अवतक भारतवर्षमे इतने वीर नहीं गिने जाते थे, परन्तु राजा भगवानदास और मानसिहके समयसे कच्छवांके दलने खतनसे समुद्रतक भारतके प्रत्येक प्रान्तमे अपने अनुल पराक्रम और बाहुबलसे अपनी जातिके गौरवको बढ़ा लिया था, राजा मानसिहकी सेना वादशाहकी सेनासे अधिक बलवान् और साहसी तथा वीर गिनी जाती थी । राजा मानसिह भारतवर्षमे यवनराज्यके शासनमे चिरस्मरणीय और प्रशंसनीय अभिनय करनेके पीछे स्वर्गको चलेगये इसके पीछे उनके पुत्र रावभावसिह आमेरके राजसिंहासनपर बैठे । न्वय यवनसम्राट्ने उनका अभिषेक करके उन्हें सम्मान सूचक “पचहजारीमनसव” की उपाधि दी । इतिहाससे यह जानाजाता है, कि यह अत्यन्त निर्वोध और मद्यपानमे

(१) राजपूत इतिहासमे जाना जाता है कि मानसिह १६०९ संवत् अर्थात् १६४२ ईस्वीमे स्वर्ग मिधार ।

(२) भगवानदास ।

अधिक रत थे । कई वर्ष हिजरीमे प्राण त्याग ।

भावसिहकी

यह भी पिताकी भी

इस कारण बहुत थोड़े

महावीर नीतिन और

गुणोके विपरीत हुए,

इस समय इस युवकसे

प्रभुताईका विस्तार कर

आमेरके सिंहासन पर

राजपूत-नन्दिनी जो

यथास्थान पदचुके हों

जगन्सिहके पीछे

लेखने कहा है कि

थी । उक्त देशीय इति

जाय रनिवासमे

समय अत पुरके नीचे

जयसिहको आमेरका

सलाम करीये, यही

प्रचलित रीतिके

नहीं कर सकते, इस

तिरस्कार न करसके जो

मकता ५९९० जोया

इससे अपना कुछ भी

मैंने आपको आमेरका

राजा मा

काति अत्यन्त ही हीन

अपने बुद्धिबल, नीतिन

राज्यके लुप्त हुए गौर

मियात ये, मा

तथा सामर्थ्य और

अपनी प्रबल सामर्थ्य

मिर्चा राजा जय

(१) महासिह

अधिक रत थे । कई वर्ष राज्य करनेके पीछे उसी अधिक मदिराके पीनेसे सन् १०३० हिजरीमें प्राण त्याग किये । उनके राज्यके समयमें कोई विशेष घटना नहीं हुई ।

भावसिहकी मृत्युके पीछे उनके पुत्र महासिह राजसिंहासनपर बैठे, परन्तु यह भी पिताकी भी समान अत्यन्त इन्द्रियलोलुप और मदिरापानमें आसक्त थे, इस कारण बहुत थोड़े दिनोंमें ही इस ससारको छोड़गये । राजा मानसिह जैसे महावीर नीतिज्ञ और असीम साहसी थे, उनके पुत्र और पौत्र भी उसी भाँति उनके सम्पूर्ण गुणोंके विपरीत हुए, आमेर राज्यकी प्रभुता और प्रताप इसीसे एकवार ही क्षीण होगई इस समय इस सुअवसरमें जोधपुरके अधीश्वरोंने सम्राट्के यहाँ अपने प्रताप और प्रभुताईका विस्तार करलिया, इतिहाससे विदित होता है कि महासिहकी मृत्युके पीछे आमेरके सिंहासन पर कौन बैठेगा ? यह बड़ा भारी प्रश्न उपस्थित था । विख्यात राजपूत—नन्दिनी जोधावाईके साथ जहाँगीरका विवाह हुआ था उसे हमारे पाठक यथास्थान पढ़चुके होंगे, उस विख्यात जोधावाईके अनुरोधसे सम्राट् जहाँगीरने जगन्सिहके पोते जयसिहको आमेरका सिंहासन देदिया । राजपूतोंके इतिहास लेखकने कहा है कि इससे सम्राट्की प्रियतमा रानी नूरजहाँ अत्यन्त सुतुष्ट हुई थी । उक्त देशीय इतिहासवेत्ता लिखगयेहै कि आमेरका सिंहासन किसको दिया जाय रनिवासमें जोधावाई बादशाहके साथ इसका निश्चय करले, जयसिह उस समय अत.पुरके नीचे थे । बादशाहने उस समय अन्तःपुरके वारामदेसे निम्नस्थ जयसिहको आमेरका राजा स्वीकार कर अभिवादन पूर्वक कहा—कि “ जोधावाईको सलाम करिये, यही आपके राजपदप्राप्तिका मूल है ” । परन्तु रजवाड़ेकी चिर प्रचलित रीतिके अनुसार राजपूत राजा कभी किसी राजपूत कुमारीको सलाम नहीं कर सकते, इस कारण बादशाहकी आज्ञा होने पर भी जयसिह उस रीतिका तिरस्कार न करसके और बोले, “ कि मैं आपके रनिवासकी अन्यस्त्रियोंको सलाम कर सकता हूँ परन्तु जोधावाईको किसी भाँति भी सलाम नहीं करसकता ” । परन्तु जोधावाईने इससे अपना कुछ भी अपमान न समझा वरन मद्मुसकानसे कहा “ इससे कुछ हानि नहीं है, मैंने आपको आमेरका राज्य दिया ” ।

राजा मानसिहके पीछे दो अयोग्य उत्तराधिकारियोंसे कच्छवजातिके गौरवकी कांति अत्यन्त ही हीन—प्रभा होगई थी, राजा जयसिहने आमेरके सिंहासनपर बैठकर अपने बुद्धिबल, नीतिबल और बाहुबलसे उस कलकको दूर करके कई वर्षमें आमेर राज्यके लुप्त हुए गौरवको फिर प्रकाशमान कर दिया । जयसिह मिर्जाराजाके नामसे विख्यात थे, मानसिहने जिस प्रकार अकबरके शासन समयमें राज्यका विस्तार तथा सामर्थ्य और सम्मानको बढ़ाया था, और बहुतसे युद्धोंमें जिस भाँतिसे अपनी प्रबल सामर्थ्य और बाहुबलका परिचय देकर अक्षयकीर्ति प्राप्त की थी मिर्जा राजा जयसिहने भी उसी प्रकार दुर्दान्त और गजेबके शासन समयमें

(१) महासिह भावसिह बेटे नहीं थे मानसिहके कुंवर जगन्सिहके बेटे थे ।

यवन साम्राज्यके बहुतसे उपकार किये । औरंगजेब जिन संग्रामोमे नियुक्त थे, प्रायः जयसिंहने भी उन्हीं युद्धोमे लिप्त होकर जयलक्ष्मीको आलिंगन किया । औरंगजेबने इनकी इस वीरतासे संतुष्ट होकर उन्हें छः हजारमीनसब पुरस्कारमे दिया । भारतवर्षके इतिहासमे पाठकोने औरंगजेबके शासनकालीन इतिहासमे इन्हीं जयसिंहकी वीरताकी कहानी भलीभाँतिसे पढ़ी होगी । जो असीम साहसी महावीर शिवाजी महाराष्ट्रदेशके आदि नेता थे, जिन शिवाजीके नामसे सम्राट्की सेना कंपायमान होती थी, जिन शिवाजीके साथ युद्ध करके बादशाहकी सेना बारम्बार परास्त हुई थी, उन शिवाजीको यही आमेरपति महाराज जयसिंह बन्दी करके दिल्लीके बादशाह औरंगजेबके यहां ले आये थे । जयसिंहके शिवाजीको बन्दी करके लानेका वर्णन भारतके इतिहासमे भलीभाँतिसे लिखा हुआ है, इस कारण हमने उस विषयको यहां लिखना आवश्यक न समझा । यद्यपि राजा जयसिंहने विजातीय विधर्मी औरंगजेबकी आज्ञासे स्वदेशीय महावीर शिवाजीको बन्दी किया था तथापि उन्होंने राजपूत वीरोकी समान शिवाजीके सम्मुख यह शपथ की थी कि बादशाह आपका एक बाल भी स्पर्श नहीं कर सकेगा, इसका साक्षी मैं हूँ । शिवाजीने इस राजपूतकी प्रतिज्ञापर ही दृढ़ विश्वास करके अपनेको बन्दी करा दिया था । परन्तु शिवाजीके आते ही औरंगजेब अत्याचार करके इनके जीवनके नाशकी चेष्टा करने लगा, तब राजपूत राजा जयसिंहने बादशाहका कुछ भी भय न करके अपनी शपथको पालन करनेके लिये शिवाजीको दिल्लीसे भगा देनेमे विशेष सहायता कर राजपूत नामके गौरवकी रक्षा की । इसी कारणसे बादशाह जयसिंहपर अप्रसन्न रहता था, यह हमारे पाठकोसे छिपा नहीं है । दिल्लीके सिंहासन लेनेके समय राजकुमारोमे महा विवाद उपस्थित हुआ, मिर्जा राजा जयसिंहने पहिले तो सुलतान दाराकी ओरका पक्ष लिया और फिर उसके साथ विश्वासघात किया, इससे दाराके सिंहासन प्राप्तिकी आशा एकवार ही जाती रही । जयसिंह बारम्बार नीतिज्ञताके बलसे कईएक कार्योंमे प्रधानता प्राप्त करके अत्यन्त गर्वित होगये थे, और इसी कारणसे नरराक्षस औरंगजेबने उनका अनिष्ट करनेके लिये प्रतिज्ञा की थी । देशीय इतिहासवेत्ता लिखगये हैं कि मिर्जा राजा जयसिंहके आधीनमे बाईस हजार अश्वारोही सेना थी, और बाईसजने प्रथम श्रेणीके सभ्रान्त करदेनेवाले देशी जागीरदार भी उनके आधीनकी सेनामे नियत थे । जयसिंहने उन महावीरोसे युक्त हो राजदरबारमे बैठकर दो हाथोमे दो गिलास लेकर एकको दिल्ली और दूसरेको सितारा कहकर एकको तो बड़े वेगसे पृथ्वीमें गिरा दिया और दूसरेको चूर्ण करके कहा, सितारके पतन होनेमे दिल्लीका भाग्य मेरे इहिने हाथमे रहा, मैंने विचारा है कि इसी भाँति सरलतासे दिल्लीके भाग्यको पतन कर सकता हूँ । पाठकगण इस उक्तिमे सरलतासे जान सकेंगे मिर्जा राजा जयसिंह किस प्रकारके दुर्दमनीय क्षत्रियतेजमे प्रकाशमान थे, उनके द्वारा ही सतारापति शिवाजीका पतन हुआ, और यदि वह विचारते तो औरंगजेबका भी पतन करसकते थे, महावीर और प्रबल प्रभुता युक्त मनुष्यके आतिरिक्त और कौन ऐसी मूर्खता करसकता है परन्तु यह मूर्खता ही उनका

कालस्वरूप हुई, क्रम २ से
राजा जयसिंह इस
पराक्रमी बादशाह था
करनेका साहस न कर
और विपकी सहायतासे
हुआ था, जिस उपायसे
से उसने जयसिंहको भी
राजा जयसिंहके कुटुम्बमें
राजकुमारको ही पिताका
होसकती, परन्तु दुःख
भाँतिके लोभ दितार
मारडाले तो मैं
राजकुटुम्ब अर्पण करूँगा,
अपना अधिकार नहीं
यंत्रमें फँसकर उसके
कीरतसिंहने अफीमके
उन्हें मारडाला ।
पितृहन्ता कीरत सिंह
नरपिशाच औरंगजेबके
कामा नामक एक देश
महावीर
सिंहासनपर बैठे ।
“चारहजारी मनसब”
संवत् १७४६ में
स्थित हुए, इस समय
बादशाहके यहाँ आमेर
कारण विशनसिंहको
राज्यसुप्त नहीं भोगा ।
वहीं उनकी मृत्यु हुई।

कालस्वरूप हुई, क्रम २ से बादशाह औरंगजेबके कानोतक भी यह बात पहुच गई कि राजा जयसिंह इस प्रकारसे सबके सामने कहा करता है, यद्यपि औरंगजेब प्रबल पराक्रमी बादशाह था तथापि वह जयसिंहके अनिष्ट साधनमे प्रत्यक्ष रूपसे कोई उपाय करनेका साहस न कर सका । दुराचारी औरंगजेब अपने शासन समयमे केवल तलवार और विपकी सहायतासे भारतके प्रधान २ राजपूत वीरोके प्राण नाश करके निष्कण्टक हुआ था, जिस उपायसे उसने जयसिंहके जीवनका नाश किया था, उसी घृणित उपाय से उसने जयसिंहको भी इस संसारसे विदा दी, उसने अन्य कोई उपाय न देखकर अंतमे राजा जयसिंहके कुटुम्बमे अपना पङ्कज चलाया, राजपूतोंकी रीतिके अनुसार बड़े राजकुमारको ही पिताका सिंहासन प्राप्त होताहै, छोटेको कदापि सिंहासनकी प्राप्ति नहीं होसकती, परन्तु दुराचारी औरंगजेबने जयसिंहके छोटे पुत्र कीरतसिंहको अनेक भौतिके लोभ दिखाकर अपने वशमे करके कहा कि “यदि आप अपने पिता जयसिंहको मारडालै तो मै राजपूतोंकी रीतिके मस्तक पर लात मारकर आपके शिरपर आमेरका राजमुकुट अर्पण करूँगा, आपके बड़े भाई रामसिंह किसी प्रकार भी राजसिंहासनपर अपना अधिकार नहीं करसकते । अभागे निर्वोध कीरतसिंहने पापात्मा औरंगजेबके पङ्कजमे फँसकर उसके मनोर्थको पूर्ण करनेमे कुछ भी विलम्ब न किया । राजपूत कुलांगार कीरतसिंहने अफीमके साथ विप मिलाकर अपने जन्मदाता जयसिंहको पिलाकर उन्हे मारडाला । जयसिंहने उस कुलकलकी पुत्रके हाथसे विप पानकर प्राण त्याग दिये । पितृहन्ता कीरत सिंह अपने महापापके पुरस्कारस्वरूप राजतिलक प्राप्तिके लिये अंतमे नरपिशाच औरंगजेबके सम्मुख गया, बादशाहने उसका मनोरथ पूर्ण न करके केवल कामा नामक एक देश उसे जागीरमे दे दिया ।

महावीर जयसिंहके प्राण त्याग करने पर उनके बड़े पुत्र रामसिंह आमेरके सिंहासनपर बैठे । जयसिंहको छः हजारी मनसब प्राप्त हुआ था, परन्तु रामसिंह “चारहजारी मनसब ” प्राप्त कर आसामके निवासियोंके साथ युद्ध करनेको गये । संवत् १७४६ मे रामसिंहकी मृत्यु होनेपर उनके पुत्र विशनसिंह आमेरके राजपदपर स्थित हुए, इस समय पुनर्वार आमेरका पूर्व गौरव दिन २ क्षीण होता आया था, अब बादशाहके यहाँ आमेर राजकी उस प्रकारकी प्रभुता और सम्मान नहीं था । इस कारण विशनसिंहको “तीनहजारीमनसब ” मिला । परन्तु उन्होने बहुत दिनोतक राज्यसुख नहीं भोगा । “वे संवत् १७५६ मे बहादुरशाहके साथ काबुलको गये थे वहीं उनकी मृत्यु हुई, ” ।

द्वितीय अध्याय २.

पूर्वचीन और मध्य समयके क्षत्रिय राजगण-पश्चिमी और प्राच्य जगत्में भावी संमिलन, हिन्दू जातिमें भविष्य आलेख्य-सवाई जयसिंहका राज्याभिषेक-आज़िमशाहके साथ उनका योगदान-सम्राट्का आमेर राज्यपर खालसा करना-जयसिंहका बादशाहकी सेनाको जयपुरसे भगाना-उनका स्वभाव और चरित्र-उनकी ज्योतिष विद्याकी अभिज्ञता-दिल्लीका तख्त पाकर गोलियों-गके समयतक उनका आचरण-बहुत विवाहोंके विषयफलकी एक प्रमाण सूचक घटना-जयसिंहकी गुणावली-जयसिंहके अश्वमेध यज्ञ करनेकी इच्छा-उनके संग्रह किये और लिखेहुए दुष्प्राप्य, और मूल्यवान् बहुतेरे ऐतिहासिक और पौराणिक तथा वैज्ञानिकग्रन्थ-उनकी मृत्यु।

जिसने इस विगाल इतिहासरूपी समुद्रके भीतर प्रवेश किया है, उसके नेत्रोंके सम्मुख एक विशेष चित्ताकर्षक दृश्य आता है वीरमाता भारतभूमिकी गोदमें सूर्य और चंद्रवंशी क्षत्रिय जाति ही वीरनेता रूपसे चिरस्मरणीय अभिनय करती आई है, रामायण और महाभारत इत्यादि इतिहास-मूलक महा काव्योंमें हम उसी चंद्र और सूर्यवंशी वीरनेताओंके अतुल्य बल विक्रम, अमित साहस और प्रबल प्रतापके वर्णन है उनकी अनुपम और अक्षय कीर्ति अद्यावधि स्थिर है। उन्हींके वंशधरोका वर्णन जो इस इतिहासके पाठकोने पढ़ा है क्या उससे यह प्रगट नहीं होता कि वे अपने ही पूर्व पुरुषोंके समान यश भाजन होनेके योग्य है, यदि वे भारतकी स्वाधीन अवस्थाके समय अथवा वाल्मीक एवं व्यासजीके समयमें जन्मलेते तो वे केवल अग्नेजोद्धारा लिखित रजवाड़ेके इतिहासमें ही नहीं, एक राजपूत जातिमें ही नहीं, वरन् समस्त संसारमें प्रशंसनीय यश और गौरवके भागी होते। उनके यशरूपी सूर्यकी उज्ज्वल किरणोंसे समस्त भूमण्डल जगमगा उठता। महात्मा व्यास और वाल्मीकजीकी अक्षय लेखनी उस अमृतमय काव्यमें उनके गुणोंको संग्रह करके भारतके गलेमें अनुपम उपहार दान करती, इसमें किंचित् भी सदेह नहीं। हम महाभारत और रामायणमें जिन क्षत्रिय वीरोंके प्रताप, प्रभुत्व, क्षमता, साहस, प्रतिभा, उद्दीपना और शूरवीरताके स्रोते बहतेहुए देखते हैं, जिनका कार्य कलाप वीरविक्रम आजतक इस अन्तःसार शून्य पतित जातिके हृदयमें भी जातीय गर्वदर्पको उदित करदेता है, यदि उन वीरोंके साथ मध्य समयके राजपूत वीरोंकी बराबरी करीजाय, तो सत्यके सम्मानकी रक्षाके लिये अवश्य ही स्वीकार करना होगा कि मध्य समयके एक २ राजपूत वीर उनकी अपेक्षा भी ऊँची प्रशंसाके योग्यपात्र होगये हैं। मेवाड़, मारवाड़-बीकानेर-जयसलमेर और जयपुरके इतिहासमें कठिन यवनशासनमें भी एक जन राजपूत अपने बाहुबलसे, तलवारके बलसे और राजनीतिक बलसे जिस प्रकार अक्षय कीर्तिको स्थापित कर यवनसम्राट्के ऊपर अपना आविपत्य स्थापित करगये हैं, उसकी प्रशंसा नहीं की जासकती। यदि वह विचारते तो भारतवर्षसे यवनराज्यको लोप करसकते थे, परन्तु केवल

विधिवी वासनासे उनके दिया है वही इस या, उसका कारण देशीय राजा यवन यागिता करदेनेमें लगे थे, पद सर्वादा, सम्मान बाँधकर अपना वह प्रबल प्रताप और अपनी चतुरताके बलसे प्रभुताका विस्तार किया वडे। हाँ उसने अपनी देशीय राजाओंको अपने देखते हैं कि उसीका प्रताप और प्रभुता एक भी अक्षयकी समान हस्तगत करलेता तो औरंगजेबकी मृत्युके कर देते परन्तु उस आशके विरुद्ध महाराष्ट्र जातिने अपनी राजाओंके विरुद्ध खड़े वह महान कार्य जोर जिनकी दृष्टि गई है ऐतिहासिक घटनाके भूमि ही सृष्टिकी भारतकी सृष्टि है उन्नत किया है, इसीने है, तानी पुत्रपाका विज्ञान पश्चिमसे तत्पश्च उन सब के ही ऊपर रक्खा न करें न्यायान्यायके चाहे कितनी ही से जातियोंमें जितने प्रभुत्वसे प्राप्त हुए हैं।

विविधी वासनासे उनके हृदयमें ऐसी प्रेरणा नहीं हुई। जिन्होंने इतिहास पर ध्यान दिया है वही इस बातको मानेगे कि यवन राज्यके शासनका जो प्रचंड प्रताप फैला था, उसका कारण एकमात्र राजपूत राजाओका बाहुबल था। बादशाह अकबरके समयमें देशीय राजा यवन शासनकी स्थापना दृढ़ता और गौरवसाधनके लिये एक दूसरेकी प्रति प्रतिष्ठा कर देनेमें लगे थे, यदि राजनीति चतुर अकबर इस प्रकारसे देशीय राजाओको पद मर्यादा, सम्मान भूषा, राजवश धन पुरस्कार और अंतमें विवाहिक सम्बन्धमें बाँधकर अपना सिंहासनके साथ संयुक्त न करता तो उस समयमें यवनराज्यका वह प्रबल प्रताप और किसी भी उपायसे विस्तार न पासकता। यद्यपि औरंगजेबने अपनी चतुरताके बलमें ही भारतवर्षमें समस्त राज्योंकी अपेक्षा अपना प्रताप और अपनी प्रभुताका विस्तार किया था, परन्तु वह किसी देशीय राजाओंकी सहायता बिना नहीं बढ़े। हाँ उसने अपनी कूटराजनीति, चातुरी, छलकपट, भयदंड और विपकी सहायतासे देशीय राजाओको अपने हस्तगत कर तो लिया था परन्तु विचारवान् अपनी दिव्य दृष्टिसे देखते हैं कि उसीका फल स्वरूप यवनराज्यका विनाश साधन हुआ। उसका वह महान प्रताप और प्रभुता एक बार ही रसातलमें जाकर चूर्ण २ होगई। यदि औरंगजेब भी अकबरकी समान मित्रता आत्मीयता आर्द्रता और प्रीतिके द्वारा देशीय राजाओको हस्तगत करलेता तो उसकी मृत्युके उपरान्त यवनराज्यकी ऐसी दुर्दशा कभी न होती। औरंगजेबकी मृत्युके पीछे वह राजपूत राजा भारतवर्षसे यवनराज्यका नामतक उग्र कर देते परन्तु इतिहासका एक महान कार्य सिद्ध होगा इसी कारण उस समय उनको उस आशाके विरुद्ध भिन्न २ बाधा झट्टी हुई, और उस भावी महानकार्यके निमित्त ही महाराष्ट्र जातिने अपनी तलवारकी सहायतासे यवनराज्यके विरुद्ध और सम्पूर्ण प्राचीन राजाओके विरुद्ध खड़े होकर उनके ऊँचे मस्तकोको झुका दिया।

वह महान कार्य क्या है? पश्चिमी और पूर्वी परिणय। जगत्के इतिहासकी ओर जिनकी दृष्टि गई है वही अपने ज्ञानके नेत्रोंसे देखते हैं कि एक अलौकिक ऐतिहासिक घटनाके निमित्त ईश्वरने विचित्र उपाय निर्देश कर दिया था, यह भारत-भूमि ही सृष्टिकी बाललीलाका क्षेत्र है, धर्मशिक्षा सभ्यता विज्ञान यह इसी भारतकी सृष्टि है यहींसे जो दूसरे देशोंमें विद्या गई है इसी विद्याने उन देशोंको उन्नत किया है, इसीने पश्चिमी देशोंको ऊँचा बनाकर पूर्वदेशोंको पूर्वावस्थामें रक्खा है, ज्ञानी पुरुषोंका अनुमान है कि उसी पूर्व प्रकारसे सब शिक्षाएँ ज्ञान, और विज्ञान पश्चिमसे पूर्वमें आकर पुनः पूर्वीय देशोंके उन्नतिके शिखरपर पहुँचावेगी अतएव उन सब महान् ऐतिहासिक घटनाओंके संयोगका भार एक मात्र अंग्रेजों के ही ऊपर रक्खा गया है। अंग्रेज देशियोंके ऊपर चाहें कितने अत्याचार क्यों न करें न्यायान्यायके उपायसे चाहें भारतके समस्त धनको हरण करले, गवर्नमेण्ट चाहें कितनी ही स्वेच्छाचारी क्यों न हो परन्तु भारतभूमिमें या भारतकी भिन्न २ जातियोंमें जितने पश्चिमके रत्न हैं वह सभी अंग्रेज जातिकी सहायता कल्याण और अनुग्रहसे प्राप्त हुए हैं। पश्चिम और प्राच्यके मिलन होनेसे यह प्राचीन आर्यक्षेत्र फिर

एक दिन ऊँचे आसनपर अधिकार करेगा। आर्यवंशधर फिर एक दिन नवीन लीलामे लीन होकर पठिचमी शिक्षा और विज्ञानके साथ प्रशंसित होकर ज्ञानबुद्धिके संयोगसे इस जगत्‌में नवीन अभिनय कर भाग्यके पूर्व दृश्यको दिखावेगे। वह दृश्य, वह अभिनय, वह पाश्चत्य और प्राच्यके संमिलनसे जब जगत्‌ उन्नतिके ऊँचे मार्गपर जायगा तब आर्यवंशधरकी कीर्तिका गौरव आकाशमें जाकर कीर्तिमान होगा। आर्यवंशधर फिर नवीन युगमें नवीन जीवनमें, नवीन जातिरूपसे संसारमें अनन्त लीलाओका अभिनय करेगे, इसको अपने हृदय पर अंकित करनेके लिये विचारवान ही समर्थ है। जिनको भीतरी दृष्टि नहीं है, वह अंग्रेजी राज्यमें किसी विषयका भी परिवर्तन वा कोई सुलक्षण नहीं देख सकते, वह केवल भारतके धननाश बलनाश और अंग्रेजोंके चरण प्रहारसे ही देशीयोंके जीवनका नाश होता हुआ देखते हैं, परन्तु जिन्होंने धीरज धरकर स्थिरभावसे अन्तर्दृष्टिसे देखा है, वही जान सकते हैं कि उस धननाश-बलनाश और प्राणनाशमें प्रकाण्ड पश्चिमी प्रकाशने आकर, प्रत्येक भारतवासीके नेत्रोंके सम्मुख उजेला किया है, अलक्ष्यमें एक महान गन्तव्य मार्गकी रेखा उनके नेत्रोंको प्रकाशित किये देती है। जो प्राचीन हिन्दूजाति, जगत्‌को शिक्षादाता दीक्षागुरुके पदसे रहित होकर आज अन्तःसारशून्य पराये मुखकी अपेक्षा करनेवाली परायी आशावाली दूसरेके चरणोंकी सेवा करनेवाली गिनीगई है, उस जातिके मंगल और उन्नतिके लिये ही पश्चिमी और पूर्व शिक्षाका समिलन हुआ है। हिन्दूधर्म अभेद्य हिमालयकी समान अचल और अटल है, हिन्दूधर्मकी मूलमिति अक्षय पत्थरके अक्षय उपकरणसे बनी हुई है। यद्यपि आजकल चारोंओर भयकर काल-हल मच रहा है कि “हिन्दूधर्म गया, हिन्दूसमाज गई, अदलबदलके मुखमें समस्त ही हिन्दू समाज गई”। परन्तु विचारवान देखते हैं कि हिन्दूधर्म जानेवाला नहीं है। केवल उस पूर्व पश्चिमके सम्मिलनसे ही संसारके हितके लिये उस हिन्दूजातिकी सामाजिक रीतिनीति, आचार व्यवहार शिक्षा, सभ्यता, ज्ञान, बुद्धि, शिल्पविज्ञान, प्रतिभा उद्दीपना यह नवीन संस्कार और नवीन भावसे नवीन युगमें उपयुक्तरूपसे भविष्यतमें संगठित होगी, इस समय केवल वही आभासमात्रसे प्रकाश पारही है। उस नवीन युगमें हिन्दूधर्म नहीं जायगा, हिन्दूजाति नहीं जायगी, हिन्दुओका कुछ भी नहीं जायगा, सब यहीं रहेगा, नवीन जीवन पाकर नवीन उपकरणसे तथा नवीन रीतिसे समस्त नवीन बलसे बलवान होकर जातिको फिर ऊँचे शिखरपर पहुँचा देगे। अधिकतर धर्मज्ञ-समाजकी-तथा जातिके सम्पूर्ण दृश्य विजातीय, विदृश्य-विपरीत और प्रार्थना रहित बाध होती है, वह सभी उपद्रवोंके मुखमें पूर्ण होकर समयके उपयोगी रूपसे प्रयोजनीय रूपमें फिर तैयार होगी। समयके पखर स्रोतोंको रोकनेकी किसकी सामर्थ्य है? सत्त्व बलशाली राजा वा प्रबल सामर्थ्यवाली समाज कभी भी उस स्रोतको निवारण नहीं कर सकते। समय आनेपर समाज कार्यको अवश्य ही करेगी। एक देश-एक जातिकी अवस्था, कभी भी चिरकालतक समान नहीं रह सकती, यह बात कौनसे उल्लाप लेखकों को विग्न नहीं है? जो हिन्दूजाति अमंगल उपद्रव और अनेक

भाँति की पीड़ाओंको
काठन यवनसम्राट्‌के
वह जाति, धर्म, फिर
प्रवाहित करेगा, इसका
उस पूर्व
उस पूर्व पश्चिमके
और पूर्व पश्चिमका गुभ
होकर भी राजपूत राजा
राजा जैसिह दूसरे थे
राजवंशमें जयपुरपति
महाराज इतिहासके
इन्हींको प्रशंसा होती थी
आभासको सप्रह कर
चरित्रोंको पढ़ा है उन
बलसे भारतमें चिर
सिंहने केवल जातिधर्म
नहीं किया बरन शास्त्र
ज्योतिष शास्त्रकी
वर्षके चार प्रधान
कीर्तिकी घोषणा कर रहे
शास्त्रका उद्धार हुआ
करते आये हैं।
परन्तु सवाई
अपनी किरणजालका
उम सवाई जयसिंहकी
टाङ् उपयुक्त
विस्तारित जोबनी
प्रधान २ घटनाएँ और
तो प्रत्येक एक वृद्धा
इतनी बड़ी है कि
हम भी यथाशक्ति चे
इससे हमको अत्यन्त

माधू टाङ् मह
नामसे विदित थे, दूसरे
...

भाँतिकी पीड़ाओंको सहन करके आजतक भी भारतवर्षमें व्याप्त हो रही है, जो हिन्दूधर्म कठिन यवनसम्राट्के भयंकर आक्रमण और अत्याचारोंसे किंचित् भी विचलित न हुआ, वह जाति, धर्म, फिर एकदिन अवश्य ही संसारमें शांतिमगल और संतोषकी तरंगको प्रवाहित करेगा, इसका अनुमान करना चिन्ताशील मनुष्योंपर ही निर्भर है।

उस पूर्व पश्चिमके सम्मिलन साधनके लिये ही अंग्रेजोंका भारतमें आना हुआ, उस पूर्व पश्चिमके सम्मिलनके लिये ही अंग्रेजोंद्वारा यवनशासनका विनाश साधन हुआ और पूर्व पश्चिमका शुभ परिणय सिद्ध करनेके निमित्त सम्पूर्ण सामर्थ्य और सत्त्व सम्पन्न होकर भी राजपूत राजा दिल्लीके सिंहासनपर बैठनेमें यत्नशील न हुए। उनमें सवाई राजा जैसिह दूसरे थे उन्हींके सम्बन्धका इतिहास इस अध्यायमें लिखा जायगा, राजपूत राजवंशमें जयपुरपति सवाई जयसिह सबसे ऊँचे सिंहासन प्राप्तिके योग्य थे, यही महाराज इतिहासके सम्मुख महा सम्मानके पात्र हुए, प्रवादियोंके मुखपर सबसे पहिले इन्हींकी प्रशंसा होती थी, जिन्होंने भारतके इतिहासको पढ़ा है वे अवश्य ही इसके पूर्ण आभासको सम्यक् करलेगे। इस विनाश इतिहास कल्पद्रुममें पाठकोंने जिन राजाओंके चरित्रोंको पढ़ा है उन सभी राजाओंको केवल जातीय क्षत्री धर्मपालन और तलवारके बलसे भारतमें चिरस्थायी कीर्तिको स्थापित करते देखा है परन्तु सवाई महाराज जयसिहने केवल जातिधर्म और बाहुबलको प्रकाश करके भारतवर्षमें अपने नामको विख्यात नहीं किया वरन् शास्त्र और उसके नामको भी भारतमें अक्षय करके रक्खा। वे ज्योतिष शास्त्रकी उन्नति साधन थे हेतु नवीन संस्कार, नवीन रीति नियत करके भारतवर्षके चार प्रधान २ स्थानोंमें नानमंदिर स्थापन कर गये हैं, वही आजतक उनकी अक्षय कीर्तिकी घोषणा कर रहे हैं। विजित भारतके एकमात्र सवाई जयसिहसे ही ज्योतिष शास्त्रका उद्धार हुआ है। ज्योतिष शास्त्रके वेत्ता उसे आजतक मुक्तकंठसे स्वीकार करते आये हैं। रजवाड़ेके राजपूतोंकी गौरवकी कला केवल भारतमें ही विख्यात है परन्तु सवाई जयसिहके यशका सूर्य इतना ऊँचा हो गया था, कि उसने दूर २ तक अपनी किरणजालका उज्ज्वल प्रकाश किया था, पश्चिमके ज्योतिर्वेत्तागण मुक्तकंठसे उस सवाई जयसिहकी प्रशंसा करनेको तैयार हैं, परन्तु शोकका विषय है कि साधू टाड् उपयुक्त प्रयोजनके होनेपर भी उपकरणावलीके अभावमें उस महापुरुषकी विस्तारित जीवनी इतिहासमें अंकित नहीं करसके, यदि वह सवाई जयसिहके जीवनकी प्रधान २ घटनाएँ और उनके द्वारा अनुष्ठान किये विषयोंका भली भाँतिसे वर्णन करते तो पृथक् एक बड़ा ग्रन्थ बन जाता, तथापि इस इतिहासमें उन महापुरुषकी जीवनी इतनी बड़ी है कि जिसको कर्नल टाड् साहब नहीं देसके, विशेषकर सुविधाके अभावमें हम भी यथाशक्ति चेष्टा करके उनकी जीवनीको यहाँ भली भाँतिसे प्रकाशित नहीं करसके इससे हमको अत्यन्त दुःख है।

भूमिका समाप्त।

साधू टाड् महोदय लिखते हैं कि “पहिले जयसिह जिस भाँति मिर्जाराजा नामसे विदित थे, दूसरे जयसिह उसी प्रकार सवाई नामसे विदित थे और संवत् १७५५

सन् १६९९ ई० में औरंगजेब के शासन के ४४ वर्ष बीतने पर अर्थात् उसकी मृत्यु के छः वर्ष पहिले राजसिंहासन को प्राप्त हुए, उन्होंने दक्षिण के युद्ध में अपने बाहुबल का विशेष परिचय दिया था, और औरंगजेब की मृत्यु के पहिले जिस समय सिंहासन पाने को सम्राट् कुमारों में युद्ध की आग भड़क उठी थी, उस समय उन्होंने औरंगजेब के उत्तराधिकारी रूप से विख्यात आजिमशाह के पुत्र कुमार वेदारवख्त का पक्ष लिया था और उसी कुमार की सहायता के लिये वे धौलपुर के युद्ध में लिप्त हुए थे। दुख का विषय है कि उस संग्राम में वेदारवख्त मारा गया, शाहआलम—बहादुरशाह—दिल्ली के तख्त पर बैठा। तब आमेर का राज्य खालसा कर लिया गया क्योंकि सवाई राजा जयसिंह कुमार वेदारवख्त का पक्ष अवलम्बन करके शाहआलम के विपक्ष में थे सम्राट् शाहआलम की तरफ से एक व्यक्ति विशेष आमेर राज्य का शासनकर्ता नियुक्त होकर भेज दिया गया। परन्तु वीरश्रेष्ठ जयसिंह ने बादशाह का यह अन्याय देख सिंह को समान क्रोधित हो गर्जन करते हुए कलवाहो की समस्त सेना को सजा उन्होंने नगी तलवारे हाथ में लेकर अपने पैतृक राज्य में से सम्राट् की समस्त सेना को भगाकर अपने महान् बाहुबल का परिचय दिया। उसी समय से जयसिंह के हृदय पर यवनसम्राट् के वंश की ओर विजातीय क्रोध उपस्थित हुआ और उन्होंने यवनराज्य का नाश करने के लिये मारवाड़ के अधीश्वर महाराज अजितसिंह के साथ मित्रता करके संधि कर ली।

कर्नल टाड साहब लिखते हैं, कि “यह विख्यात राजपूत जयसिंह चौवालीस वर्ष तक आमेर के सिंहासन पर स्थित होकर जवतव भयकर युद्धों में लिप्त रहे। उन सब बातों का फिर फिर वर्णन करना नीरस होगा। वह मेवाड़ और वूदीराज के प्रबल शत्रु थे उसी मेवाड़ और वूदीराज के वंशधरों के इतिहास के साथ उनका वही वीर अभिनय जड़ित किया गया है, इस कारण उसका परिचय पाठकों को हो ही जायगा। जिस समय भारत में दीर्घकाल तक अराजकता नृत्य कर रही थी उसी समय में तैमूर के वंशधरों का सिंहासन शीघ्रता से छिन्नभिन्न होकर पृथ्वी में घुसने का उपाय कर रहा था। यद्यपि महाराज जयसिंह उस समय प्रत्येक युद्ध और विपत्ति में पड़े हुए थे, परन्तु वीर स्वरूप से उनका यश कभी अक्षय नहीं हो सका। वरन राजपूत वीरों का साहस जैसा जलती हुई अग्नि की समान होता है उनका साहस वैसा नहीं था, परन्तु राज्यशासन और राज्यससार में, आर पड़्यत्र जाल के विस्तार में उनकी विशेष शक्ति थी।” अत्यन्त दुख का विषय है कि हम साधु टाड साहब की श्रेष्ठ उक्तियों के समर्थन करने में समर्थ नहीं हो सकते। इतिहासवेत्ता टाड इस विस्तारित इतिहास के प्रत्येक स्थान में सत्य और सम्मान के रक्षा करने की विशेष चेष्टा कर गये हैं, उसे हम शिर झुकाकर स्वीकार करते हैं, वह एक उदार हृदय देवमन्त्र और राजपूत जातिके यथार्थ मित्र थे, इस बात को राजपूत जाति भी स्वीकार करती है परन्तु हम इतना कह सकते हैं कि वह यद्यपि रजवाड़ के भिन्न राज्यों के इतिहास को समभाव से लिख गये हैं, परन्तु वह उनमें सबसे अधिक मेवाड़ के अधीन और मेवाड़ के निवासियों को अत्यन्त प्रिय जानते थे। मारवाड़, बांका नेर, जयमन्मेर, जयपुर, कोटा, और वूदी राज्य के अधीश्वर और निवासियों की अपेक्षा

मेवाड़ के अधीश्वर और मित्रता थी। अभी गिनी मित्रता थी इसी लिये उनके प्रेम के अनेक प्रकार दया और निःशस्त्रता तथा उनका हास में और उनके निमः प्रकाश पड़ा है, उससे राजनैतिक रागमूर्ति उनकी कीर्ति कलापका दिग्विजयी और महापुरुष गिने गये थे, यह टाड महोदय जयसिंह की जीवनी में पूताने के राजाओं की किया है, उस सब के जयपुर वा जयनगर

(१) कर्नल टाड उपकरण आमेर राज के मह प्रथम सवाई जयसिंह के ग्रन्थ में कितने ही सम्राट् कुमार और देशीय कर के परिचय को सफल हाथों के इतिहास में लिख व्यवहार भलीभाँति जान सम्राट् फर्रुखसिंह के हमारे हाथ आया है। कर्नल टाड स्तार इतिहास में हुई। नयपुर राज के व चाहते तो बनाया प्रचार कर के प्राचीन सुविधा होने पर भी वह महाराज यदि ऐसा रूप और पत्रों को प्रकाश

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मेवाड़के अधीश्वर और वहाँके निवासियोंके ऊपर उनका विशेष स्नेह प्रेम, दया और मित्रता थी। अभीर्गिनी कृष्णाकुमारीके पिता महाराणा भीमसिंहके साथ उनकी प्रबल मित्रता थी। इसी लिये वह महाराणाके चरित्रको जिस भावसे वर्णवद्ध करगये है उसमें उनके प्रेमके अनेक पारेचय पाये जाते हैं। यदि सवाई जयसिंहके साथ भी उनकी उसी प्रकार दया और मित्रता होती तो वह ऐसा कभी नहीं लिखसकते थे कि जयसिंहकी शूरवीरता तथा उनका साहस अन्य राजाओंसे हीन था। विशेष करके भारतके इतिहासमें और उन्हींके निर्माण किये इतिहासमें सवाई जयसिंहके बलविक्रमको हमने जिस प्रकारसे पढ़ा है, उससे कभी ऐसा सिद्धान्त नहीं किया जासकता कि सवाई जयसिंह राजनीतिक रगभूमिमें विभिन्न युद्ध क्षेत्रमें जिस प्रकारका दृश्य दिखागये है, उससे उनकी कीर्ति कलापका स्मरण नहीं होसकता। यद्यपि महाराज मानसिंहकी समान वह दिग्विजयी और महान वीर नहीं थे, किन्तु वह अपने बराबरके वीरोसे एक अग्रणीय पुरुष गिने गये थे, यह उनके चौवालीस वर्ष तक राज्य करनेसे ही विदित है।

टाड् महोदय फिर लिखते है, कि “ राजनीति और न्यायके सम्बन्धमें श्रीसवाई जयसिंहकी जीवनी उच्च आसन पाने योग्य है। हम (अंग्रेज) ने प्रायः इन्ही राजपूतानेके राजाओंकी कीर्ति और दक्षताके सम्बन्धमें अत्यन्त सामान्य विचार प्रगट किया है, उस सबके प्रकाश होते ही वह भी प्रमाणित होगा। जयसिंहने अपने नामसे जयपुर वा जयनगर नामकी नवीन राजधानी स्थापित की, वह राजधानी उनके

(१) कर्नल टाड् साहब टीकेमें लिखते है “ कि उस प्रकार पूर्णालेख्य कवितामें बहुतसे उपकरण आमेरराजके महलमें विराजमान थे, उन सबमें कल्पद्रुम नामका भी एक ग्रन्थ था। उसी ग्रंथमें सवाई जयसिंहके प्रधान २ कार्योंका उल्लेख है। “ एकसौ नव गुण जयसिंह ” नामक ग्रन्थमें कितने ही विवरण सुने है, और वर्णन किये है, सवाई जयसिंहने बराबरके सम्राट्, सम्राट् कुमार और देशीय राजाओंके जो अगणित पत्र लिखे थे, इस समय उन सबका अनुवाद करके परिश्रमको सफल विचारा। अंग्रेज बहुत सा परिश्रम करके जिनके चरित्रोंके आचार व्यवहारोंको इतिहासमें लिख गये हैं उन सबके बदलेमें उन पत्रोंको पढ़नेसे ही उन स्वदेशियोंके आचार व्यवहार भलीभाँतिसे जाने जा सकते है। उनके समयके भारतवर्षके इतिहासमें एक प्रधान अर्थात् सम्राट् फर्रुखसियरके सिंहासनच्युतिके सम्बन्धमें सवाई जयसिंहके हाथका एक पत्र लिखा हुआ हमारे हाथ आगया है। इसमें उन्होंने राणाको लिखा है ”।

कर्नल टाड् आशा की थी कि अवश्य ही कोई न कोई अंग्रेज रेसिडेण्ट जयपुर राज्यके सविस्तार इतिहासको प्रणयन करेगा, परन्तु दुःखका विषय है कि उनकी वह आशा आजतक पूर्ण न हुई। जयपुर राजके महान जेबे पदपर बहुत दिनोंसे अनेक सम्भ्रान्त शिक्षित बंगाली नियुक्त रहे। वे चाहते तो अनायास ही इस इतिहासको अपनी मातृभाषा वा अंग्रेजी भाषामें लिखकर इसका प्रचार करके प्राचीन इतिहासके स्तवका उद्धार करसकते थे, परन्तु दुःखका विषय है कि विशेष सुविधा होनेपर भी वह उस विषयमें आजतक हस्ताक्षर नहीं करसके। जयपुरके वर्तमान शिक्षित महाराज यदि ऐसा विचार करते तो वह सरलतासे अपने पूर्वपुरुषोंकी कीर्तिले भरे हुए उक्त इतिहास और पत्रोंको प्रकाश कर सकते थे?।

समयमें शिल्प और विज्ञानकी अधिष्ठान क्षेत्र होगई थी, और उसी नवीन नगरीने अत्यन्त प्राचीन आमेर राजधानीके प्रकाशको लुप्त कर दिया। दोनों राजधानी एक दूसरीसे तीन कोश दूरी पर थीं, इसी कारणसे उस आमेर नगरीके साथ दुर्ग श्रेणीके योगसे नवीन राजधानीका परस्पर मेल होगया। समस्त भारतवर्षमें एकमात्र जयपुरकी राजधानी ही नियमितरूपसे बनी थी, और सभी राजमार्ग नियम सहित बनाये गये थे। सुना जाता है कि विद्याधर नामवाले एक बंगालीने कल्पना करके राजधानी जयपुरके शहरको बनवाया था। सवाई जयसिंह जो समस्त ज्योतिर्विद्या सम्बन्धी और इतिहास सम्बन्धी आविष्कार और श्रेष्ठता साधन कर गये हैं उन सबमें उक्त विद्याधर उनका अत्यन्त प्रसिद्ध सहयोगी था, प्रायः सभी राजपूत ज्योतिष विद्या और सामुद्रिक विद्याको भली भाँतिसे जानते थे। परन्तु जयसिंहने विज्ञानके भीतर प्रवेश किया था। वह केवल वैज्ञानिक रीतिकी शिक्षा करके ही शान्त न हुए, वरन् स्वयं एक यथार्थ कार्यसाधक वैज्ञानिक थे। वह ज्योतिष विद्यामें इतने वढ़ गये थे कि दिल्लीके बादशाह मुहम्मदशाहने इन्हींके हाथमें पंचांगके संस्कारका भार अर्पण किया था, यह ग्रह नक्षत्र, गति विधि चंद्रमा सूर्यका उदय अस्त ग्रहण इत्यादि भली भाँतिसे देख लेते थे। उन्होंने निरीक्षण तथा आविष्कारके लिये अपने ज्ञानबलसे बहुतसे यंत्रोंकी रचना की थी, और दिल्ली जयपुर उज्जैन, वाराणसी मथुरा आदि शहरोंमें बहुत करके बड़े २ मानमंदिर बनाकर उन समस्त यंत्रोंको वहाँ स्थापित करवाया था तथा उन्हीं सब यंत्रोंके द्वारा गणना करनेमें वे इतने पंडितहोगये थे कि बड़े २ ज्योतिषी भी आश्चर्यमें होजाते थे। महाराज जयसिंहने उक्त समस्त यंत्रोंका आविष्कार करनेके पहिले, समरकन्दके राजज्योतिषी उलगवेगके बनायेहुए यंत्रका व्यवहार किया था, परन्तु उन समस्त यंत्रोंसे उनको ईप्सित फल प्राप्त न हुआ। क्रमानुसार सातवर्ष तक भिन्न २ मान मंदिरोंमें परीक्षा करनेके पीछे उन्होंने स्वयं नवीन यंत्र बनाये थे। जिस समय सवाई जयसिंह इस वैज्ञानिक आलोचनामें प्रवृत्त थे, उस समय पुर्तगालसे इमानुएल नामके एक पादरी भारतवर्षमें आये थे, जयसिंहने उनसे पुर्तगालराज्यमें ज्योतिष विद्याकी उन्नतिके विषयमें जानना चाहा, और अपने कितने ही विश्वासी सेवकोंको इसी लिये उस पादरीके साथ पुर्तगालके अधीश्वर इमानुएलकी राजसभाम भेजा था,। पुर्तगालके राजा ईमानुएलने जयपुरपति जयसिंहके पास जेवियर डिसिलवा नामके एक प्रवीन ज्योतिषीको भेज दिया। जेवियर डिसिलवाने जयपुरमें आकर, पुर्तगालके डेलाहायर बनायेके हुए समस्त यंत्र जयसिंहको दे दिये, महाराज जयसिंहने उन

(१) कार्गिके मानमंदिरको हमारे अनेक पाठकोंने अवश्य ही दर्शन किया होगा, आजतक भी वहाँ समस्त यंत्र समस्त उपकरण सहित अव्यवहार अवस्थासे उस मानमंदिरमें पतित, तथा दीवारों पर लगे हुए हैं। उन यंत्रोंको देखकर बहुतसे पश्चिमी ज्योतिषियोंने जयसिंहकी बड़ी प्रशंसा की है।

(२) डा. साहय अपने टीकेमें लिखते हैं कि “पुर्तगालकी राजधानीमें लिस्बनके राजमहलमें उस सम्बन्धके पीछे बागजपत्र पाये गये या नहीं इसका विचार करना कर्तव्य है।

यंत्रोंकी परीक्षासे उनके परीक्षा करनेके पीछे इन तथा उनकी बराबरी कम हैं, इस कारण वह उतना भ्रम नहीं है, सम्बन्धकी गणना ठीक ज्योतिषीके पीतलके प्रकाश कर गये हैं, तथा ही यंत्र बनाया करते थे, श्रेणीके ग्रहोंके लिये यंत्रके लिये अपनेको डॉक्टर डब्लिड हन्टर विशेष परीक्षा करके “ज्योतिष शास्त्रके तथा मस्तिष्कश्रमके और संकेतकी तालिका नक्षत्रोंकी गतिका संचार कर्नल टाड साहब मन्त्रियोंको प्रकाश है कि जयसिंह भारत एक उदात्त कार्य नहीं उनका प्रकाश आविष्कार कर गये हैं, विलायतमें भी उनका करती है। उन्होंने जब तो बड़ी सरलतासे जाना केवल प्राचीन वाहिरी देशोंमें बहुतसा धन खर्च करके मिति और नेपायरी विलायतसे भी ज्योतिषशास्त्रके तत्त्वोंको तक भी एक बड़े भार शक्तिको व्यय किया पुर्तगाली उच्चलमणि को

यन्त्रोंकी परीक्षासे उनके सम्बन्धमें निम्नलिखित मन्तव्योंको वर्णवद्ध किया, “यथार्थ परीक्षा करनेके पीछे इन सब यंत्रोंमें नियुक्त कोहुई गणना और सिद्धान्तोंको देखकर तथा उनकी बराबरी और समालोचनासे यही प्रकाशित होता है कि वह आधी डिग्री कम है, इस कारण वह अत्यन्त भ्रामक है, यद्यपि अन्यान्य ग्रहोंके स्थानके सम्बन्धमें उतना भ्रम नहीं है, परन्तु मैं देखता हूँ कि इस मतमें सूर्य और चन्द्रमाके ग्रहणके सम्बन्धकी गणना ठीक नहीं हुई, द्मिनटका भेद पड़ता है” । “महाराज जयसिंह तुर्की ज्योतिषीके पीतलके बनायेहुए यन्त्र और तालिकाके सम्बन्धमें भी इसी प्रकारका मत प्रकाश करगये हैं, तथा उन्होंने अनुमान किया कि था हिपारकस और पोटेल्मी भी ऐसे ही यन्त्र बनाया करते थे, और उन्होंने कहा कि डेलाहायरकी गणना केवल नीचेवाली श्रेणीके ग्रहोंके लिये अविशुद्ध हुई है । राजपूत राजा अवश्य ही उस अपने बनाये यन्त्रके लिये अपनेको गौरववान् जाननेके अधिकारी है । हमारे स्वजातीय ज्योतिषी डाक्टर डवल्लिड हन्टर सवाई जयसिंहकी गणना और यन्त्रादिकी सत्यताके सम्बन्धमें विशेष परीक्षा करके प्रसन्न हुए थे ” ।

“ज्योतिष शास्त्रके सम्बन्धमें बहुतसी चिन्ता बहुतसी गणना और बहुतसे श्रम, तथा मस्तिष्कश्रमके फलस्वरूप सवाई महाराज जयसिंहने कितने ही नियमोंकी रीति और संकेतकी तालिका बनाई थी उसी रीति और सिद्धान्तोंके अनुसार इस समय ग्रह नक्षत्रोंकी गतिका संचार, ग्रहणादिकी गणना और पंचांग तैयार किये गए हैं ” ।

कर्नल टाड् साहब सवाई जयसिंहके ज्योतिष शास्त्रकी दक्षताके सम्बन्धमें जिन मन्तव्योंको प्रकाश करगये हैं ? उनसे क्या प्रगट होता है ? यह तो अवश्य ही संभव है कि जयसिंह भारतवर्षमें ज्योतिषशास्त्रका पुनरुद्धारकर इसको नवीन जीवन देकर एक बड़ा भारी कार्य साधन करगये हैं, वह ज्योतिष विद्यामें बड़े भारी पण्डित थे, यही नहीं उनका प्रकाश विलक्षण था और उसी प्रकाशके बलसे वह इस सम्बन्धमें सत्यका आविष्कार करगये हैं, एकमात्र उस प्रकाशके बलसे केवल भारतवर्षमें ही नहीं बरन् विलायतमें भी उनका सम्मान हुआ था । टाड् साहबकी उक्त उक्ति उसे भी प्रमाणित करती है । उन्होंने जब विलायतमें बड़े २ ज्योतिषियोंके भ्रम दिखाये थे, तब यह तो बड़ी सरलतासे जाना जाता है कि वह ज्योतिषशास्त्रमें बहुत बड़े चढ़े थे । और वह केवल प्राचीन ज्योतिषशास्त्रके ग्रंथोंको संग्रह करके ही शान्त न हुए, बरन् भारतवर्षके बाहिरी देशोंमें मुसलमानोंमें तथा ईसाइयोंमें जो ग्रंथ प्रचलित थे, उन सभीको बहुतसा धन खर्च करके बड़ी युक्तिसे संग्रह किया था, उन्होंने रेखागणितकी त्रिकोण-मिति और नेपायरकी बनाई गणितकी पुस्तकोंका संस्कृतमें अनुवाद किया था । इन्होंने विलायतसे भी वैज्ञानिक यंत्र और ग्रंथोंका संग्रह किया था, सारांश यह है कि ज्योतिषशास्त्रके ग्रंथोंको केवल धन व्यय करके ही नहीं पाया था, बरन् राजकाजमें रहकर भी एक बड़े भारी कार्यको पालन करके उन्होंने दीर्घ कालतक अपनी मस्तिष्क शक्तिको व्यय किया था । इस ज्योतिषशास्त्रके उन्नति करनेसे वह कीर्तिस्वरूप मुकुटकी उज्ज्वलमणि होगये हैं ।

प्राचीन तथा आजकलके सभी विज्ञानी नास्तिक कहे जाते हैं। वह अपने विज्ञान के बलसे ही इस अनन्त संसारके सुन्दर और प्राकृत पदार्थोंको समग्र करके, तथा दृश्यावलीकी सृष्टि, प्रक्रिया-रीति कार्यकारण अवान्तर गुण इत्यादिकी गवेषणा करके संसारमें नये नये सत्य तत्त्वोंका प्रचार करनेसे सर्वशक्तिमान सर्वश्रेष्ठ परमेश्वरके अस्तित्वको एकवार ही लोप करनेमें यत्नवान् हुए हैं। आकाशमें अनेक रंगवाला रामधनुष निकला करता है, उसके मानस मोहनी दृश्य देखते ही मन प्रफुल्लित होजाता है, और उसी महान् विश्व मोहन दृश्यसे भावुक भक्तकी भक्ति उम महापुरुषकी और दौड़ती है, परन्तु विज्ञानके जाननेवाले नाक चढ़ाकर कहते हैं, “कि कुछ नहीं है, कुछ नहीं है! सूर्यकी किरण, और जलकी वर्षा इन दोनोंका मिलन होनेसे रामधनुषका जन्म हुआ है, कितने ही रसायनिक पदार्थोंके संयोगसे ही ऐसे मनोहर दृश्योंकी उत्पात्ति हुई वतलाते हैं और जगत्गुह्य मनुष्य कहते हैं कि यह रामधनुष नहीं है, वरन् इसको रामचक्र कहना चाहिये। इसका आकार धनुषकी समान नहीं है वरन् चक्रकी समान है। यदि हम इसको आधा देखते तो धनु कह सकते थे परन्तु वास्तवमें इसका आकार चक्रकी समान है”। विज्ञानियोंको इस युक्तिमें प्रेम नहीं है, भक्ति नहीं है, महान् भाव नहीं है, ईश्वरके साथ कोई सम्बन्ध नहीं है, केवल एकमात्र रसायनका सम्बन्ध है। भावुक भक्त जिस दृश्यको देखकर अनन्त शक्तिमानकी अनन्त शक्तियोंका स्मरण करते हैं, विज्ञानके जाननेवाले उस दृश्यमें केवल रसायनकी क्रीडा देखते हैं, इसी कारणसे उन्होंने ईश्वरकी उस अनन्त शक्तिको स्वीकार नहीं किया, पश्चिमी जगत्के टिताल इत्यादि आधुनिक विज्ञानी इस मतमें नास्तिकरूपसे संसारमें प्रसिद्ध हैं। टिन्तालने विज्ञानकी सहायतासे सम्पूर्ण जगत्के प्रत्येक पदार्थको अलग २ करके एक रसायन पदार्थको पाया है, अणुके ऊपर परमाणु परमाणुतककी विज्ञानके बलसे उन्होंने परीक्षा करके कहा है कि “हमने अज्ञेय परमाणुतकको देखा, इसके अतीत यदि कुछ है तो उसको हम नहीं जानसक्ते। वही अतीत अज्ञेयपदार्थ यदि सृष्टिका मूल हो और यदि इसीको ईश्वरकहते हो तो कहो” यह प्रेमिक भक्तके हृदयकी उक्ति है? अर्थात् नहीं।

प्राचीन और आधुनिक विज्ञानियोंने इस अनन्त विश्वकी अनन्त ग्रह नक्षत्रादिकी गति-क्रिया इत्यादिकी खोजमें नियुक्त होकर कहीं भी उस सर्वशक्तिमानकी शान्तिमय मूर्तिका पता न पाया-परन्तु विज्ञानविचारद सवाई जयसिंहने उनकी समान एक ही मार्ग पर चलकर उन सम्पूर्ण ग्रह नक्षत्रोंमें पार्थिव पदार्थोंके दृश्यमें क्या देखा? गवेषणामें नियुक्त उनके हृदयका तंत्र किस मुरसे वज्रउठा है, इस अनन्त विश्वमय पुस्तकके प्रत्येक पत्रमें उस अनन्त प्रेममयकी शान्ति शाखाका मुखकमल देखकर उनके हृदयने किस तानको लेकर प्रेमभक्तिका गान गाया था? विज्ञानविचारद सवाई जयसिंह अपने वनायेष्ट ग्रन्थके मुखवधमें लिखते हैं कि “जगदीश्वरकी अनन्त महिमाकी जय हो” गाढ़विज्ञानी तत्त्वदर्शियोंकी भिन्न २ रूपसे दृष्टि शक्तियुक्त प्रतिभा उन महेश्वरके अनन्त विश्वकी खोजमें अणुमात्र समर्थ होकर मानो उम ऊंची महिमाके कीर्तनमें अपनी

सामर्थ्यता स्वीकार करती है जो सब ज्योतिषी है, जो नियुक्त है, उनकी वह गवेषणा वर्णनमें अपनी अयोग्यता देकर मोहित होना स्वीकार अनन्त आकाशके मध्यमें प्रवल प्रभा करनेवाली तारकामंडली संसाररूपी राज्यके धनागारकी और हम उन्हीं राजराजेश्वरके भजन पूजन साधन ही आजकलके विज्ञानी इस अनन्त देवादि देवके जाविर्भावको न जगत्के प्रत्येक पदार्थमें, देखते उस गवेषणामें नियुक्त उन्हेंने अनन्त शक्तिकी सम्बन्धमें क्या लिख गये निर्भय हो अपने ग्रंथोंमें शक्तिका पीछा करनेमें कृपककी समान विरक्ति सवन्धमें, पोटेलमी उल्लेख रेखागणित की व्याख्या है”। प्राचीन प्रधान २ वाण प्रयोग करगये हैं, क्यों जयपुरपीते फिर लिखा विमुग्धदर्शक सर्वाई जय उसी दिनसे जारम करके तरु केवल गणित विज्ञानकी उसी कठोर समस्याके पूर्ण इस विज्ञानके मूलसूत्र और

(१) हमारी सम्पूर्ण कारणोंसे हम जयसिंहके ह, इस कारण हमको महा दु वात्सल्य १०० पृष्ठम महाराज पर प्रबन्ध लिख गये हैं, पर नकते हैं, और उनको य किने पडित थे।

असामर्थ्यता स्वीकार करती है, और इसी प्रकार "उस महेशकी महान् शक्तिकी जय हो" जो सब ज्योतिषी है, जो अनन्त सौर जगत् और नक्षत्र जगत्के परिमाण कार्यमें नियुक्त है, उनकी वह गवेपणा वह आलोचना मानो उन महान् शक्तिकी कीर्तिके वर्णनमें अपनी अयोग्यता दिखा रही है और वह ज्योतिषी मानो उसी दृश्यको देखकर मोहित होना स्वीकार करते हैं। जिन महेश्वरकी अनन्त सामर्थ्य युक्त पुस्तकोके अनन्त आकाशके मध्यमें प्रवल २ ग्रह मंडली केवल कई एक पत्रकी समान स्थित है और प्रभा करनेवाली तारकामंडली भी असीम आकाशके आंगनमें जिस अनन्त शक्तिमानके संसाररूपी राज्यके धनागारकी छोटी २ मुद्रास्वरूप हैं, उन्हींके पवित्र नामकी जय हो, और हम उन्हीं राजराजेश्वरके चरणोंमें भक्तिके वश होकर प्रणाम करते हैं।

भजन पूजन साधन हीन प्रेम भक्तिके आलिंगनसे रहित पश्चिमी प्राचीन और आजकलके विज्ञानी इस अनन्त विश्वकी खोजमें नियुक्त होकर कहीं भी उस मंडलमय देवादि देवके आविर्भावको न देखसके; किन्तु प्रेमभक्तिकी लीलाक्षेत्र भारतभूमिमें, जगत्के प्रत्येक पदार्थमें, ईश्वरके आस्तित्वको माननेवाले भारतके एकमात्र जयसिंहने उस गवेपणामें नियुक्त होकर भी केवल रसायनकी क्रीडाको न देखा, वरन् उन्होंने अनन्त शक्तिकी अपार लीलाको देखा, वह पश्चिमी नास्तिक विज्ञानियोंके सम्बन्धमें क्या लिख गये हैं ? उन्होंने सबसे पहिले असीम साहसके साथ निर्भय हो अपने ग्रंथोंमें वर्णन किया है, "कि जगदीश्वरकी सर्व मंगलमय अनन्त शक्तिका पीछा करनेमें असमर्थ होकर ही हिपारकसने (प्राचीन वैज्ञानिक) निर्वोध कृपककी समान विरक्ति उत्पन्न की है, और जगदीश्वरकी महान् सामर्थ्यकी कल्पनाके संबन्धमें, पोटेलमी उलूक स्वरूप है, वह कभी सत्यरूपी सूर्यके समुख नहीं होसकता, रेखागणित की व्याख्या केवल महान् सृष्टिके असंपूर्ण आलेख्यकी कल्पित रेखामात्र है"। प्राचीन प्रधान २ वैज्ञानिकोंके अनीश्वरवादके विरुद्धमें जयसिंह जो यह अव्यर्थ बाण प्रयोग करगये हैं, क्यों नहीं उससे उनके साहसज्ञानकी ऊँची प्रशंसा की जाय ? जयपुरपतिने फिर लिखा है कि "इस अनन्त ज्ञानमयकी इस असीम विश्वसृष्टिके विभुग्धदर्शक सवाई जयसिंह हैं। जिस दिन उनके हृदयमें ज्ञानका संचार हुआ है उसी दिनसे आरंभ करके वह ज्ञान जितने दिनोंतक निर्मल होकर बढ़ा था, उतने दिनोंतक केवल गणित विज्ञानकी आलोचनामें यह सब प्रकारसे नियुक्त थे, और उनका चित्त उसी कठोर समस्याके पूर्ण करनेमें लग रहा था। महान् विश्वसृष्टाकी सहायतासे उन्होंने इस विज्ञानके मूलसूत्र और रीतिको जानलियाँ"।

(१) हमारी सम्पूर्ण इच्छा होने पर भी बहुतसे ग्रंथोंको प्राप्त कर तथा अन्य कई एक कारणोंसे हम जयसिंहके बनायहुए वैज्ञानिक ग्रंथ और गणनाकी रीतिको यहाँ लिखनेमें असमर्थ हैं, इस कारण हमको महा दुःख है, विलायतके वैज्ञानिक डाक्टर हन्टर एसियाटिकरिसर्चेंस, ५ वीं वालूम १०७ पृष्ठमें महाराज जयसिंहके बनाये यत्र, और अवलम्बित गणना प्रणालीके सम्बन्धमें एक प्रबन्ध लिख गये हैं, अंग्रेजी भाषा जाननेवाले पाठक उसे पढ़कर अपने संदेहोंको दूर कर सकते हैं, और उनको यह भी विदित होजायगा कि महाराज जयसिंह ज्योतिषशास्त्रके कितने पंडित थे।

सवाई जयसिंह केवल अनेक भाषाओमें लिखे हुए ज्योतिषशास्त्रके सन्धके तथा गणित सन्धके ग्रंथोंको संग्रहकर और उनका अनुवाद संस्कृतमें कर उनको बहुत परिश्रमसे पढ़कर उनकी आलोचनासे महान् पंडित होगये थे और अनेक स्थानोंमें मानमन्दिर स्थापनकर बहुतसी खोज करके ज्योतिषके यंत्रोंको बनाय गणनाकी रीतिको नियत कर भारतवर्षमें ज्योतिष विद्याकी महान् उन्नति करगये हैं, इतना ही नहीं कि वह केवल उन्नति करके ही शान्त हुए हो, वरन् वह विलायतके प्रधान २ ज्योतिषियोंको अपने यहां बुलाते और उनका बड़े आदरभावके साथ अधिक सम्मान करते थे। प्रसिद्ध ज्योतिषशास्त्रके वेत्ता बंगालियोंको विद्याधरकी समान तथा अन्यान्य ज्योतिषियोंको भी अपनी राजधानीमें बुलाते और उनको बड़े आदरसे अपने यहां जागीर देते थे। अब यह सरलतासे अनुमान किया जा सकता है कि भारतवर्षमें उन्हींके समयसे ज्योतिषविद्याकी अधिक उन्नति हुई और इसका प्रबल विस्तार हुआ है।

कर्नल टाड् साहबने फिर लिखा है, कि “ विज्ञान सम्बन्धी उक्त मानमन्दिर बनानेके अतिरिक्त जयसिंहने यात्रियोंके निवास करनेके लिये अपने राज्यमें अनेक स्थानोंपर बहुतसा धनखर्च करके अनेक धर्मशालाएँ बनवाई हैं ”। हम इस बातको कह सकते हैं, यद्यपि पूर्वतन देशीय राजा अपने २ राज्यमें अनेक स्थानोंपर अतिथि-शाला और धर्मशाला बनाया करते थे, परन्तु सवाई जयसिंहने उस रीतिके सम्मानकी रक्षाके लिये धर्मशाला इत्यादि नहीं बनाये। उनका हृदय उदार था, पराये दुःखको देखकर वे दुःखी होते थे, उन्होंने संसारके हितके लिये इस व्रतका अवलम्बन किया था, उसी पराये दुःखसे दुःखी और हितसाधनके व्रतने ही उनको अनेक धर्मशाला ए इत्यादि बनानेमें बाध्य करदिया था।

कर्नल टाड् साहबने पहिले कहा है कि जयसिंहके साहसमें राजपूत वीरोंकी समान ज्वलन्त प्रकाश नहीं था, और वही टाड् फिर इस स्थानपर लिखते हैं, “ कि जब हम विचार करते हैं कि जिस समय भारतवर्षमें अविश्रान्त युद्धकी अग्नि प्रज्वलित होरही थी, और सम्राट्की सभामें क्रमानुसार पड्यत्रके जालका विस्तार होरहा था,

(१) डाक्टर डवलड हन्टर जिस समय भारतवर्षमें आये थे, उस समय उन्होंने जयसिंहके बनवाये हुए मानमंदिर तथा यंत्रादिकी परीक्षा करके जयसिंहकी बुद्धिमान्नीकी विशेष प्रशंसाकी थी। वह जिस समय उज्जैनमें गये उस समय एक युवक पंडितके साथ उनकी वातचीत हुई। उस पंडितके पितामह महाराज जयसिंहके परममित्र थे, और उन्हें “ज्योतिषरायकी उपाधि दी गई थी। जयसिंहने उन ज्योतिषरायको पाँच हजार रुपये सालकी जागीर भी दी थी। परन्तु दुर्भाग्य का विषय है कि अत्याचारी महाराष्ट्रके उपद्रवसे वह भूखंड एकबार ही विध्वंस होगया था। डाक्टर हन्टर उक्त युवकके साथ वार्तालाप करके ज्योतिषशास्त्रमें जो वह महान् पंडित थे इसको भली भाँतिसे जानगये थे, और प्रकाशमें भी उनको ज्योतिषका महान् पंडित विख्यात करगये हैं। डाक्टर हन्टरके उज्जैनमें चलेजानेके कुछ काल पीछे अर्थात् सन् १७९३ ईसवीमें उक्त पंडितने प्राण त्याग किये थे।

“ उस पड्यत्रसे यह विज्ञानशास्त्रकी ऐसी उन्नति कि राष्ट्रविभव, साम्राज्यका जातिके प्रबल उत्थानमें वरन चारोओर अराजकतामें अधिक रक्षा की थी, तब हम मनुष्य थे। यह वह भली होजायागा, यद्यपि उन्होंने करनेका आनन्द था, कारण कि जिस समय पड्यत्र होरहा था उस था, इनमें महाराज जयसिंह और वल विक्रमसे एक कणमात्रके भी जीने उनके लिये अवश्य ही प्रकारसे सत्यके सम्मानकी मनुष्य थे, इसमें किंचित् भी हम बहुतसे राजाओंको भला हैं, परन्तु जयसिंहकी समान

साधू टाड्साहब फिर जयसिंह जिस समय ११ समयके इतिहासमें उनके हुआ है, जिस समय सप्त राज्यमें प्रचल ‘सामर्थ्य’ दिख जन दिखाकर अपने शत्रुओं स्वामी फर्रुखसिंहको अपने पिताकी राजधानीमें ले लिए हुए। तीन वर्ष पीछे सन् १७९१ भ्राता मारे गये, और प्रकाशमें तीन वर्षतक सप्त पाते थे, मुहम्मदशाहके आगचनाके लिये अपने जागे और मालके २

“ उस पड़्यंत्रसे यह अपनेको न बचासके, उस भयंकर उपद्रवके बीचमें रहकर भी यह विज्ञानशास्त्रकी ऐसी उन्नति करगये हैं कि जब हम उसकी खोज करते हैं, कि राष्ट्रविप्लव, साम्राज्यका विध्वंस साधन, और धूम्रकेतुकी समान हठात् महाराष्ट्र जातिके प्रबल उत्थानमें उन्होंने भयंकर विपत्तिमें अपनी ही निर्विघ्नतासे रक्षा न की वरन चारोओर अराजकतामें एकमात्र आमेर राजकी समस्त धन सम्पत्ति और उन्नतिमें अधिक रक्षा की थी, तब हम अवश्य ही इस बातको मानते हैं कि वह एक असाधारण मनुष्य थे। यह वह भली भाँतिसे जान गये थे कि मुगलराज्यका पतन शीघ्र ही होजायगा, यद्यपि उन्होंने उस राज्यके पतनकी सुविधा प्राप्तिमें अपने राज्यकी उन्नति करनेका ध्यान रक्खा था, तथापि उन्होंने सम्राट्के साथ विश्वासघात नहीं किया; कारण कि जिस समय फरुखसियरके प्राणनाश और उनके हाथसे राज्य छीननेका पड़्यंत्र होरहा था उस समय कईएक सामान्य राजाओंने फरुखसियरका साथ दिया था, इनमें महाराज जयसिंह भी थे, जिस भाँति तैमूरके अन्यान्य वंशधर असीम साहस और बल विक्रमसे विभूषित थे, फरुखसियर भी यदि उन समस्त गुणोंमेंसे एक कणमात्रके भी अधिकारी होते, तो यह जयसिंह इत्यादि अन्यान्य राजा उनके लिये अवश्य ही प्राण तक देदेते ” । महात्मा टाड् साहबने यहाँपर सब प्रकारसे सत्यके सम्मानकी रक्षा की है । आमेरपति सवाई जयसिंह भी एक असाधारण मनुष्य थे, इसमें किंचित् भी सन्देह नहीं । यद्यपि रजवाड़ेके इतिहासमें राजाओंके बीचमें हम बहुतसे राजाओंको महाबलवान् असीमसाहसी, दृढ़प्रतिज्ञ तथा गाढ़नीतिज्ञ देखते हैं, परन्तु जयसिंहकी समान किसीको भी सर्वगुण विभूषितकी उपाधि नहीं देसकते ।

साधू टाड्साहब फिर लिखते हैं, कि “ मेवाड़के महाराणाके वंशधरोंके साथ जयसिंह जिस समय राजनैतिक और वैवाहिक सम्बन्धमें आवद्ध थे; उक्त राज्यके उस समयके इतिहासमें उनके प्रकाशमें जीवनकी बहुतसी घटनाओंका वर्णन भलीभाँतिसे हुआ है, जिस समय सयदके दोनो भ्राताओंने उनके स्वामी फरुखसियरको मारकर राज्यमें प्रबल ‘सामर्थ्य’ दिखाई थी, उस समय उन्होंने अपनी बुद्धिकी चतुरतासे अप्रयोजन दिखाकर अपने शत्रुओंके बढ़ानेका अभिलाषा नहीं की, और महाराज जयसिंहभी स्वामी फरुखसियरको कायरपुरुषोंकी समान देखकर उनके उद्धारमें हतउद्योगहो अपने पिताकी राजधानीमें जाकर परम प्रिय ज्योतिषशास्त्र और इतिहासकी आलोचना में लिप्त हुए । फरुखसियरकी मृत्युके पीछे राज्यमें जो राजनैतिक विप्लव होते रहते थे, तीन वर्ष पीछे सन् १७२१ ईस्वीमें सम्राट् मुहम्मदशाहके द्वारा वह प्रतिद्वन्दी सैयद दोनो भ्राता मारे गये, और बादशाहकी विजय होते ही उन उपद्रवोंकी शांति होगई । प्रकाशमें तीन वर्षतक सवाई जयसिंह उन राजनैतिक उपद्रवोंमें लिप्त न रहकर विश्राम पारहे थे, मुहम्मदशाहके जय प्राप्त करने पर उसने जयसिंहको ज्योतिषशास्त्रकी आलोचनाके लिये अपने यहाँ बुलाया, और इनको क्रमानुसार प्रतिनिधिके स्वरूपसे आगरे और मालवेके शासनकर्ता पदपर नियुक्त किया । इस स्थायी शान्तिके समयमें

जयसिंहने उक्त मानमंदिरोको बनवाया था, वही भारतवर्षमें उस समयके कृष्णजलद जालसे पूर्ण इतिहासमें उज्ज्वलतासे प्रकाशित हो रहे हैं ।

यद्यपि सवाईसिंहने ज्योतिषशास्त्र और इतिहासकी उन्नतिका व्रत लिया था । परन्तु वह एक दिनको भी स्वजातिके स्वार्थकी रक्षा और आमेरके गौरव बढ़ानेमें हतउद्योग नहीं हुए । उन्होंने सम्राट्के यहां अत्यन्त ऊँचापद पाकर सम्राट्के यहां जो अत्यन्त घृणित जिजियाकर चिरकालसे चला आता था उसको उठा देनेका उद्योग किया, और इसमें उन्होंने सब प्रकारसे सफलता भी प्राप्त की, आमेरराज्यके निकट ही अत्यन्त बलवान् जाटोंकी सम्प्रदाय क्रमानुसार मस्तक उठाकर आमेरराज्यमें कंटक स्वरूप होगई थी, उन नवीन बलवानोंके दसन करनेमें भी इन्होंने अपनी विलक्षण नीतिज्ञता और चतुरता दिखाई । सन् १७३२ ईस्वीमें जिस समय जयसिंह फिर प्रधान शासनकर्तापदपर नियुक्त हुए, उस समय नवीन बलसे बलवान् हुए महाराष्ट्र संहार-मूर्ति धारणकर, दक्षिणसे निकले और अन्यान्य देशोंको विजय करतेहुए यवनराज्यके विनाशका उपाय करनेलगे । उस समय जयसिंह अपनी चतुरतासे इस बातको भली भाँतिसे जानगये थे कि महाराष्ट्र जातिसे भारत साम्राज्यकी रक्षा होनी असंभव है, इस कारण वह शीघ्र ही उस समय अपने राज्यकी स्वार्थरक्षामें दृढ़ प्रतिज्ञा होगये । कर्नल टाड् साहबने लिखा है, कि “ हम नहीं जानते कि जयसिंहने महाराष्ट्रके नेता वाजीरावके साथ किस कारणसे संवि की थी । जयसिंहकी सामर्थ्य और सहायतासे ही वाजीराव मालवेमें सूवेदार हुए । देशीय सामयिक इतिहासवेत्ताने लिखा है कि “ दोनों सद्धर्म अर्थात् एक ही वर्गके थे इसीसे उनमें ऐसी मित्रता उत्पन्न हुई, परन्तु हमारा ऐसा विचार है कि उक्त कारणके सिवाय अवश्य ही और कोई प्रबल कारण था अर्थात् जयसिंहके इसी आचरणसे महाराष्ट्रके साथ उनका विवाद न बढ़ा, वाजीराव जो मालवेकी सूवेदारीपर नियुक्त किये गये, इसमें स्वदेशीय स्पष्टतासे कहते हैं, कि महाराष्ट्रके हिन्दुस्थानके मार्गको महाराज जयसिंहने ही साफ कर दिया है, परन्तु महाराज जयसिंहने उक्त आचरणोंसे महाराष्ट्रके ऊपर जिस प्रकारकी प्रभुताका विस्तार किया था इससे उस समय उनके स्वामी यवनसम्राट्के पक्षमें वह विशेष उपकारी होगया था, कारण कि एकमात्र उसीसे महाराष्ट्रके प्रबल प्रताप और देशपर अधिकार करनेका स्रोत कुल दिनोंके लिये थम गया था, परन्तु पीछे वही स्रोत सम्राट्की राजधानी दिल्लीतक गया और कई वर्ष पीछे सन् १७३९ ई०में नादिरशाहने भारतपर आक्रमण किया । उस समय राजपूत वीरगण बुद्धिबलसे अपने स्वार्थकी और विशेष ध्यान देकर नादिरशाहके साथ सम्राट्के पक्षपाती होकर युद्धमें नहीं गये, कारण कि वह उस समय यह भली भाँतिसे जान गये थे कि एक

(१) टाड् साहब टीकेमें लिखते हैं, “ राजा जयसिंहने कहा है कि मैंने सन् १७२८ ईस्वीमें ज्योतिष गणनाकी रीति और यन्त्र यन्त्रोंके कार्यको शेष किया, और इसमें पाले मानवर्ष तक इनकी गोजमें तथा इनकी आलोचनामें लगा रहा ” ।

तलवारके बलसे अथवा सर्वथा असंभव है । राजपूत परन्तु उस समयमें यवनसम्राट्के साथ देशीय

महाराज जयसिंह पुरुष थे । इसीसे वह सारे भी लिखा है । साधु टाड् सम्बन्धी कहानी स्पष्ट नहीं किया । तथापि उसके सम्बन्धमें विना है । टाड् साहबने इन

टाड् साहब लिखते नाम जयसिंह और दूसरे गर्भसे हुआ था, अपने विचारकर विजयसिंहकी विजयसिंह नानाके यहाँ और अनुग्रहके पात्र मानाने पुत्रको भेजनेके राजकर्मचारियोंको वडे कीमती जड़ाऊ कंगन कारोंको उपहारमें देकर विजयसिंह बादशाहके यहाँ इच्छासे दिल्लीमें नहीं गये या वह उस देशके समस्त सिंहके सौतेले भाई आमेर एक मुहुर्तका भी विलम्ब जत्यन्त प्रसन्न हुए, परन्तु नहने लगा । उन्होंने मग्री क्रमरुद्दीनसाँसे कहे उतारकर आमेरके हो सकता है । यदि और सम्राट् जिस समय नदी सेनाके साथ पान करनेमें किंचित् भी

तलवारके बलसे अथवा कूट राजनीतिके द्वारा नादिरशाहके उस आक्रमणको दूर करना सर्वथा असंभव है। राजपूत राजा उस समय बादशाहका विशेष सम्मान करते थे, परन्तु उस समयमें यवनराज्यकी रीति ऐसी अयोग्य और घृणित थी, कि उससे यवनसम्राट्के साथ देशीय राजाओंका सम्बन्ध बंधन एकदम दूर हो गया था ।

महाराज जयसिंह एकसौ नौ गुणोंसे विभूषित होनेके कारण एक असाधारण पुरुष थे। इसीसे वह सारे रजवाड़में प्रसिद्ध हो गये थे। इसके सम्बन्धमें एक ग्रंथ भी लिखा है। साधु टाड् साहबने उन एकसौ नौ गुणोंमेंसे जयसिंहके कई एक गुण-सम्बन्धी कहानी संग्रह की थी परन्तु दुःखका विषय है कि उन्होंने सबको प्रकाश नहीं किया। तथापि वह यहाँपर कई एक घटनाओंका उल्लेख कर गये हैं, हमने उसके सम्बन्धमें विना कुछ कहे ही पहिले उन घटनाओंको अविकल प्रकाशित किया है। टाड् साहबने इन घटनाओंको बहुविवाहका विषय फलस्वरूप कहा है।

टाड् साहब लिखते हैं, कि “ महाराज विशनसिंहके दो पुत्र उत्पन्न हुए, एकका नाम जयसिंह और दूसरेका नाम विजयसिंह था दोनोंका जन्म भिन्न २ माताओंके गर्भसे हुआ था, अपने पुत्रका असंगल होगा, इस पर बड़ी विपत्ति आवैगी यह विचारकर विजयसिंहकी माताने इनको अपने पितांक यहाँ भेज दिया। जब विजयसिंह नानाके यहाँ रहकर बड़े होगये तब उनकी माताने बादशाहकी दया और अनुग्रहके पात्र होनेके लिये इनको दिल्लीके बादशाहकी सभामें भेज दिया। माताने पुत्रको भेजनेके समय बादशाहके दरवारके प्रधान २ अमीर उमराव और राजकर्मचारियोंको हस्तगत करनेके निमित्त रिश्वतस्वरूपसे पुत्रके हाथमें अपने बड़े कीमती जड़ाऊ कंगन और गहने पहरादिए, विजयसिंहने उन समस्त अलंकारोंको उपहारमें देकर बादशाहके प्रधानमंत्री कमरुद्दीनखॉको अपने हस्तगत कर लिया। विजयसिंह बादशाहके यहाँ राजकार्यमें नियुक्त होनेके लिये तथा सेनामें नेता बननेकी इच्छासे दिल्लीमें नहीं गये थे। आमेर राज्यमें बसवा नामका जो देश अत्यन्त उपजाऊ था वह उस देशके समस्त अधिकारकी प्राप्ति के लिये चेष्टा करना चाहते थे। विजयसिंहके सौतेले भाई आमेरपति जयसिंहने अपने सौतेले भाईकी उस कामना पूर्ण करनेमें एक मुहुर्त्तका भी विलम्ब न किया। विजयसिंह यद्यपि भ्राताके इस स्नेह और दयासे अत्यन्त प्रसन्न हुए, परन्तु विजयसिंहकी माता और जयसिंहकी मातामें सौतियाडाह बढ़ने लगा। उन्होंने पुत्रसे कहा, कि केवल “बसवादेशके लेनेसे क्या होगा, तुम प्रधान मंत्री कमरुद्दीनखॉसे कहो कि वह बादशाहसे कहै जिससे कि जयसिंहको सिंहासनसे उतारकर आमेरके सिंहासन पर तुम्हारा तिलक करै, तुम्हारा यह काम उनके द्वारा हो सकता है। यदि ऐसा होगया तो मैं, तुमको पाँच करोड़ रुपये पुरस्कारमें दूँगी, और सम्राट् जिस समय आज्ञा देगे उसी समय पाँच हजार अश्वारोही सेना लेकर उनकी सेनाके साथ योग दिया जायगा ”। विजयसिंहने माताकी इस आज्ञाके पालन करनेमें किंचित् भी विलम्ब न किया, उसी समय प्रधान मंत्री कमरुद्दीनके

पास जाकर सब समाचार कह सुनाया कमरुद्दीनने तत्काल ही यह वृत्तान्त बादशाहसे कहा। सम्राट्ने सुनकर कहा, “अच्छा जयसिंहको सिंहासनसे उतारकर विजयसिंहको आमेरका राज्य देदिया जायगा, तब जो विजयसिंह पाँच करोड़ रुपये देगे, और पाँच हजार अश्वरोही सेना आवश्यकता होनेपर मदद देगी, इसका जामिन कौन है?” मंत्रीने कहा ‘मैं ही इसका जामिन रहा’। अपने प्रधानमंत्री की वातपर विश्वास करके सम्राट्ने उसी समय विजयसिंहको आमेरका राज्य देनेके लिये सनद तैयार करनेकी आज्ञा दी। सवाई जयसिंहने खान दौरानखा नामक एक चतुर मुसल्मान अमीरसे “पगड़ी बदल भाई” अर्थात् भ्रातृसम्बन्ध स्थापन किया था। उक्त खाँसाहब बादशाहके यहाँ ऊँचे पदपर स्थित थे, जिस समय उन्होंने गुप्तरीतिसे यह समाचार सुना कि जयसिंहको सिंहासनसे उतार कर विजयसिंहको आमेरके राजछत्रके नीचे बैठालनेकी तैयारी होरही है, तब उन्होंने कृपाराम नामक दूतको गुप्तभावसे यह सब समाचार कहसुनाया, दूत कृपारामने तुरन्त ही यह समाचार जयसिंहके पास भेज दिया। इस समय दिल्लीमें बादशाहकी सभामें कमरुद्दीनखा अपनी प्रबल सामर्थ्य विस्तार करनेके कारण बहुत ऊँचे पदपर पहुँच गया था। जयसिंह कृपारामके दियेहुए इस पत्रको पढ़कर अत्यन्त ही दुःखित हुए, फिर उन्होंने अपने विश्वासी नाजिरको बुलाकर उसको वह पत्र दिया। नाजिरने पत्र पढ़कर कहा “जिस प्रकारका भयंकर काण्ड उपस्थित है, उसमें किसी प्रकार भी तलवारकी सहायता नहीं ली जासकती, इसमें धन, बल यह सभी व्यर्थ जायगा, इसमें तो केवल राजनैतिक कौशलसे साम, दाम, दंड, भेद इत्यादिसे विजय होगी, और पड़्यन्त्री विजयसिंहके द्वारा ही यह पड़्यन्त्र जाल छिन्नभिन्न होजायगा। नाजिरकी अनुमतिसे जयसिंहने अपने राज्यके प्रधान २ सामन्तोंको बुला भेजा। नाथावत् संप्रदायके प्रधान नेता सामन्त मोहनसिंह वाँसखोंके सामन्त दीपसिंह कुभानी, सुवरम, पोताके सामन्त जोरावरसिंह, नरुका सामन्त हिमतासिंह, झोलायके सामन्त कुशलासिंह, मोजावादके सामन्त भोजराज, और माओलीके सामन्त फतेसिंह इत्यादि सभी इकट्ठे हुए, जयसिंहने उनके संमुख अपने ऊपर आनेवाली विपत्तिकी वार्ता सुनाकर कहा, कि “आपने मुझे आमेरके राज्यपर अभिषिक्त किया है, और मेरे भाई जो एकमात्र वसवाको पाकर ही संतुष्ट होगये थे, नवाब कमरुद्दीन उनको जबरदस्तीसे आमेरराज्यका सिंहासन देते है”। यह वचन सुनकर सभी सामन्तोंने एक स्वरसे आमेरपति जयसिंहको धीरज बँधातेहुए कहा, “कि आप कुछ भी चिन्ता न करिये” यदि आपने सरलभावसे यह स्थिर करलिया है कि वसवा देश विजयसिंहको देदेगे, तो हम प्रतिज्ञा करके कहते है, कि हम स्वयं ही इन समस्त उपद्रवोंको शान्त करादेगे”। जयसिंहने तुरन्त ही सामन्तोंके विश्वासके लिये विजयसिंहको वसवादेशका समस्त अधिकार देनेके लिये दानपत्र बनवाकर उसे सामन्तोंको देदिया, और उन सबको प्रतिनिधि स्वरूपमें समस्त कार्य करनेके लिये कहा। आमेरमें जब यह पचायत होगई तब सामन्त मडलीने अपना एक २ मंत्री विजयसिंहके पास भेजा और जो कुछ कहना था वह सभी उससे

कह दिया। विजयसिंहने मुझे अपने भाईको जो मनुष्य इनके पास राजवशके वारह प्रधान करके जामिन बनकर सभी आपका पक्ष लेंगे “विजयसिंह बहुत वसवाके समस्त अधिकारों उसी सनदको लेकर अपने वृत्तान्त कह सुनाया, यह और कृपारामको आज्ञा पर ध्यान रखना कि सामन्त विजयसिंहको लेंगे कि जिससे दोनों प्रातः अनुसार विजयसिंहने उन्होंने कहा कि मैं आमेरके प्रधान सामन्त साक्षान् होजाय परन्तु विपत्तिमय जो तीन मंश इस ओर जयसिंह घरस ताहर होरहे थे कि निरुद्ध कहा, कि “महाराजों जो वे दोनों भाइयोंका दृष्टिको देतेसे मुझे क्या कहा, कि सामन्तोंसे पूछा राजी हँ तो माता वहाँ ज “कि इसमें हमें कुछ “सामन्तोंकी सजानेकी आज्ञा ली। सजाये गये। परन्तु स्वयं विराजमान हुए और “गिलहपोश” अर्थात् रामहराजके साथ चले (१) राजपूताकी भाव

कह दिया। विजयसिंहने सामन्तोके प्रतिनिधियोंसे मिलकर स्पष्ट कह दिया “कि मुझे अपने भाईको प्रतिज्ञा तथा उनकी बातका कुछ भी विश्वास नहीं है”। परन्तु जो मनुष्य इनके पास आये थे उनमेंसे “वाराकोटडी आमेरका” अर्थात् आमेर राजवंशके वारह प्रधान २ शाखाओके नेताओंने “सीताराम” नामका उच्चारण करके जामिन बनकर कहा, “यदि जयसिंह अपनी प्रतिज्ञासे हटजायगा तो हम सभी आपका पक्ष लेंगे और हमी आपको आमेरके सिंहासन पर बैठा देंगे”।

“विजयसिंह बहुत समझाने बुझाने पर राजी हुए, सवाई जयसिंहने जो वसवाके समस्त अधिकारोंका दानपत्र भेजा था उसको उन्होंने ग्रहण किया। विजयसिंह उसी सनदको लेकर अपने परम हितैषी कमरुद्दीनखाँके पास गये और जाकर सारा वृत्तान्त कह सुनाया, यह सुनकर खाँसाहब संतुष्ट न हुए। खैर उन्होंने खानदौरान और कृपारामको आज्ञा दी, कि आप दोनोंजने विजयसिंहके साथ जाइये, और इस पर ध्यान रखना कि यह वसवादेशके अधीश्वर पदपर स्थित होते हैं। आमेरके सामन्त विजयसिंहको राजीहुआ देखकर अत्यन्त प्रसन्न हुए, और ऐसे उपाय करने लगे कि जिससे दोनों भ्राताओंमें फिर सौहार्द प्रेम स्थापित होजाय, सामन्तोके प्रस्तावके अनुसार विजयसिंहने अपने भाईके साथ साक्षात् करनेसे नाहीं नाहीं की, परन्तु उन्होंने कहा कि मैं भाईसे मिलनेके लिये आमेरकी राजधानीमें नहीं जाऊँगा, आमेरके प्रधान सामन्तोकी इच्छा थी कि किसी न किसी तरह दोनों भ्राताओंका साक्षात् होजाय परन्तु विजयसिंह किसी विशेष कारणसे चोमूँमें न गये और जयपुरसे पश्चिमको जो तीन कोश दूरीपर सागानेर नगरहै वहाँ जाकर डेरोमें रहने लगे।

इस ओर जयसिंह अपने सोतेले भाई विजयसिंहके साथ मिलनेके लिये सामन्तोके घरसे बाहर हो रहे थे कि इसी समय पूर्वोक्त नाजिरने आकर सबके सामने जयसिंहके निकट कहा, कि “महारानी माताने मुझे आपके पास भेजा है। उन्होंने कहा है कि “लालजीमें जो दोनों भाइयोंका परस्पर मेल और सद्भाव स्थापित होगा सो ऐसे आनन्ददायक दृश्यको देखनेसे मुझे क्यों वचित किया गया है ?” यह सुनकर महाराज जयसिंहने कहा, कि सामन्तोसे पूछा जाय, “यदि वह महारानी माताके वचन माननेके लिये राजी है तो माता वहाँ जासकती है”। सामन्तोने तुरन्त ही इसके उत्तरमें कह दिया “कि इसमें हमें कुछ आपत्ति नहीं है, महारानी माता अवश्य ही जासकती है”।

“सामन्तोकी आज्ञा पाकर नाजिरने बड़ी शीघ्रतासे रानीके लिये पालकी सजानेकी आज्ञा दी। रानीकी अनुगामिनी अंत:पुरकी स्त्रियोंके लिये तनिसौ रथ सजाये गये। परन्तु पालकीके भीतर वृद्धा रानीके बदलेमें महावीर भट्टीसामन्त उग्रसेन स्वयं विराजमान हुए और प्रत्येक रथके भीतर स्त्रियोंके बदले दो दो जने अत्यन्त विश्वासी “शिलहपोश” अर्थात् शस्त्रधारी सैनिक सुसज्जित होकर बैठे। सामन्तगण तो पाहिले ही महाराजके साथ चले गये थे। वे इस तैयारीका अनुभव स्वप्नमें भी न करसके,

(१) राजपूतोकी माता पुत्रको “स्नेह सूचक शब्द “लालजी” कहकर पुकारती है।

एकमात्र जयसिंह और बुद्धिमान् नाजिरकी ही सलाहसे यह तैयारी हुई थी। उग्रसेन और साधारण अस्त्रधारी वीरोंके अतिरिक्त प्रजामे इस बातकी और किसीको भी खबर नहीं थी; जिस समय पालकी और तीनसौ रथ महा धूमधामके साथ राजमार्गसे चलने लगे, उस समय रजवाड़ेकी प्रचलित रीतिके अनुसार राजाके सेवकोंने पालकीके पीछे २ सुवर्णकी मुद्रा वर्षाई, सभीने मानो यह सिद्धान्त कर लिया कि इस पालकीमे वृद्धारानी ही जारही है, और उन्हींके सेवक मुद्रा वर्षाते हुए जारहे हैं, अंतमे राजमार्गमे बहुतसी भीड़ होने लगी, दीनदरिद्र उन लूटीहुई मोहरोंको लेकर महाराजका गुणानुवाद गाने लगे और साधारण प्रजा दोनों भ्राताओंके सम्मिलनको सुनकर आनंदके समुद्रमे मग्नहो गई।

“महाराज जयसिंह और सामन्त गण यह तो पहिलेसे ही सोंगानेरमे आकर राजमाताको बाट देख रहे थे, कि इसी बीचमे एक दूतने आकर कहा, कि रानी साहिबा सोंगानेरके महलमे चली गई हैं। यह समाचार पाते ही महाराज जयसिंह घोड़े पर सवार हो महलकी ओर चले। रास्तेमे ही जयसिंहके साथ विजयसिंहका साक्षात् हुआ। दोनों भ्राता परस्पर आलिगन करके मिले, और फिर स्नेह और प्रेम भरे वचन कहने लगे, जयसिंहने विजयसिंहको अत्यन्त हर्षित हो वसवा देशकी शासन सनद देकर कहा, “यदि विजयसिंह आमेरके सिंहासन पर बैठनेकी अभिलाषा करे तो मैं प्रसन्न होकर उनको आमेरका राज्य दे दूँगा और मैं वसवादेशमे ही जाकर राज्य करूँगा” विजयसिंहका हृदय जयसिंहके इस प्रेम भरे वचन सुनकर विचलित होगया, और वह तुरन्त ही बोले, “अब मेरी संपूर्ण आशा पूर्ण होगई”। इस प्रकार दोनों राजभ्राता और सामन्तोंमे कुछ कालतक वार्तालाप होनेके उपरान्त वे चलनेको हुए कि इसी समय महारानीकी ओरसे नाजिरने आकर कहा, कि यह सामन्त कुछ कालके लिये यदि यहांसे चले जायें तो महारानी माता यहां आकर अपने दोनों पुत्रोंको देखेगी, या आप ही महारानीके कमरेमे चलिये”। महाराज जयसिंहने यह सुनकर कहा, “कि आप सामन्तोंसे पूछिये यह जैसा कहेंगे वही हमारा मत है, यह सुनकर सामन्तगण दोनों भाइयोंको महारानीके आनेके लिये कहकर आप सब वहाँसे दूसरे कमरेमे चले गये। कुछ कालके पीछे जयसिंह उठकर जिस कमरेमे महारानी थी उसीमेको जानेके लिये विजयसिंहके साथ चले। कमरेके द्वारपर एक पहरेदार खोजा खड़ा था, जयसिंहने अपनी कमरसे तलवार निकाल ली, और विचारा कि माताके निकट जानेमे शस्त्रका क्या प्रयोजन है इस लिये तलवारको पहरेदारको दे दिया, विजयसिंहने भी भाईका अनुकरण किया, इसके पीछे नाजिरने कमरेका द्वार खोला। विजयसिंह उसके भीतर गये परन्तु माताके स्नेहालिगनके बदलेमे विराट्काय भट्टीसामन्त उग्रसेनके प्रबल आक्रमणमे फँस गये। उग्रसेनने उसी समय विजयसिंहके हाथ पैर बांधकर उन्हें पालकीके भीतर डाल दिया, पालकी जिस भावसे सोंगानेरमे आई थी उसी भावसे आमेरकी राजधानीकी ओरको चली, सभीने जाना कि वृद्धारानी महलसे जारही है। एक घंटेके उपरान्त जयसिंहके पास समाचार आया कि विजयसिंह बंदी होकर किलेमे आ गये। कुछ कालके उपरान्त जयसिंह सामन्तगणोंके

साथ मिले, परन्तु जयसिंह उधर देखकर “मेरे पेटमे है”। हम इच्छा हो कि वही निकालिये। केवल आपके और मेरे होजाता”। इनके यह अन्य कोई उपाय न देयवन सम्राट्की छहजानमन्त्री कमरेमे विजयसिंहके आनेके कहाँ है? जयसिंहने अपने २ स्थानको चले सेना कुछ उपाय न देइतिहासवेत्ता दात कि “आमेरराज (जो न्यायमत गुणोंके प्रकारके मन्त्र्यको क्यों चतुरताके साथ इन ही प्रधान उपाय स्वरूप जानते थे। प्रकाशमे ६४ विवेक करके इस प्रकारके कि प्रबल सामर्थ्यवान् अपने भ्राताको सिखाया गया”। उस स्थानपर हमें सिंहके “एकसौ नौ गुण” गुणोंसे युक्त मनुष्य इस कल्पना करनी भी उस स्थानपर “गुण” जिन कई प्रधान २ कार्योंको लेकर “एकसौ” इस अर्थको विचार कर

(१) दाड साहजन “हम भी इस बातको

साथ मिले, परन्तु जयसिंहको इकला ही अस्त्रधारियोंके साथ आताहुआ देखकर सभीने इधर उधर देखकर पूछा, विजयसिंह कहाँ है ? उसी समय जयसिंहने उत्तर दिया “मेरे पेटमे है” । हम दोनों ही विशनासिंहके पुत्र है उनमे मैं बड़ा हूँ यदि आपकी यह इच्छा हो कि वही आमेरका राज्य करेंगे तो आप मुझे मारकर मेरे पेटसे उन्हें निकालिये । केवल आपहोके लिये मैं विश्वासघाती हुआ हूँ । विजयसिंह अवश्य ही आपके और मेरे शत्रुओंको आमेरमे बुलाते और उसी कारणसे आपका विनाश होजाता ” । इनके यह वचन सुनकर सभी सामन्त मंडली विस्मित होगई, परन्तु अन्य कोई उपाय न देखकर सब चुपचाप उस स्थानसे चल दिये, साँगानेरके बाहर यवन सम्राट्की छ हजार अश्वारोही सेना विजयसिंहके आनेकी वाट देख रही थी, प्रधानमंत्री कमरुद्दीनखाने उस सेनाको विजयसिंहकी सहायताके लिये भेजा था । विजयसिंहके आनेमे विलम्ब हुआ देखकर उस सेनाके नेताने पूछा “विजयसिंह कहाँ है ? जयसिंहने उत्तर दिया, “तुम्हें इसके पूछनेका कुछ अधिकार नहीं है, तुम अपने २ स्थानको चले जाओ, नहीं तो मैं तुम्हारे सभी अश्वोंको छीन लूँगा ” सेना कुछ उपाय न देखकर लौट गई और इस प्रकारसे विजयसिंह बन्दी होगये ” ।

इतिहासवेत्ता टाड् साहब उपरोक्त घटनाओंको वर्णन करके अंतमे लिखते हैं, कि “आमेरराज ज्योतिर्पाके एकसौ नौ गुणोंके आदर्श स्वरूप यही एक गुण है । (जो न्यायमत गुणोंके बदलेमे अगुण कहा गया है) इस सम्बन्धमे नीतिवेत्ताने किसी प्रकारके मन्तव्यको क्यों नहीं प्रकाशित किया ? परन्तु कोई भी नहीं मान सकता, कि विशेष चतुरताके साथ इन कार्योंको पूर्ण किया था, और ऐसे स्थानमें “चाल” अर्थात् चतुरता ही प्रधान उपाय स्वरूप थी, और यह जयसिंह भी नाज़िरकी बुद्धिको भलीभाँतिसे जानते थे । प्रकाशमे एकमात्र नाज़िर ही इस षड्यंत्रजालके प्रधान सृष्टिकर्ता थे । विशेष करके इस प्रकारके घटना स्थलमे षड्यंत्रका विस्तार करना न्यायसंगत है, कारण कि प्रबल सामर्थ्यवान प्रधान मंत्रीकी सहायतासे विजयसिंह शीघ्रतासे अथवा विलम्बसे अपने भ्राताको सिंहासनसे अलग करते। विजयसिंहके भाग्यमे क्या होगा, यह नहीं जाना गया ” । इस स्थानपर हमें केवल इतना ही कहना है, कि महात्मा टाड् साहबने जय सिंहके “एकसौ नौ गुणोंके” शब्दके अर्थको भली भाँतिसे नहीं विचारा । एकसौ नौ गुणोंसे युक्त मनुष्य इस संसारमे कोई उत्पन्न नहीं हुआ, और न उत्पन्न होसकता है, यह कल्पना करनी भी असंभव है । दूसरे पक्षमें एकसौ नौ गुण कभी भिन्न नहीं होसकते । इस स्थानपर “गुण” शब्दका प्रकृत अर्थ गुणपरिचायक कार्य है । सवाई जयसिंह जिन कई प्रधान २ गुणोंसे विभूषित थे, उन गुणोंके परिचायक एकसौ नौ प्रधान कार्योंको लेकर “एकसौ नौ गुण जयसिंहका” नामक ग्रंथमे लिखा गया है, यदि टाड् इस अर्थको विचार कर उक्त ग्रंथसे कईएक घटनाओंको उद्धृत करते तो एक २ घटनाका

(१) टाड् साहबने अपने टीकेमें लिखा है कि “मैंने इन गुणोंका अविकल अनुवाद किया है । ” हम भी इस बातको कहते हैं कि हमने भी इन सब अंशोंका अविकल अनुवाद किया है ।

गुण परिचायक और एक कार्यको कभी भी एक गुण नहीं कह सकते, ऐसा करनेसे उक्त प्रकारसे उनको गुणके बदलेमें अगुणशब्दका प्रयोग करना नहीं होता, यथार्थ गुणका परिचय देनेकी इच्छा करके टाड् साहब अवश्य ही उस ग्रंथसे प्रगंसनीय घटनाओंका उल्लेख कर सकते थे, जब टाड् साहब स्वयं ही इसके पीछे स्वीकार करते हैं कि जयसिंहके उक्त कार्य न्यायसगत थे तब इस विषयमें हमें अधिक कहनेकी आवश्यकता नहीं है। जयसिंह अपने पिताके बड़े पुत्र थे, राजपूतरीतिके अनुसार, राजधर्मके अनुसार और हिन्दू व्यवस्थाके मतसे यही पिताके सिंहासनके अधिकारी थे, आरक्षत्रियोंकी रीतिके अनुसार इन्होंने अनेक उपाय करके शत्रुओंसे सिंहासनकी रक्षा की थी, इस कारण उनका यह कार्य कभी भी निन्दनीय नहीं होसकता, उन्होंने इस गभीर राजनैतिक जालको विस्तार कर रुधिरका एक वृद्ध भी न बहाकर अपने स्वार्थकी रक्षा की थी, यह काम अवश्य ही उनके एक गुणका परिचायक था।

कर्नल टाड् साहबने फिर लिखा है कि “कछवाहे राज्य और उस राज्यकी राजधानीकी प्रत्येक विधिकी उन्नति एकमात्र जयसिंहके द्वारा ही हुई है। उनके समयके पहिले जो कछवाहे राजा आमेरपर अपना राज्य कर गये हैं, केवल उनमें व्यक्तिगत सामर्थ्य और मुगल बादशाहकी सभामें अपने मान प्रभुताईके बलसे कुछ एक राजनैतिकतामें विख्यात थे, नहीं तो इस राज्यमें अन्य विशेष राजनैतिक गुरुत्व और प्रभुत्व कुछ भी नहीं था। और यद्यपि सम्राट् बाबरसे औरंगजेबके समय तकके शासन समयमें आमेरके राजाओंके साथ सम्राट्के परिवारका घनिष्ट सम्बन्ध था, परन्तु दिल्लीके शेष राजपूत अधीश्वरके समान पजोनीसे यहाँतक जयपुरके कोई राजा भी अपने पिताके राज्यकी अतिसामान्य सीमाके विस्तार करनेमें समर्थ न हुए, औरंगजेबकी मृत्युके पीछे जिस समय भारतवर्षमें महा हलचल पडगई थी, और समस्त राज्य खड २ होकर विभक्त होगया था, उस समयके पहिले आमेर यथार्थमें राज्यस्वरूपसे नहीं गिना जाता था, औरंगजेबकी मृत्युके पीछे जिस समय राज्यके चारोओर भयकर उपद्रव होने लगे, उस समय सवाई जयसिंह बादशाहके प्रतिनिधिस्वरूपसे पिताके राज्यके निकट आगेरेके शासनकर्ता पदपर नियुक्त थे, इस कारण उस समय उन्होंने राज्यको बढाकर अपना बल भलीभाँतिसे प्रबल करलिया”।

टाड् साहबकी उपरोक्त उक्तिसे यह भलीभाँतिसे जाना जाता है कि दूलेरायके पीछे कई जनेने आमेरपर राज्य किया, उनमें पजोनीके शासनसमय तकके नव सृष्टि कछवाहे राज्यका अग कुछ एक बढा गये थे, इसके पीछे कोई राजा भी अपने बाहुबलसे राज्यकी सीमा बढानेको समर्थ न हुआ। यद्यपि मिर्जाराजा जयसिंह वा मानसिंह दिल्लीके सम्राट् वरगके परम प्रिय थे परन्तु यह महावीर होकर भी पिताके राज्यको किसी भाँति भी न बढानेके, एकमात्र सवाई जयसिंहने ही आमेर राज्यकी सीमाको बढाया।

सवाई जयसिंहने किम रीतिमें देवती और राजार नामक दोनो स्वाधीन देशोंपर अधिकार किया था, कर्नल टाड् साहब इसका वर्णन नीचे करगये हैं। इस वर्णनमें राजपूत

जातिके चरित्र और विवेक। उन्होने कहा है “किमान हुए। उस समय में थे। इन्हीं तीनोंके अधिकारमें थे, और आमेरराज्यसे हुआ था, वडाहुआ था। वह गणतन्त्र दक्षिणमें चातसु नामका पूर्वमें देउसा और बसाऊ समय इस परिमित “देवती नामक था। बड़गूजर जातिके के वशधर कुशसे उत्पन्न लप्से उत्पन्न हैं। यह घृणित और अपमान सम्राट् वरगको अपनी राजपूतोंमें विशेष मान यवन सम्राट्के वंशमें अपनेको अतर्क्य और स्त्रियोंके सतीत्वकी दिया था, इससे जातीय जिस समय महाराज समय उत्त देवती निकट अनुग्रहमें सभ अनपराहमें उपरोक्त राज्यका भार निभानेका शिकार करनेका विचार होगा, उनकी भौजाई उत्तने अधीर स्या होरेह उनके उनके हृदयमें भाग गया गई। हमारे पाठकों नगरमें निकलकर इस शानपर अधिकार किया गगाने उस बातको दूसरी मंगल माना है, कि

जातिके चरित्र और विशेष करके मवाई जयसिंहके चरित्र पूर्णरूपसे वर्णन किये गये हैं। उन्होने कहा है “कि जिस समय महाराज जयसिंह आमेरके सिंहासन पर विराजमान हुए। उस समय आमेर देवसा और वसाऊ यह तीनों परगने उनके अधिकारमें थे। इन्हीं तीनोंके समूहका नाम आमेर राज्य था। राज्यके पश्चिम प्रान्तके देश सम्राटके अधिकारमें थे, और इनका मिलान अजमेरके साथ हो गया था। गेखावाटी राज्य जो आमेरराज्यसे हुआ था, इस समय उस गेखावाटीके राज्यका अंग आमेर राज्यसे अधिक बढ़ा हुआ था। वह गेखावाटी राज्य निम्नलिखित प्रकारसे चार सोमाओंमें बँधा था, दक्षिणमें चातसू नामका राज दुर्ग था पश्चिममें साभरकी झील पश्चिमोत्तरमें हस्तिना पूर्वमें देउसा और वसाऊ देश था। कोटरिवन्द अर्थात् वारह प्रधान सामन्त वंश इस समय इस परिमित भूमिके अधिकारी थे, उसका परिमाण अत्यन्त सामान्य था।

“देवती नामक क्षुद्र और अत्यन्त प्राचीन राज्यकी राजधानीका नाम राजोर था। वड़गूजर जातिके राजा उसका शासन करते थे। कछवाहे जिस प्रकारसे रामचन्द्रके वंशधर कुशसे उत्पन्न थे। वड़गूजर जाति भी उसी प्रकार रामचन्द्रके वंशधर लवसे उत्पन्न है। यह वड़गूजर जाति यवन सम्राट् वंशमें कन्यादान करना अत्यन्त घृणित और अपमानसूचक बात समझते थे इसलिये यह किसी प्रकारभी सम्राट् वंशको अपनी कन्या तथा वहन नहीं देते थे, उसी सूत्रसे उन्होने जातिमें तथा राजपूतोंमें विशेष मान सम्मान और प्रसिद्धि प्राप्त की थी, जिस समय कछवाहे राजाने यवन सम्राट्के वंशमें कन्या देकर अपने वंशको कलकित किया था और इस कार्यसे अपनेको अंतर्भेद और मानसे युक्त जाना उस समय वड़गूजर जातिने स्वजातीय स्त्रियोंके सतीत्वकी रक्षाके लिये इन्हें जलती हुई अग्निमें डालकर भस्मीभूत कर दिया था, इससे जातीय कविने उनकी अक्षय कीर्तिकी बड़ी प्रशंसा की है। जिस समय महाराज जयसिंह सम्राट्के प्रतिनिधि स्वरूपसे देशपर नियुक्त थे उस समय उक्त देवती राज्यके वड़गूजर जातिके अधिपति अपनी सेनाके साथ गंगाजीके निकट अनूपशहरमें सम्राट्की सेनाके आधीनमें थे, वड़गूजरपति जिस समय उस अनूपशहरमें उपरोक्त कार्यमें लग रहे थे, उस समय वह अपने अनुजको देवतीके राज्यका भार निर्विघ्नतासे दे सकते थे। वड़गूजरपतिने एक समय वनमें गूँकरका शिकार करनेका विचार किया, और शीघ्रतासे जानेंके लिये भोजन करनेको अधीर होगये, उनकी भौजाई देवरकी इतनी व्याकुलता देखकर मुँह चढ़ाकर बोली, “आप इतने अधीर क्यों हो रहे हैं, ऐसा जाना जाता है कि आप जयसिंहके साथ ससर करके उनके हृदयमें भाला मारनेके लिये जा रहे हैं”। यह बात वड़गूजरवीरके हृदयमें लग गई। हमारे पाठकोको स्मरण होगा, कि कछवाहे राजवंशके आदिपुरुष दूलेरावने नरवरसे निकलकर इस देशमें सबसे पहिले वड़गूजरोंके अधिकारी घोसा नामक स्थानपर अधिकार किया था, यद्यपि छीने ताना मारकर कहा था, परन्तु वड़गूजरके भ्राताने उस बातको दूसरी ओर लेजाकर प्रतिज्ञा करी, कि मैं इष्ट देवताका नाम लेकर सौगव खाता हूँ, कि आपके हाथसे भोजन ग्रहण करनेके पहिले ही जयसिंहके

हृदयमें भालेका आघात करूँगा। प्रतिज्ञाकारी वीरने उसी समय दश शस्त्रधारी अश्वारोही वीरोको साथले आमेरकी ओरको गमन किया। अंतमें आमेरके 'धूलकोट' अर्थात् मृत्तिका प्राकारके पार्श्वमें आकर डेरा डाला सप्ताह बीता, पखवाड़ा बीता, महीना गया, इस प्रकारसे कई महीने बीतगये परन्तु इनको अपनी प्रतिज्ञा पूर्ण करनेका अवसर न मिला। धीरे २ सब घोड़ोंको बेचकर उनसे जो धन मिला उसीसे वह अपनी जीविका करने लगे, अंतमें जब सब घोड़े भी विक गये और धन भी चूकता होगया, तब इन्होंने अपने अनुचरोको विदा करदिया। और आप इकलेही उसी स्थानमें रहकर जयसिंहके वक्षस्थलमें भाला मारनेका अवसर देखने लगे। जो कुछ धन पास था वह भी समाप्त हो आया, तब उसने अपने पेट भरनेके लिये अन्नोका बेचना आरंभ करदिया, सभी अन्न बेचडाले केवल अपने पास एक वस्त्र और एक भाला शेष रखवा, जब इस धनको भी खालिया तब तीन दिनतक निराहार रहा और चौथे दिन अपनी पगड़ी बेचडाली, उस दिन उस धनसे क्षुधा निवारणकी। उसी दिन महाराज जयसिंह किलेसे बाहरहो पर्वती मार्गको न जाकर केवल मोरा नामक सरल मार्गकी ओरको जा रहे थे, इसी समयमें एक भाला तीक्ष्ण वेगसे आकर इनके एक ओर गिरा, पहरेवाला उसी समय अपनी कमरसे तलवार निकाल इस पापात्माका शिर काटनेके लिये तैयार हुआ, परन्तु राजा जयसिंहने ऊँचे स्वरसे कहा, "इसको मार न डालना, राजधानीमें पकड़कर ले जाओ,। इसके पीछे राजसभामें महाराज जयसिंहके सामने वह दृढप्रतिज्ञा वंदी लाया गया, जयसिंहने प्रश्न किया, तुम कौन हो ? और किस लिये तुमने इस प्रकारसे भाला फेरकर मारा था ?" प्रतिज्ञाकारी वीरने साहसमें भरकर कहा, कि "मैं देवतीके वडगूजरपतिका अनुज हूँ, मैंने अपनी भौजाईके साथ वातो वातोमें आपके हृदयमें भाला मारनेकी प्रतिज्ञा की थी, इस समय यदि आपकी इच्छा हो तो मुझे मारडालिये, या छोड़ दीजिये। वडगूजर वीर कई दिनतक आपकी राह देखता रहा है, फिर धीरे २ अपने सब घोड़े और शस्त्रोंको बेचकर जीविका निर्वाह की, और मैं इस अवस्थामें चार दिनतक विलकुल निराहार रहा, "चतुर नोतिज्ञ जयसिंहने विचार करके उसी समय प्रतिज्ञाकारीको छोड़ दिया, और मूल्यवान् वस्त्र उपहारमें देकर पचास घुड़सवारोंके साथ उसे उसके राज्यमें भेजदिया, दृढप्रतिज्ञा वीरने राज्यमें आकर अपनी भौजाईसे समस्त वृत्तान्त कह सुनाया, रानीने कहा "आपने सोतेहुए विषधर सर्पको जगाया है, अब तुम्हारे इस कार्यसे यह राज्य शीघ्र ही नष्ट होजायगा। रानी इस बातको जानती थी कि जयसिंह राज्यपर अपना अधिकार करनेके लिये किसी अवसरकी राह देख रहे हैं, इस समय अपने दुर्भाग्यसे वह अवसर उनके हाथ आगया। राजोरके वृद्धोंकी सम्मतिसे राजवंशकी स्त्री और बालकोको अनूप गहरमें वडगूजर राजके निकट भेज दिया और देवती राजोरके किलेमें युद्धकी तैयारी होने लगी।

(१) टाड साहब अपने टीकेमें लिखते हैं कि "उक्त नरपतिके वंशधर आजतक अनूप गहर की भूमितिके संभोग करते हैं।"

टाड साहब
सामन्तोको सभामें
देवती पर अधिकार
अभिलाषाहो वह इसे
सामन्त चौमूपाते
करना
मनुष्य है, विशेष करके
आमेरके प्रधान
किसीने भी साहसमें
एक महीना बीत गया।
सामन्तोमेंसे कोई भी
सहमत न हुए। इस
अधिकारियोंके अधि
जयसिंहने शीघ्र ही
होनेकी आज्ञा दी।
राज्यके भ्राता
कारण इन्होंने उसी
कहला भेजा कि सा
निकट आ पहुँचा हूँ।
थे। दूतने आकर
कि इस दूतका शिर
साहित वडगूजर
कर दिया।
प्रसवनी पीड़ासे जिस
राजोरपर आक्रमण
हुई राजोरकी रानीने
गर्भमें स्थित बालकके
स्मरण होगया कि
कालरात्रि उपस्थित
लिये मुझे अब जीवन
हृदयपर तलवार मार
हुए मस्तकको एक
कपायमान करते अतमें
नागोंके अभिलाषी उस
मस्तक सभामें लाया।

टाडू साहब लिखते है, “कि उक्त घटनाके तीन दिन पीछे सवाई जयसिंहने सम्पूर्ण सामन्तोको सभामे बुलाकर सबके सामने इस वृत्तान्तको कहा” कि “अब शीघ्र ही देवती पर अधिकार करना कर्तव्य है, मैं यह बीड़ा रखता हूँ आपमेसे जिस वीरकी अभिलाषाहो वह इसे उठाकर देवतीके साथ युद्ध करनेको जाय ” । आमेरके प्रधान सामन्त चौमूपति मोहनसिंहने जयसिंहको सावधान करके कहा कि देवतीके विरुद्ध युद्ध करना महाविपत्तिदायक है; कारण कि बड़गूजरपति सम्राट्की सभामे माननीय मनुष्य है, विशेष करके वह अपनी सेनाको साथ लिये सम्राट्के आधीनमे है ” । आमेरके प्रधान २ सामन्तोके इस वचनसे अन्यान्य सामन्त भी भयभीत होगये, और किसीने भी साहसमे भरकर उस विपत्तिजनक युद्धका बीड़ा न उठाया, इस प्रकारसे एक महीना बीत गया । देवतीके साथ फिर युद्ध करनेका विचार उपस्थित हुआ, परन्तु सामन्तोमेसे कोई भी अपने प्रधाननेता मोहनसिंहकी सम्मति उल्लंघन करनेको सहमत न हुए । इस कार्यमे किसीको भी आगे हुआ न देखकर अंतमे डेढ़सौ भूमि अधिकारियोंके अधिपति वनवीर पोता फतेहसिंहने उस बीड़ेको उठाया, यह देखकर महाराज जयसिंहने शीघ्र ही फतेहसिंहके आधीनमे पाँच हजार अश्वारोही सेनाको इकट्ठा होनेकी आज्ञा दी । फतेहसिंहने सेना साथ ले देवतीकी ओर जाकर सुना, कि बड़गूजर राज्यके भ्राता राजोरको छोड़कर गंगोर नामक परब (मेला) पर चले गये है, इस कारण इन्होंने उसी ओरको प्रस्थान किया, और वहाँ पहुँच कर एक दूतके हाथ कहला भेजा कि सावधान ! वीर पोता फतेहसिंहका अभिवादन पहुँचे, मैं बहुत निकट आ पहुँचा हूँ । युवक बड़गूजर इस समयमे पर्वोत्सवके उत्सवमे महामतवाले हो रहे थे । दूतने आकर उसके हाथमे पत्र दिया, पत्रको पढते ही उसने आज्ञा दी कि इस दूतका गिर काट डालो, परन्तु जयपुरकी सेनाने शीघ्र ही सेवको सहित बड़गूजर राज्यके भ्राताको बंदी करके उसके अन्य सब साथियोंको खंड कर दिया । राजोरकी रानी उक्त चौमूके कछवाहे सामन्तकी बहिन थी वह प्रसवकी पीड़ासे जिस समय सूतिकागारमे गई थी उसी समय फतेहसिंहकी सेनाने राजौरपर आक्रमण करके उसको अपने अधिकारमें करलिया, प्रसववेदनासे कातर हुई राजोरकी रानीने नेत्रोमे आँसू भरकर विजयी फतेहसिंहसे कहा, “भ्रातः ! मेरे इस गर्भमे स्थित बालकके प्राणकी रक्षा करना ” । परन्तु इतना कहते ही अकस्मात् उसको स्मरण होगया कि एकमात्र मेरे ही आक्षेपके वचनोसे राजोरके भाग्यमे आज यह कालरात्रि उपस्थित हुई है, इस कारण उसने मनही मनमे कहा कि झगड़ेको बढ़ानेके लिये मुझे अब जीवन धारनेका क्या प्रयोजन है ? ” रानीने उसी समय अपने सुकुमार हृदयपर तलवार मारकर प्राण त्याग दिये । पराजित और निहत बड़गूजरनेताके कटे हुए मस्तकको एक कपडे मे बाँधकर विजयी जयपुरी वीरगण जयशब्दसे पृथ्वीको कपायमान करते अंतमे जयपुरमे आ पहुँचे, जयसिंहने सभामे बैठकर अपने जीवन नाशके अभिलाषी उस दृढ़प्रतिज्ञ बड़गूजर राजभ्राताके कटे मस्तकको लानेकी आज्ञा दी, मस्तक सभामे लाया गया आमेरके सबसे प्रधान सामन्त मोहनसिंह अपने आत्मीयका

कटाहुआ शिर देखकर नेत्रोंसे आँसू वर्षाने लगे, मोहनसिंहको इस प्रकारसे रोताहुआ देखकर जयसिंहको स्मरण हुआ कि इन सबमे प्रधान सामन्तने ही मुझे बदला लेनेमें विघ्न किया था यह अवश्य ही राजद्रोही और विश्वासघाती है, इस लिये उन्होंने कुछ कालके पीछे मोहनसिंहका तिरस्कार करतेहुए कहा; “जब मेरे प्राणनाशके लिये भाला फेंका गया था, तब तो किसीके नेत्रोंमें एक बूँद भी आँसू नहीं आये। यह कहकर गीघ्र ही चोमू देशको राज्यमें मिलाकर मोहनसिंहको राज्यसे निकालदिया, मोहनसिंह इस प्रकारसे आमेरसे निकाले जाकर उदयपुरके महाराणाकी शरणमें गये। और जयसिंहने इस प्रकारसे बडगूजरोंके हाथसे देवती और राजोर देशपर अधिकार करके उसे अपने राज्यकी सीमामें मिलालिया। वह देश इस समय माचेरी नामसे विख्यात है”।

टाड् साहवने फिर लिखा है, “कि जयसिंहके चरित्रदोषोंमें से एक दोष यह बड़ा भारी था कि वह मदिरा पीते थे। वह किस प्रकारकी मदिरा पीते थे मधुसंजात मदिरा अथवा चावलकी मदिराको पिया करते थे, आमेरके प्रवाहमूलक इतिहासमें इसको प्रकाशित नहीं किया गया। परन्तु टाड् साहवने लिखा है कि यद्यपि जयसिंहके चरित्रमें अनेक दोष थे तथापि उस समयमें अपनी जातिमें वह एक अत्यन्त ही प्रगंसनीय मनुष्य थे, उनका नाम चिरकाल तक इतिहासमें रहेगा यह बात भविष्यद्वाणीकी समान है।

सवाई जयसिंहके शासनके पहिले आमेरका राजमहल जो मानसिंहका बनाया हुआ था, वह नवीन राजधानीकी वस्तीकी अपेक्षा अनेकांश श्रीहीन था। मिर्जा राजा जयसिंहने उस महलमें कई एक कमरे बनवाये थे, परन्तु वह भी राजमहलके लिये उपयुक्त न थे इसीसे जयसिंहने उसीसे लगाकर ऐसा एक मनोहर और श्रीमान् महल बनवाया कि जिसको देखकर नेत्रोंको आनन्द प्राप्त हो, सन् १७८२ सन् १७२८ ईसवी में सवाई जयसिंहने जयपुर नामकी नवीन राजधानी स्थापित की, जयपुरके देशी इतिहाससे जाना जाता है कि इस समय राजामहल सवाई जयसिंहके मुसाहव पदपर नियुक्त थे, कृपाराम जयपुरके दूतस्वरूपसे दिल्लीमें थे, और बुधसिंह कुम्भानी दक्षिणमें सम्राट्के डेरोमें दूतस्वरूपसे नियत थे, यह सभी विख्यात और ऊँची श्रेणीके थे। जयपुरके नगरका वर्तमान विवरण हम पीछे यथास्थान वर्णन करेंगे।

महाराज जयसिंह राजनीति, शासननीति, और समाजनीति तथा शास्त्रके विचार में भी महान् पण्डित थे। इसका प्रमाण देनेकी कुछ आवश्यकता नहीं है। रजवाडेमें कन्याके विवाहके समयमें और श्राद्ध इत्यादिकार्योंमें राजपूतोंके यहाँ बहुतसा

(१) इतिहासवेत्ता अपने टीकेमें लिखते हैं “कि राजोर एक अत्यन्त प्राचीन देश गिना जाता था, और इस स्थानमें बडगूजर जाति बहुत पुरुषोंसे वास करती आई है। चंदकवि इस जाति की वीरताके सम्बन्धमें बड़ी प्रशंसा करगये हैं। इसने पृथ्वीराजके समय विशेष प्रसिद्धि प्राप्त की थी”।

(२) मिर्जा राजा जयसिंहने इस स्थानपर तीन महल बनावाये थे, महाराज जयसिंहने उनको न तोटवर रम्यके वरावरमें नया महल बनवा दिया—हिन्दूराजा पूर्वपुराणोंकी कीर्तियों लेप करनेकी अभिलाषा नहीं करते थे, रम्यमें जयसिंहने प्राचीन महलोंकी नहीं तुड़ाया।

धन सर्व होता था।
सूक्तगारमें ही १८
प्राण त्याग देती थीं।
महा अनिष्ट हो रहा है,
कर दिया कि जिससे नि
बहुतेरे नियम नियत क
था। हमारे पाठकोंने
इसीसे हम यहाँ पर फिर
नहीं कि एकमात्र इस
सर्वदा तीक्ष्णतासे
अमाज सम्यन्धी जो
जनीये है। महाराज
थे। क्या ब्राह्मण क्या
योको ज्ञानगिष्णोमें श्रेष्ठ
प्रगट होता है कि जयसिंह
थी। विद्याधर नामका जो
और उसीके प्रभावसे
विद्याधर सुप्रसिद्ध सिद्ध
है। माचार्यके वशधर थ।
सवाई जयसिंहने
टाड् जयसिंहके प्रथम
“पांडुवीर्य जन्मे
किया था उन सभीका
राजा आम प्रधानता प्राप्तहो
नामधर्मात्वात्, यद्यपि
तक संस्त्रानुसार विचार
साहस नहीं करता, पर
निश्चय ही राठौर राजा
फिनारे जाता तो हा
विपत्तिमें डालकर भी

(३) टाड् मह
महाराजपूतानेक भिन्न
महाराज प्राचीन कारिका
दिए थे। यदि हम उनकी
प्रति प्रमाण करनेसे

धन खर्च होता था। और बहुतसे इस अधिक धनके भयसे छोटी २ कन्याओंको सूतेकागारमें ही मार डालते थे, और बहुतसी स्त्रियां इसी लिया आत्महत्या करके प्राण त्याग देती थी। जब महाराज जयसिंहने देखा कि इससे तो समाजका महा अनिष्ट हो रहा है, तब उन्होंने रजवाड़ेमें और समस्त राजपूत जातिमें ऐसा प्रबंध कर दिया कि जिससे विवाह और श्राद्धके समयमें खर्च कम पड़े। इस विषयमें उन्होंने बहुतेरे नियम नियत कर दिये, और उन नियमोंको अपने राज्यमें प्रचलित कर दिया था। हमारे पाठकोने राजस्थानके प्रथम काण्डमें इसका विस्तारित विवरण पढ़ा होगा, इसीसे हम यहाँ पर फिर उसका लिखना आवश्यक नहीं समझते। इसमें कुछ भी संदेह नहीं कि एकमात्र इस समाज संशोधक कार्यसे ही जयसिंहकी कीर्तिके गौरवका सूर्य सर्वदा तीक्ष्णतासे चमकता रहेगा। टाडू साहब लिखते हैं, “कि इस महापुरुषने अमाज सम्बन्धी जो अनुष्ठान किये थे, उनके तत्त्वका अनुष्ठान करना अत्यन्त प्रयोजनीय है। महाराज जयसिंह भी हिन्दुओंकी समान सभी जातिके ऊपर दयावान थे। क्या ब्राह्मण क्या मुसल्मान, क्या जैन सभीको समान भावसे देखते थे। जैनियोंको ज्ञानशिक्षामें श्रेष्ठ जानकर जयसिंह उनके ऊपर अत्यन्त अनुग्रह करते थे। ऐसा भी प्रगट होता है कि जयसिंहने जैनियोंके इतिहास और धर्मके संबन्धमें स्वयं शिक्षा प्राप्त की थी। विद्याधर नामका जो मनुष्य उनके वैज्ञानिक तत्त्वकी आलोचनामें सबसे अग्रणी था, और उसीके प्रभावबलसे जयपुर राजधानीकी सृष्टि हुई, वह जैन धर्मावलम्बी विख्यात है। विद्याधर मुप्रसिद्ध सिद्धराज जयसिंहके प्रधानमन्त्री और गुरुनहरवालाके विख्यात पंडित हेमाचार्यके वंशधर थे।

सवाई जयसिंहने एक समय अश्वमेध यज्ञ करनेकी अभिलाषा की। कर्नल टाडू जयसिंहके पक्षमें इनकी इस अभिलाषाको ऊँची अभिलाषा बतागये हैं। उन्होंने लिखा है, “पांडुवशीय जन्मेजयसे लेकर कन्नौजके गेप राजा जयचंदतक जिन २ ने अवश्वमेध यज्ञ किया था उन सभीका नाश होगया है, इस यज्ञका प्रकृत उद्देश यह था कि समस्त राजाओंमें प्रधानता प्राप्त हो। यद्यपि महाराज जयसिंह दिल्लीके बादशाहके यहाँ प्रबल सामर्थ्यवाले थे, यद्यपि वह यज्ञके लिये उत्सर्ग किये घोड़ेको निर्विघ्नतासे गगाके किनारे तक स्वेच्छानुसार विचरण करा सकते थे, कोई भी राजा उनके उस घोड़ेके पकड़नेका साहस नहीं करता, परन्तु यदि उनकी वह अश्ववली मरुक्षेत्रकी ओर जाती तो निश्चय ही राठौर राजा उसको पकड़कर अश्वशालीमें रखलेते, अथवा वह अश्व चम्बलके किनारे जाता तो हाडाजातीय राजा निश्चय ही अपने जीवन और सिंहासनको विपत्तिमें डालकर भी उस घोड़ेको पकड़ते। सवाई जयसिंहने बहुतसा धन खर्च

(१) टाडू महोदयने अपने टीकेमें लिखा है, कि जयसिंहने बहुत परिश्रम तथा धन खर्च करके राजपूतानेके भिन्न २ राजवंशके प्राचीन इतिहासको संग्रह किया था, राजवाली और राजतरंगिनी नामकी प्राचीन कारिका संग्रह की थी, इसके अतिरिक्त मूल और अनुवादित ग्रंथ भी उन्होंने संग्रह किये थे। यदि हम उनकी खोज करते तो सबका पता लगसकता था, विशेष करके वैज्ञानिक ग्रंथोंके प्रकाश करनेसे विज्ञानके अनेक उपकार होते।

करके परम सुन्दर उज्ज्वल यज्ञशाला बनवाई थी, और उस यज्ञशालाके स्तम्भ और ऊपरकी छत चाँदीसे मढ़वाई थी। परन्तु दुःखका विषय है कि जयसिंहके भ्रष्ट वंशधर मृत जगत्सिंहने उस चाँदीके पत्रको छुड़ा लिया, और जयसिंहने जिन ग्रंथोंको बड़े परिश्रम और धनव्ययसे संग्रह किया था तथा जो ग्रंथ विज्ञानके परिचयस्वरूप थे, उन सबको दो भागोंमें विभक्त कर उनका एक अंश जयपुरकी एक साधारण वेद्याको दे दिया।

सवाई जयसिंहके सम्बन्धमें शेषमें टाडू साहबने कहा है कि संवत् १७९९ सन् १७४३ ईस्वी में चौवालीस वर्षतक राज्य करके अन्तमें महाराज जयसिंहने प्राण त्याग किये उनकी तीन विवाहिता रानी और कितनी ही उपपत्नियां उनके शवके साथ सती हुई, अधिक क्या कहें उनके साथ ही साथ उनके प्रिय विज्ञानका भी लोप होगया ”।

समस्त रजवाड़ेके इतिहासमें सवाई महाराज जयसिंहके राज्यका अव्यय और सबकी अपेक्षा उज्ज्वलतासे प्रकाश पारहा है और यह चिरकालतक कीर्तित रहैगा भी; राजपूत राजाओंके राज्यके समयमें केवल रणभेरीकी भयंकर ध्वनि, रणटंकार, भैरवनाद, तलवारोंकी झनकार, कमानोंका गगनभेदी हुंकार और वीरोंकी जयध्वनि ही सुनाई देती थी, परन्तु सवाई जयसिंहके राज्यमें इन सबके अतिरिक्त, समाजमें शान्तिमूलक विधान लहरी, जातिके उन्नति सूचक अनुष्ठान, विज्ञानकी प्रकाशमान ज्योति, काव्यकी मधुरवाणी, इतिहासकी स्निग्ध आभा और जातीय गौरवकी प्रचंड प्रभा विराजमान थी। ऐसे राज्यको कौन भूल सकता है?।

तृतीय अध्याय ३.

ईश्वरीसिंहका जयपुरके सिंहासन पर अभिषेक—बहु विवाहका विषमय फल—सवाई जयसिंहके दूसरे पुत्र माधोसिंहका आमेरपर राज्य करनेके लिये उद्योग करना—मेवाड़के राणाका ईश्वरी सिंहके पास दूत भेजना—उसका महान् विपत्तिमें पड़ना—ईश्वरी सिंहका महाराष्ट्र नेताका आश्रय लेना—आमेरका सिंहासन लेकर राणाके साथ ईश्वरीसिंहका युद्ध होना—ईश्वरीसिंहकी विजय—कोटा और वृंदाकी विजयके समयमें ईश्वरीसिंहका महाराष्ट्र नेताओंकी सहायता लेना—अपने भानजे माधोसिंहको आमेरके सिंहासन पर बैठानेके लिये राणाकी फिर युद्धके लिये तैयारी—उसका डुलकर का आश्रय लेना—ईश्वरीसिंहका विष खाकर प्राण नाश—माधोसिंहका आमेरपर अभिषेक—उदीयमान जाटजातिका विशेष विवरण—जाटराजका आमेरराज्यपर सेना चलाना—आमेरकी सेनाके साथ जाटोंका संग्राम—माधोसिंहके सामन्तका पुनः स्वत्वलाभ—माधोसिंहका प्राण त्याग—पृथ्वी सिंह—उनकी मृत्यु—प्रतापसिंह—माधोसिंहकी विधवा पटरानीकी फीरोजपुर कृपा—माधोसिंहके सामन्तोंकी स्वाधीनता—गुशियालीरामके पट्टयत्रजालका विन्मर—फीरोजका प्राण नाश—पटरानीकी मृत्यु—प्रतापसिंहका राज्यभार ग्रहण करना—उनका तुंगाके समरमें जयलाभ—पट्टयत्रके साथ—पट्टयत्रके समरमें शोचनीय घटना—प्रतापसिंहपर विपद—महाराष्ट्र इत्यादिके द्वारा जयपुरपर आक्रमण—प्रतापसिंहकी मृत्यु।

सर्वगुणसम्पन्न
सिंह जयपुरके सिंहासन
रजवाड़ेमें ही नहीं वरन स
कछवाहोकी सेनाका वीर
यथार्थरूपसे नियत थी।
प्राचीन सदस्य नियुक्त थे
ईश्वरीसिंह अपने पिताके
राज्यमें कईवर्ष तक कोई
अपनी सेना साथ लेकर
इतिहाससे जानाजाता है
जिस पक्षमें नियुक्त थे उसी
पर वह अपनी सेना लेकर
एक राजनैतिक उद्देश्य था
हुई। वीरवगीय वीरपति
राजपूत वीरवाला है जो
सर्वगुणमण्डित
ईश्वरीसिंह अपने पिताके
सिंहासन पर स्थित हो
उनका हृदय क्षयितेजसे
लिये उन्होंने शीघ्र ही
पाठकोंमें मेवाड़के
समय दिहनेके प्रबल सन्ध
सामर्थ्यवान् तीनों राजा
राजशोभे परस्पर वैनी
वाटशाहके उन दुर्दिनामें
करके उन्हें अपनी
भी इसी प्रकारसे
समयमें उन्होंने अपना
समय जाटजाति नवीन
आमेरराज्यकी सीमाका
संधिका फल जिस प्र
अन्यन्त विप्लव फल
मग्राट वंशमें कन्या
भालवर्षमें एकमात्र

सर्वगुणसम्पन्न महाराज जयसिंहके परलोक चलेजानेपर उनके ज्येष्ठ पुत्र ईश्वरी-सिंह जयपुरके सिंहासन पर अभिषिक्त हुए । इस समयमे जयपुरका राज्य केवल रजवाड़ेमे ही नहीं वरन सारे भारतवर्षमे एक प्रबल बलशाली राज्य गिना जाता था, सर्वत्र कलवाहोकी सेनाका वीरस्वरूपसे सम्मान हो रहा था। इस समय जयपुर राज्यकी सीमा यथार्थरूपसे नियत थी । राजकोष धन रत्नोंसे परिपूर्ण था, मंत्रीसमाजमे राजनीति चतुर प्राचीन सदस्य नियुक्त थे—और सेना भी संग्राम विद्यामे संपूर्णरूपसे दक्ष और चतुर थी । ईश्वरीसिंह अपने पिताके ज्येष्ठ पुत्र थे, इससे वही सिंहासनपर विराजमान हुए । इनके राज्यमे कईवर्ष तक कोई विशेष ऐतिहासिक घटना नहीं हुई । यह सन् १७४७ ईस्वीमे अपनी सेना साथ लेकर दुर्रानियोंके साथ युद्ध करनेके लिये सतलजनदीके किनारे गये । इतिहाससे जानाजाता है कि उस समरमे उन्होंने विशेष भीरुता दिखाई, और वह जिस पक्षमे नियुक्त थे उसी पक्षके प्रधान सेनापति कमरुद्दीनखॉके रणक्षेत्रमे मारे जाने पर वह अपनी सेना लेकर भाग आये । यद्यपि यह जानाजाता है कि उनका वह भागना एक राजनैतिक उद्देश्य था । परन्तु उनके भागनेसे उनकी रानी अत्यन्त ही अप्रसन्न हुई । वीरवगीय वीरपतिके कापुरुषोकी भाँति संग्रामभूमिसे भाग आनेसे ऐसी कौनसी राजपूत वीरवाला है जो स्वामीके इस आचरणसे क्रोधित न होगी ?

सर्वगुणमंडित असाधारण मनुष्य सवाई जयसिंहके औरससे जन्म लेकर ईश्वरीसिंह अपने पिताके नामकी रक्षा करनेमे उपयुक्तगुणोंसे विभूषित न हुए। उन्हे यद्यपि सिंहासन पर स्थितहो अपने शासनसे प्रजाको प्रसन्न करनेका अवसर मिला, परन्तु उनका हृदय क्षत्रियतेजसे तथा पूर्ण साहस और प्रबल राजनीतिसे परिपूर्ण नहीं था । इसी लिये उन्होंने शीघ्र ही अपने भाग्यमे कालरात्रि बुलाली ।

पाठकोने मेवाड़के इतिहासके तेरहवें और चौदहवें अध्यायमे पढ़ा होगा कि जिस समय दिल्लीके प्रबल सम्राट् वंशके विरुद्ध मेवाड़ मारवाड़ और आमेर इन तीनों राज्योंके सामर्थ्यवान् तीनों राजाओंने एकत्र मिलकर परस्पर दृढ़ संधि की थी, उसी समयसे तीनों राजवंशोंमे परस्पर वैवाहिक संबन्ध भी स्थिर होगया था । उस संधिका यह फल हुआ कि बादशाहके उन दुर्दिनोंमे मारवाड़पातिने जिस प्रकार गुजरातके समस्त देशोंपर अधिकार करके उन्हे अपनी राजधानीमे मिला लिया, दूसरी ओर आमेरराज्यके सवाई जयसिंहने भी इसी प्रकारसे आमेरके चारों ओरके देशोंपर अपना अधिकार कर लिया, और उसी समयमे उन्होंने शेखावाटीके अधीश्वरको कर देनेके लिये राजी कर लिया, यदि उस समय जाटजाति नवीन बलसे बलवान् होकर अपनी उन्नति कर सकती तो उस समय आमेरराज्यकी सीमाका सामर हृदसे यमुनातक विस्तार होजाता । एक ओर तो इस संधिका फल जिस प्रकारसे मंगलदायक हुआ, दूसरे पक्षमे उस वैवाहिक संबन्ध बधनने अत्यन्त विपैला फल उत्पन्न किया । आमेर और मारवाड़का राजवंश दिल्लीके यवन सम्राट् वंशमे कन्या देकर पवित्र आर्य रक्तको कलकित करता आया था । समस्त भारतवर्षमे एकमात्र मेवाड़के राणावंशने प्राणान्ततक भी यवनसम्राट्को अपनी कन्या

नहीं दी, इस कारण उन्हीं राणाका वंश आजतक भारतवर्षमें ऊँचा स्थान पारहा है, जिस समय उक्त तीनो राजवंशोका सधिवंधन हुआ था उस समयके पहिलेसे यवन सम्राट्के वंशमें कन्या देनेके समयसे मारवाड़ और आमेरके राजवंशके साथ मेवाड़के राणावंशकी आदान प्रदानकी रीति एकवार ही दूर होगई थी । इस नवीन सधिवंधनके समयसे फिर उक्त तीनो राजवंशोमें आदान प्रदानकी रीति प्रचलित होजाय इस कारण सवाई जयसिंहने इस समय राणाकी कुमारीका पाणिग्रहण किया था । परन्तु विवाहके पहिले ऐसे नियम किये गये कि मारवाड़पति वा आमेरराज मेवाड़की जिस राजकुमारीका पाणिग्रहण करै उस कुमारीके गर्भसे यदि पुत्र उत्पन्न हो या मारवाड़ वा आमेरराजके औरससे अन्य किसी स्त्रीके गर्भसे पुत्र उत्पन्न हो, और वह पुत्र बड़ा हो तथा राणाकी कन्याका पुत्र छोटा हो तो चिरप्रचलित रीतिके अनुसार जो ज्येष्ठ पुत्रको ही राज्य प्राप्तिका अधिकार होना उचित है उसे उल्लंघनकर राणाकी बेटाके पुत्रको ही राज्यसिंहासन दिया जायगा । और यदि राजनंदिनीके गर्भसे कन्याका जन्महो तो वह कन्या कदापि यवनसम्राट्के वंशमें नहीं दीजायगी । सवाई जयसिंह और मारवाड़राजने इस विचारमें अपनी सम्मति दी । जयसिंहने जिस राजनंदिनीके साथ पाणिग्रहण किया था, उसके गर्भसे एक पुत्र उत्पन्न हुआ, उस पुत्रका नाम माधोसिंह रक्खा गया, जयसिंहने अपनी जीवित अवस्थामें ही पुत्रके मान सम्मानकी रक्षाके लिये माधोसिंहके मामा राणा संग्रामसिंहकी सम्मतिसे आमेर राज्यके आधीन टोक, रामपुरा, फागी, और मालपुरा नामके चार परगने कुमार माधोसिंहको देदिये । और इधर अपने दौहित्रको राणा संग्रामसिंहने मेवाड़के आधीन रामपुरा भानपुरा नामके दोनो देश देदिये । इन कई देशोकी आय ८४ लाख रुपये थी ।

ईश्वरीसिंह पिताके ज्येष्ठ पुत्र होनेके कारण राजसिंहासनपर बैठे, प्रथम पाँच वर्षतक किसीने भी माधोसिंहके पक्षका समर्थन न नहीं किया । पाँच वर्षमें ही राज्यशासनमें अयोग्यता दिखाकर ईश्वरसिंह सामन्तोके अप्रियपात्र होगये । इनके आचरणसे असंतुष्ट हो आमेरके सामन्तोने बहुतसे पड़्यत्र किये, और इनको सिंहासनसे उतारकर माधोसिंहको आमेरके सिंहासनपर राजतिलक करनेकी अभिलाषा की । कुमार माधोसिंह अवतक सन्तुष्ट होकर अपने पिता और मामाकी दी हुई सम्पत्तिको भोग रहे थे उन्होंने भ्रमसे भी पिताके सिंहासन प्राप्तिकी इच्छा नहीं की, और राणाने भी माधोसिंहके सिंहासन प्राप्तिके लिये विशेष चेष्टा नहीं की परन्तु माधोसिंह और उनके मामा जगन्सिंहके निकट मन्त्रियोंके द्वारा उपरोक्त प्रस्तावके उपस्थित होते ही ईश्वरीसिंहके भाग्यपतनके द्वार खुलनेकी तैयारी होने लगी । मेवाड़पति राणा जगन्सिंहने आमेरपति ईश्वरीसिंहके पास दूतके द्वारा कहला भेजा, “ कि सवाई जयसिंह मरते समय यह प्रतिज्ञा करगये हैं, कि अन्य पुत्रोके अवस्थामें बड़े होनेपर भी हमारा भानजा माधोसिंह ही आमेरकी राजगद्दीपर बैठेगा । इस कारण आप माधोसिंहको सिंहासन देदीजिये ” । यह समाचार सुनते ही ईश्वरीसिंहके मन्त्रिकपर

माना वज्र टूट पड़ा, वह +
दिनोंके पीछे जब राणाने
होसकता, अंतम राज्य
कि अकेले राणाके साथ
उदीयमान् महाराष्ट्र जाते
सिंहके पक्षका समर्थन किय
किसी प्रकारसे भी माधो
आपाजीके साथ मिलकर
ईश्वरीसिंहके विरुद्ध युद्धका
भी माधोसिंहका पक्ष
नामक स्थानपर दोनों
सीशोदियोंकी सेनाका
कारण राणा विशेष चेष्टा
सेनाने अपना प्रबल
मेनाको परास्त करदिया ।
माने अवकारसे ढँक गया
ईश्वरीसिंहने महारा
कुमारके साथ माधोसिंहकी
मण किया, । उस जा
नहीं था परन्तु महाराष्ट्रने
वह कोटे और दूधोमें
यद्यपि कोटेके अधीश्वरने
वीरताकी, यद्यपि उस
आर मुंदी इन दोनों
महाराष्ट्रसे परास्त होगये
उसने दोनों राज्योंके
कर देना स्वीकार कर
यात्रामें विजय प्राप्तकर
घनघोर वादलोंने आ
ईश्वरीसिंहने जिस
लेकर राजमहलके युद्धमें
न्मा प्रकार उसी महार
के साथ इस नियमपर
सिंहासनसे उतार, माधो

मानो वज्र टूट पड़ा, वह मानो चारो ओर अंधकार देखने लगे, उन्होंने समझ लिया कि इतने दिनों के पीछे जब राणाने यह प्रश्न किया है तब सरलता से इसका निवटेरा कभी नहीं हो सकता, अंत में राज्यरक्षा का कोई भी उपाय न देखकर ईश्वरीसिंहने यह संकल्प किया कि अकेले राणा के साथ युद्ध करना अत्यन्त असंभव है इस कारण उन्होंने उस समय उदीयमान् महाराष्ट्र जातिके नेता आपाजी सेन्धिया के साथ संधि कर ली, आपाजीने ईश्वरी सिंह के पक्ष का समर्थन किया। इस ओर जब मेवाड़पति राणाने सुना कि ईश्वरीसिंह किसी प्रकार से भी माधोसिंहको सिंहासन देने को राजी नहीं है, वरन वह महाराष्ट्र नेता आपाजी के साथ मिलकर अपने अधिकार की रक्षा के लिये यत्न कर रहे हैं, तब उन्होंने ईश्वरीसिंह के विरुद्ध युद्ध का प्रस्ताव उपस्थित किया। कोटा और वूदी के दोनों अधीश्वरों ने भी माधोसिंह का पक्ष समर्थन करने के लिये मेवाड़ की सेना का साथ दिया। राजमहल नामक स्थान पर दोनों पक्ष की सेना परस्पर सम्मुख हो भयंकर संग्राम करने लगी। सीशोदियों की सेना का बलविक्रम उस समय एक बार ही प्रभा हीन हो गया था, इस कारण राणा विशेष चेष्टा करके भी विजय प्राप्त न कर सके, नवीन बलशाली महाराष्ट्र की सेनाने अपना प्रबल पराक्रम दिखाकर मेवाड़ कोटा और वूदी की मिली हुई समस्त सेना को परास्त कर दिया। उसके साथ ही साथ माधोसिंह की आशा का आकाश भी मानो अंधकार से ढँक गया।

ईश्वरीसिंहने महाराष्ट्र की सहायता से जय प्राप्त करके गर्वित हो आपाजी की कुमक के साथ माधोसिंह की सहायता करने वाले कोटा और वूदी दोनों राज्यों पर आक्रमण किया, उस आक्रमण से ईश्वरीसिंह का बदला देने के अतिरिक्त और कोई अभिप्राय नहीं था परन्तु महाराष्ट्र नेता आपाजी भारत विजय के लिये बाहर गये थे, इस कारण वह कोटे और वूदी में अपने अधिकार का विस्तार करने के लिये उस युद्ध में लिप्त हुए थे। यद्यपि कोटे के अधीश्वर ने प्रबल पराक्रम करके दीर्घकाल तक अपनी रक्षा के लिये वड़ी वीरता की, यद्यपि उस समर में आपाजी का एक हाथ कट गया, परन्तु अंत में कोटा और वूदी इन दोनों राज्यों के राजा, पंग पाल की समान अगणित सेना के समान महाराष्ट्र से परास्त हो गये। आपाजी केवल जय प्राप्त करके ही संतुष्ट नहीं हुआ, उसने दोनों राज्यों के अनेक ग्राम और नगर अपने अधिकार में करके दोनों राजाओं से कर देना स्वीकार करवा लिया। यद्यपि इस ओर ईश्वरीसिंह आपाजी की सहायता से उस यात्रा में विजय प्राप्त कर फिर पिता के सिंहासन पर निर्विघ्नता से बैठे, परन्तु शीघ्र ही घनघोर वादलों ने आकर उनके सौभाग्य सूर्य को ढाँक लिया।

ईश्वरीसिंहने जिस भाँति महाराष्ट्र जातिके नेता आपाजी सेन्धिया का आश्रय लेकर राजमहल के युद्ध में विजय प्राप्त की, मेवाड़पति राणा जगतसिंहने भी इस वार उसी प्रकार उसी महाराष्ट्र जातिके अन्य नेता हुलकर का आश्रय लिया। राणाने हुलकर के साथ इस नियम पर संधि की कि तुम यदि ईश्वरीसिंहको समर में परास्त कर सिंहासन से उतार, माधोसिंहको आमेर के राज्य पर अभिषिक्त करो तो छयालीस लाख

रुपया मैं तुमको दूंगा। धनके लोभी हुलकर तुरन्त इस बातपर सम्मत होगये। शीघ्र ही युद्धकी तैयारी होने लगी, परन्तु ईश्वरीसिंहने इस समाचारको पाते ही हुलकरके सामने अपनी विजय होनी असंभव जानकर कायरपुरुषोंकी तरह विषपान करके प्राण त्याग दिये। ईश्वरीसिंहकी मृत्युके पीछे माधोसिंह निर्विघ्न होकर पिताके सिंहासनपर बैठे। हुलकरने जो माधोसिंहका पक्ष समर्थन किया था इस कारण माधोसिंहने सिंहासन प्राप्तकर प्रतिज्ञा पूर्ण करनेकेलिये चौरासी लाखके कितने ही देश जो पिता और मामाके पाससे बालकपनमें मिले थे वे सब हुलकरको देदिये।

माधोसिंह क्षत्रियोचित गुणोंसे विभूषित थे। साहस, वीरता, नीतिज्ञता, उच्च अभिलाषा और एकाग्रता इत्यादिके बलसे उन्होंने शीघ्र ही सामन्त और प्रजाके प्रति असाधारण शासन करके उनके चित्तको आकर्षित करलिया। ईश्वरीसिंहके शासन समयमें आमेरका राज्य जिस प्रकार कान्तिहीन होगया था, माधोसिंहके सिंहासन पर अभिषिक्त होते ही राज्यमें फिर उसी प्रकारसे कान्तिके प्रकाशके पूर्वलक्षण दिखाई देने लगे। यद्यपि माधोसिंहको महाराष्ट्रनेता हुलकरकी सहायतासे पिताका सिंहासन मिला था, यद्यपि उन्होंने राजपूतजातिकी अवश्य प्रतिपाल्य अपनी प्रतिज्ञा पूर्ण करनेके लिये हुलकरको चौरासी लाख रुपयेकी सम्पत्ति दी, परन्तु इस बातको वह भली भाँतिसे जानगये थे, कि महाराष्ट्र जातिका बिना दमन किये अथवा उसे रजवाड़ेसे बिना निकालेहुए किसी प्रकार भी हमारा मंगल नहीं होसकता। माधोसिंहने अपनी वीरता और नीतिज्ञताका बल शीघ्र ही प्रकाशित करदिया। उन्होंने किसी प्रकारसे भी महाराष्ट्र नेताओंको आमेर राज्यपर आक्रमण न करने दिया, कर्नल टाड् साहब लिखते हैं कि “यदि इस समय उदीय मान जाट जातिके प्रति माधोसिंह कुछ भी हस्ताक्षेप न करते, यदि उनका जीवन और कुछ कालतक स्थायी रहता तो अवश्य ही वे राठौरेके साथ मिलकर महाराष्ट्रकी शासनशक्तिको चूर्ण करसकते थे। परन्तु उनके प्रतिवासी शत्रुओंने समस्त कल्पनाये व्यर्थ करदी। यद्यपि जाट जातिके इतिहासमें इस समय सब विदित है, परन्तु यह जाति किस प्रकार सामान्यकृपक अवस्थासे अर्द्धशताब्दीमें एक प्रबल जातिरूपसे मस्तक उठानेमें समर्थ हुई थी, उसका वर्णन करना इस स्थानपर असंगत होगा। भारतमें जितने अंग्रेज सेनापति नियुक्त थे, उनमें सर्वश्रेष्ठ वीर सेनापति अंग्रेजोंने अपनी फौजको रणक्षेत्रमें चलाया था, परन्तु उस जाट जातिने उस बाहिनीका उद्देश निष्फल करदिया”।

भारतवर्षमें जाट जातिकी उन्नतिके सम्बन्धमें कर्नल टाड् साहब लिखते हैं, कि “जाटजाति जिस प्रधान जाट जातिकी शाखा थी उसका वर्णन इस पुस्तकमें अनेक स्थानोंमें हुआ है। यद्यपि वह एक समय भारतवर्षमें छत्तीस राजवंशोंमें अन्यतरूपमें सम्मान पाकर अंतमें अवनतिके मुखमें पतित हुई थी, परन्तु उसने एक दिनको भी जातिकी स्वाधीनताकी आशाको न छोड़ा, जाटजातिमें

जिस वीरपुरुषने सबसे को पीड़ित करनेवालोंके था, उसका नाम चूड़ामणि जनोके साथ भयंकर युद्ध इस सुअवसरपर जो जाट करते थे, उन्होंने उन प्र कजाफ, अर्थात् तत्पर भी लज्जित न हुए, कारण को लटनेका साहस किया सबके ऊपर अपना शिर उठा रहे हैं तब उन्हें जयसिंहने उस आत्माको को जा घेरा। परन्तु अंतमें और पराक्रम दिखाकर समय उसी प्रकार भयंकर करनेमें समर्थ हुए। आमेर विशेष चेष्टा करके भी फिलेको छोड़कर चलेआये।

“इस घटनाक कुछ आधे भागके अधिकारी थे, वर्षतक उसी अस्थायी रहे भूमिहार जाटोंकी सम्मान वदनसिंह दृष्टते ही जयपुर आगादी, जयसिंहने तुरन्त जाकर धूमके फिलेको पर साथ छ महीने तक मोहनसिंहको साथ ले अधिकार किया, और अभिषिक्त कर यह घोषणा भविष्यतमें विशेष

“कर्नल टाड् सूरमल, गोभाराम, राजेंद्र वंश प्राप्त किया। राजाको कितने ही

जिस वीरपुरुषने सबसे पहिले अपने जातीय कृषिकार्य (हलचलाने)को न छोड़कर अपने को पीड़ित करनेवालोंके विरुद्ध तलवार चलानेके लिये जाटजातिको उत्तेजित किया था, उसका नाम चूड़ामणि था। औरंगजेबके उत्तराधिकारियोंको राज्यके निमित्त जातीय जनोके साथ भयंकर युद्धमे लिप्त होते और सभीको रुधिरकी नदी बहाते हुए देख इस सुअवसरपर जो जाट सम्राट्के आधीनमे थून और सिनसीनी नामक ग्राममे खेती करते थे, उन्होने उन ग्रामोमे छोटे २ किलांका बनाना प्रारंभ करदिया, और वह शीघ्र ही कजाक, अर्थात् तस्करनामसे प्रख्यात हो गये। वह इस उपाधिको धारण करनेमे किंचित भी लज्जित न हुए, कारण कि उन्होने शीघ्र ही दिल्लीके सम्राट् फर्रुखसियरके महलतक को लूटनेका साहस किया था, इस समय सैयदके दोनो भ्राता दिल्लीकी राजसभामे सबके ऊपर अपना अधिकार चलाते थे, जब उन्होने देखा कि इस समय जाट बहुत शिर उठा रहे है तब उन्होने इनके दमन करनेके लिये आमेरराज सवाई जयसिंहसे कहा, जयसिंहने उस आज्ञाको पालन करनेके लिये शीघ्र ही सेना साथले थून और सिनसीनी को जा घेरा। परन्तु अंतमे जाटोने अंग्रेजोके साथ युद्ध करके असीम साहसके साथ वीरता और पराक्रम दिखाकर किलेकी रक्षा की थी, वह लोग उनके इस प्रथम उत्थानके समय उसी प्रकार भयंकर विक्रमके साथ उन छोटे २ मट्टीकी दीवारोके किलेकी रक्षा करनेमे समर्थ हुए। आमेरराज जयसिंह क्रमानुसार एक वर्षतक उनके किलेको घेरकर विशेष चेष्टा करके भी किसी प्रकार उसपर अधिकार न करसके, अंतमे हताशहो किलेको छोड़कर चलेआये ”।

“इस घटनाके कुछ काल पीछे चूड़ामणिके छोटे भ्राता वदनसिंह जो जाटभूमिके आधे भागके अधिकारी थे, अनेक उपद्रवोके करनेसे चूड़ामणिके द्वारा बदी होकर कई वर्षतक उसी अवरथामे रहे, अंतमे आमेरराज जयसिंहके मध्यस्थ होनेपर और कईएक भूमिहार जाटोकी सम्मतिसे चूड़ामणिने अपने कनिष्ठ भ्राता वदनसिंहको छोड़ दिया। वदनसिंह छूटते ही जयपुरमे जा पहुँचा और थूनपर अधिकार करनेके लिये जयसिंहको आशादी, जयसिंहने तुरन्त ही वदनसिंहके कहनेसे अपनी सेना साथ ले जाटोकी भूमिपर जाकर थूनके किलेको घेरलिया। जाटपति चूड़ामणिने पहिलेहीकी तरह प्रबल पराक्रमके साथ छ महीने तक अपनी रक्षा की, और अंतमे अपनेको हीनबल देखकर अपने पुत्र मोहनसिंहको साथ ले किलेसे भाग गया। आमेरराजने इस प्रकारसे थूनके किलेपर अधिकार किया, और वदनसिंहको जाटजातिके अधीनवरूपसे डीगनामक स्थानपर अभिषिक्त कर यह घोषणापत्र प्रकाशित किया कि यह डीग इसी प्रकारसे अन्य कारणोसे भविष्यत्मे विशेष प्रसिद्धि प्राप्त करेगा ”।

“कर्नल टाड् फिर लिखते है कि वदनसिंहके अनेक सतान उत्पन्न हुई, इनमे सूर्यमल, शोभाराम, प्रतापसिंह और वीरनारायण नामके चारपुत्रोने अपने बाहुबलसे विशेष यश प्राप्त किया। वदनसिंहने अपने पूर्ण शासनसे दिल्लीके बादशाहके अधिकारवाले कितने ही देशोपर अपना अधिकार करके वहाँ अपना आधिपत्य जमाया;

वदनासिहने पहिले ही बेर नामक स्थानमें एक किला बनाकर अपने तीसरे पुत्र प्रतापको दे दिया, और अंतमें अपने बड़े पुत्र सूर्यमल्लको समस्त अधिकार दे दिया ” ।

“ पूर्वपुरुषोंने जिस कल्पना जालका विस्तारकर स्वजातिकी उन्नति करनेका विचार किया था, सूर्यमल्ल उस कल्पनाको कार्यमें परिणत करनेके लिये बलविक्रम साहस इत्यादि सभी गुणोंसे विभूषित थे । सूर्यमल्लने पिताके पदपर स्थित हो सबसे पहिले भरतपुर नामक स्थान (जो स्थान पीछे जाटजातिकी विख्यात राजधानीरूपसे गिना गया और आजकल भी उसी अवस्थामें है) के अधिनायक अपने आत्मीय सेनाओं युद्धमें परास्त कर भरतपुर पर अपना अधिकार कर लिया ” ।

संवत् १८२० सन् १७६७ ईस्वी में सूर्यमल्लने ऐसा साहस और ऊँची अभिलाषा प्राप्त की, कि उसने यवन सम्राट्की राजधानी दिल्लीतकके लूटनेका विचार किया, परन्तु उसका वह मनोर्थ पूर्ण न हो सका, जिस समय यह शिकार खेलनेमें लगा रहा था उस समय विल्लोचोके दलने आकर इसपर भयंकर आक्रमण किया, और उसके प्राणोंका भी नाश किया । सूर्यमल्लके औरससे जवाहरसिंह रतनसिंह, नवलसिंह, नाहरसिंह और रणजीतसिंह नामवाले पाँच पुत्र उत्पन्न हुए, इसके अतिरिक्त सूर्यमल्ल एक समय शिकार खेलनेको गये थे । वहाँ मार्गमें इनको हरदेववक्श नामवाला एक सुकुमार बालक मिला था, इन्होंने उसको भी पुत्ररूपसे ग्रहण कर पालन किया था । उक्त पाँच पुत्रोंमें से पहिला और दूसरा पुत्र कुर्मिजातिको विवाहिता स्त्रीके गर्भसे उत्पन्न हुआ था । तीसरा पुत्र मालिनके गर्भसे उत्पन्न हुआ, और अन्यान्य दो पुत्र स्वजातीय जाटस्त्रियोंके गर्भसे उत्पन्न थे ।

सूर्यमल्लकी मृत्युके पीछे जिस समय जवाहरसिंह पिताके पदपर अभिषिक्त हुए उस समयसे ही माधोसिंहके शिरपर आमेरका राजमुकुट शोभायमान हुआ । जवाहरसिंहने सिंहासनपर बैठते ही माधोसिंहके साथ शत्रुता की । उस शत्रुताका पहिला उद्देश तो यह था कि जिससे माधोसिंह महाराष्ट्रोंको परास्त न कर सकें, और दूसरा उद्देश यह था, कि माधोसिंह जयपुरके अधीन माचैरीके सामन्तको निकाल कर उस देशपर अपना अधिकार करले । माचैरीके सामन्तके पक्षका समर्थन करे । सन् ११८२ हिजरीमें जवाहरसिंह आमेरपतिके निकट वारम्बार प्रार्थना करने लगे, कि कामा नामक देश उनको दिया जाय परन्तु आमेरराज माधोसिंहने उस प्रार्थना पर कुछ भी ध्यान न दिया । तब जवाहरसिंह आमेरपतिके साथ युद्ध करनेकी इच्छासे अवसरकी खोज करता हुआ शीघ्र ही जाटसेनाओं सजाय गर्वमें भर जयपुर राज्यसे होकर पवित्र पुष्करतीर्थकी ओरको चला । राजाओंमें ऐसा नियम प्रचलित है कि यदि एक राज्यका राजा अन्य राजाके राज्यमें होजाकर अन्यत्र जानेकी इच्छा करे तो पहिले उस राजाको समाचार देकर उसकी अनुमति लेनेके लिये प्रार्थना करनी होती है । परन्तु जवाहरसिंहने उस समय उस नियमकी भी रक्षा न की, उन्होंने आमेरराजके प्रति अवज्ञा प्रकाश कर बिना ही जाना लिये जयपुरमें पुष्करको गमन किया । जिस

समय जवाहरसिंह राजा विजयसिंह भी हुआ । यद्यपि जवाहरसिंहने राजा विजयसिंहकी इस समय और गुरुसहाय इनकी यह सुना कि जवाहरसिंह चले गये हैं, तो दोनों समय क्या करना कि “जवाहरसिंहको फिर न आवें और सा पहिले हीकी समान सेना सहित उनपर माधोसिंहकी आया था, वह माधोसिंहके माधोसिंहके पत्रपर कुछ जवाहरके इस आचार आमेरके सम्पूर्ण प्रकाश करके वीर ओरसे भयंकर युद्ध भाग जाते तो भी इसी सभी प्रधान २ सामन्त इतिहास वेत्ता “जवाहरसिंहके वृन्दावनके एक रत्नासिंहसे कहा कि कर सन्त हैं । जाट बहुतसे रुपये इनको दिन आपको यह सुन अवधिका दिन निकट मेरे प्राणनाशकी संभा मारकर उनके प्राण ले पिताके सिंहासनपर शत्रुपुत्रके नामसे २१ पत्र अभिषिक्त हुए ।

समय जवाहिरसिंह पुष्कर तीर्थपर गये उस समय उस तीर्थमें मारवाड़पति राजा विजयसिंह भी उपस्थित थे । जवाहिरसिंहके साथ विजयसिंहका साक्षात् हुआ । यद्यपि जवाहिरसिंह जाटजातिसे उत्पन्न थे, तथापि सूर्यवंशधारी मारवाड़ राज विजयसिंहने जवाहिरसिंहके साथ जातीयरीतिके अनुसार पगड़ी बदलकर मित्रता की । इस समय आमेरेश्वर माधोसिंह रुग्नावस्थामे थे, उनके और दो भ्राता हरसहाय और गुरुसहाय इनकी आज्ञासे राजकार्य करते थे, जिस समय उन दोनों भ्राताओंने यह सुना कि जवाहिरसिंह अहंकारमें भरकर बिना हमारी आज्ञा लिये जयपुरराज्यसे चले गये हैं, तो दोनों भाइयोंने यह समाचार माधोसिंहसे कहा और पूछा कि इस समय क्या करना उचित है ? यह सुनकर माधोसिंहने अत्यन्त क्रोधित होकर कहा कि “जवाहिरसिंहको इस प्रकारका एक पत्र लिखो कि वह पहिलेकी समान हमारे राज्यमें फिर न आवे और सामन्तोंको सेना सजानेके लिये आज्ञादो। यदि जवाहिर गर्वित होकर पहिले हीकी समान फिर जयपुर राज्यमें आकर हमारा अपमान करे तो सामन्तगण सेना सहित उनपर आक्रमण करके उन्हें उचित दंड दे ” । अतः तुरन्त ही माधोसिंहकी आज्ञानुसार कार्य किया गया । जवाहिरसिंह भी डरनेवाला मनुष्य नहीं था, वह माधोसिंहके साथ युद्ध करनेकी वह पहिलेहीसे राह देख रहा था, इस कारण माधोसिंहके पत्रपर कुछ भी ध्यान न देकर वह पहिलेहीकी तरह पुष्करसे जयपुरको चला, जवाहिरके इस आचरणसे संग्रामका उपयुक्त कारण उपस्थित होगया इस कारण आमेरके सम्पूर्ण सामन्तोंने शीघ्र ही माधोसिंहकी आज्ञानुसार स्वजातीय बलविक्रम प्रकाश करके वीर जवाहिरको दंड देनेके लिये प्रबल वेगसे आक्रमण किया । दोनों ओरसे भयंकर युद्ध होने लगा । यदि इस युद्धमें जाट नेता जवाहिरसिंह पहले ही भाग जाते तो भी इसी कारणसे आमेरराजकी विजय होजाती, परन्तु आमेरके प्रायः सभी प्रधान २ सामन्त इस रणभूमिमें मारेगये ” ।

इतिहास वेत्ता जाटजातिका शेष विवरण निम्नलिखित प्रकारसे वर्णन करगये है, कि “जवाहिरसिंहके परलोक चलेजानेपर उनके छोटे भ्राता रत्नसिंह राजसिंहासन पर बैठे । वृन्दावनके एक गोस्वामीके साथ इन जाटराजका विशेष परिचय हुआ । गोस्वामीने रत्नसिंहसे कहा कि हम मंत्रोंके बलसे अनेक उपाय करके निकृष्ट धातुको भी सुवर्ण कर सकते हैं । जाटराजने इनकी बातोंपर विश्वास कर सुवर्णके लालचमें आ बहुतसे रुपये इनको दिये । गोस्वामीने इस प्रकार बहुतसे रुपये लेकर कहा कि अमुक दिन आपको यह सुवर्णके रुपये मिल जायेंगे, क्रमानुसार जब उस पाखंडी गोस्वामीने अवधिका दिन निकट आया देखा तो उसने विचारा कि इस धोखेवाजीसे तो मेरेप्राणनाशकी संभावना है, इस कारण अंतमें उसने ही रत्नसिंहके हृदयमें छुरी मारकर उनके प्राण लेलिये । रत्नसिंह इस प्रकारसे मारेगये, उनके छोटे पुत्र केसरीसिंह पिताके सिंहासनपर बैठे, और केसरीके चाचा रत्नसिंहके अनुज नवलसिंह अपने भ्रातृपुत्रके नामसे राज्यशासन करते थे । केसरीसिंहके पीछे रणजीतसिंह जाटराजके पदपर अभिषिक्त हुए । इन रणजीतसिंहने अपने बाहुबलसे भारतमें विशेष प्रसिद्धि

प्राप्त की । अंग्रेजसेनापति लार्ड लेकने इनके विरुद्ध भरतपुर पर आक्रमण किया, इन रणजीतसिंहने अमित तेज और बलविक्रमके साथ अपना प्रबल प्रताप प्रकाशित किया; भारतके इतिहासमें इनकी प्रशंसा भलीभाँतिसे हुई है और अंग्रेज सेनापति भी उस प्रतापको देखकर अत्यन्त आश्चर्यमें होगया था । रणजीतसिंहने सन् १८२५ ईस्वीमें अपने प्राण त्याग किये । रणधीरसिंह, बलदेवसिंह, हरदेवसिंह और लक्ष्मणसिंह नामवाले रणजीतके चार पुत्र थे, इनमें रणधीरसिंह पिताके सिंहासन पर विराजमान हुए । पीछे रणधीरसिंह के कनिष्ठभ्राताके संरक्षक होनेसे रणधीरके छोटे पुत्र भरतपुरके सिंहासनपर विराजमान हुए । अंग्रेजोंकी सेनाने उनको भगानेके लिये फिर बड़े समारोहके साथ भरतपुर पर आक्रमण किया, और बहुत समय तक किलेको घेरकर अन्तमें विजय प्राप्त की, इसी कारणसे उस विजयी सेनाने भरतपुरके खजाने और प्रजाकी सारी धनसम्पत्तिको लूट लिया ” ।

अब आमेरके इतिहासका अनुसरण करते हैं, कर्नल टाड् जाटजातिके वृत्तान्तको वर्णन कर अंतमें लिखते हैं कि “ जाट नेताके साथ आमेर राज्यका उक्त समर ही माचेरी देशके परिणाममें सम्पूर्ण स्वाधीनता प्राप्ति का प्रत्यक्ष मूलकरण था, यह कई-एक बातोंसे जाना जाता है । नरुका संप्रदायके प्रतापसिंह आमेरराजके अधीनमें माचेरीके सामन्त पदपर प्रतिष्ठित थे, किसी बड़े अपराधसे आमेरपति माधोसिंहने प्रतापसिंहको निकालकर माचेरीको अपने हस्तगत कर लिया था । प्रताप निकाले जाकर जाटराज जवाहिरसिंहकी शरणमें गये, उन्होंने इनको आश्रय देकर उनके पदोचित सम्मानकी रक्षाके लिये अपने राज्यमें थोड़ीसी जमीन दे दी । माचेरीके निकालेहुए सामन्त प्रतापसिंहके कार्याध्यक्ष पदपर खुसहालीराम नामका एक मनुष्य नियुक्त हुआ और जयपुर दरबारमें दूतके पदपर नंदराम नामका एक मनुष्य नियुक्त हुआ । प्रतापके निकलते ही इन दोनोंने उसके साथ जाटभूमिमें आश्रय लिया । यद्यपि प्रतापसिंह खुसहालीराम और नंदराम जाटपतिकी कृपादृष्टिसे निर्धन होकर भरतपुरमें रहते थे, और जाटराजकी दी हुई पृथ्वीसे अपना जीवन व्यतीत करते थे, परन्तु इनके हृदयमें उस समय भी जातीयगर्व इतना प्रकटमान था, कि वह स्वजातिके सम्मानकी रक्षाके लिये सर्वदा उत्कठित रहते थे, और स्वजातिके अपमानसे वह अपना ही अपमान जानते थे, यहाँतक कि जिस समय जाटपति जवाहिरसिंह अपनी सेना साथ लेकर आमेरसे पुष्करको जा रहे थे, उस समय उन्होंने जवाहिरसिंहके इस गर्वित आचरणसे अपना अधिक अपमान माना और वह शीघ्र ही जाटराजका आश्रय और भूवृत्तिकी ओर अवज्ञा प्रकाश करके फिर जातिके सम्मानकी रक्षाके लिये आमेरको चले गये । जिस दिन आमेरकी सेनाके साथ जाटोंकी सेनाका घोर युद्ध उपस्थित हुआ था, प्रतापसिंह उसी दिन अपनी सेना साथ ले आमेरपतिकी ओर जाकर जाटोंकी सेनाका नाश करने लगे । युद्धमें जाटराज परास्त होगया । प्रतापसिंहको आमेर पतिने बड़े सम्मानके साथ ग्रहण किया । यद्यपि आमेरपति उक्त समरके पाँच चार दिन बाद तब जीवित रहे थे, परन्तु उन्होंने प्रतापसिंहको स्वजाति या मात्मन्य और राज्यभक्ति देवकर उन्हें क्षमा किया, और उनका पूर्व-

अधिकारी माचेरी देश जाटोंके साथ उनका परन्तु इस बातको हम प्रबल था कि स्वजाति जन्मभूमिके उपयुक्त धारण करनेपर भी उज्ज्वल निदर्शन है । सत्रह वर्षतक उपरान्त परलोकवासी माधोसिंह सिंहासनपर समरके गोचनीय अवस्था थी इस हेतु राज्यके शासनकी इनमेंसे सत्रह श्रेष्ठ निकट अपने नामसे विद्यामें पारदर्शी अपने नहीं किया । उनके थे कि जिससे पवित्र माधोसिंहके पुत्र उत्पन्न हुए । पृथ्वीसिंह जयपुरके और प्रतापसिंहकी अभाविकास्तसे चन्द्रवतवर्गमें उत्पन्न थी परन्तु वह कलकित हुई । समस्त सामन्त विरगये और वहीं रहने धनके लोभी विराजत की, और उसके द्वारा मनुष्य आमेरके परिणाममें आमेरकी नियुक्त था, यद्यपि यह प्रभुत्व और प्रभुत्वाने

अधिकारी माचेरी देग फिर दे दिया ।” प्रतापसिंहके इस आचरणसे यद्यपि आश्रय दाता जाटोके साथ उनका युद्ध होता हुआ देखकर किसी ने उनको अकृतज्ञकी उपाधि दी थी, परन्तु इस बातको हम कहसकते हैं कि स्वजाति वात्सल्य उनके हृदयमें इतना प्रबल था कि स्वजातिके अपमानसे वह अपना ही अपमान हुआ जानते थे, तथापि जन्मभूमिके उपयुक्त पुत्रके कर्तव्य पालनके लिये उन्होंने अकृतज्ञकी उपाधि धारण करनेपर भी दुःख न माना । प्रतापसिंहका ऐसा आचरण स्वजाति वात्सल्यका उज्ज्वल निदर्शन है ।

सत्रह वर्षतक राज्य करके माधोसिंह उदरामयरोगसे उपरोक्त युद्धके चारदिन उपरान्त परलोकवासी हुए । विजातीय राजनीतिज्ञ टाड् साहब लिखते हैं, “यदि माधोसिंह कुछ कालतक और जीवित रहते तो जो इस विषमय युद्धके पीछे आमेरके सिंहासनपर विराजमान हुए थे और उनको अनिष्ट फल भोगने पड़े, वह यथाशक्ति उस समरके शोचनीय फलको अवश्य ही दूरकर सकते थे, परन्तु उनके पुत्रकी शैशव अवस्था थी इस हेतु राजमें राजाके न होनेसे उनके उस मृत्यु समयसे कुछबोह राज्यके शासनकी सामर्थ्य एकवार ही क्षीण होनेलगी । उन्होंने कई नगर बनाये थे, इनमेंसे सबसे श्रेष्ठ रजवाड़ेमें वाणिज्यका प्रधान स्थान रणथंभोरके प्रसिद्ध किलेके निकट अपने नामसे माधोपुर नामका एक रमणीक नगर स्थापन किया । उन्होंने ज्योतिष विद्यामें पारदर्शी अपने स्वर्गीयपिता सवाई जयसिंहके गुणोंमेंसे एक पर भी अधिकार नहीं किया । उनके राज्यके समयमें जयपुरमें अनेक देशोंसे इतने पंडित आया करते थे कि जिससे पवित्र वाराणसीके पंडितोंका गौरव भी प्रभाहीन होगया था” ।

माधोसिंहके औरससे दोनो रानियोंके गर्भसे पृथ्वीसिंह और प्रतापसिंह नामके दो पुत्र उत्पन्न हुए । माधोसिंहके स्वर्ग चले जानेपर, व्यवहारोंको न जाननेवाले कुमार पृथ्वीसिंह जयपुरके सिंहासनपर विराजमान हुए । पृथ्वीसिंहकी माता छोटी रानी और प्रतापसिंहकी माता पटरानी थी । इस कारण प्रतापकी याता ही पृथ्वीसिंहके अभाविकास्वरूपसे राज्य करने लगी । साधु टाड् साहब लिखते हैं, “कि चन्द्रावतवर्गसे उत्पन्न पटरानी प्रभुत्वके चलानेकी अभिलाषिणी तथा दृढ़प्रतिज्ञा स्त्री थी परन्तु वह फीरोजनामक महावतको उपपति पदपर वरण करके अत्यन्त कलंकित हुई । रानीने फीरोजको राजसभाके सदस्यपदपर नियुक्त किया इससे समस्त सामन्त विरक्तहो राजधानी छोड़कर अपने अपने अधिकारी देशोंको चले गये और वही रहने लगे । रानी उन सामन्तोंकी सहायता न लेगी यह विचार कर धनके लोभी विख्यात महाराष्ट्रने अम्बाजीके आधीनमें एक वेतनभोगी सेना नियुक्त की, और उसके द्वारा राजस्वका संग्रह किया । इस समय आरतराम नामका एक मनुष्य आमेरके दीवान वा प्रधान मंत्रीपदपर नियुक्त था और खुगहालीराम बोरा जो परिणाममें आमेरकी राजनैतिक रंगभूमिमें प्रस्थान हुआ था, वह उसी मंत्री समाजमें नियुक्त था, यद्यपि यह अति ऊची श्रेणीका नीति जाननेवाला था, परन्तु फीरोजके प्रभुत्व और प्रचलताने इसको भी एकवार ही सामर्थ्यहीन कर दिया । फीरोज उस

राजरानी और राज्यके ऊपर पूरा आधिपत्य रखता था। क्रमानुसार नौ वर्षतक आमेरका राज्य घृणितभावसे चला, नौ वर्षके उपरान्त आमेरपति पृथ्वीसिंह बोड़ेपरसे गिरकर परलोकवासी हुए, परन्तु उस समय सर्वसाधारणके हृदयमें इस प्रकारका प्रबल सन्देह उपस्थित हुआ कि पटरानीने अपने पुत्र प्रतापसिंहको राज्यपर बैठालेकी अभिलाषासेही पृथ्वी सिंहको विष देकर मरवा डाला है। यद्यपि यह रानी मृत माधोसिंहकी पटरानी थी, परन्तु पृथ्वीसिंहकी मृत्युसे जिनके स्वार्थके सिद्ध होनेकी संभावना थी उनको अविभाविका पदपर नियुक्त करनेसे सामान्य बुद्धिका भी अपमान किया गया था। पृथ्वीसिंह यद्यपि राजकार्यको नहीं जानते थे; यद्यपि वह पटरानीकी शासनशृंखलाको दूर नहीं करसके परन्तु उन्होंने उस अज्ञान अवस्थामे ही बीकानेर और कृष्णगढ़की राजकुमारियोंका पाणिग्रहण किया था। कृष्णगढ़की राजनंदिनीके गर्भसे पृथ्वीसिंहके औरससे मानसिंह नामक एक पुत्र उत्पन्न हुआ, वह शिशु मानसिंह बहुत दिनोत्तक आमेर राजवंशके कंटकस्वरूप थे, पिताके मरजाने पर इनकी माता गुप्तभावसे इनको कृष्णगढ़ नानाके यहाँ भेज देती परन्तु उसने देखा कि यह वहाँ भी निर्विघ्नतासे न रह सकेगा इस कारण इनको अपने साथ लेकर वह सिधियाके डेरोमें चली गई, और उसी दिनसे यह सेधियाके ग्वालियोंके द्वारा पाले गये ।

पृथ्वीसिंहके अकालमें ही स्वर्गवास होनेपर आमेरके सूने सिंहासनपर सरलतासे पटरानीके प्यारे पुत्र प्रतापसिंह बैठे। खुसहालीराम इस समय राजाकी उपाधि प्राप्तकर तथा आमेरके प्रधान अमात्य पदपर नियुक्त थे, उन्होंने अभिषेकके समयमें भलीभाँतिसे सहायता की। राजा खुसहालीराम प्रधान मंत्रीपदको पाकर राज्यमें धीरे २ अपनी प्रबलताका विस्तार करता था, वह इस सुअवसरको पाकर क्रमक्रमसे अपने शत्रु फीरोजकी शासन शक्तिको एकवार ही लोप करनेके लिये विशेष चेष्टा करने लगा। वास्तवमें राजा खुसहालीराम अपना वह गुप्त मनोरथ पूर्ण करनेके लिये जिन २ उपायोंको करता था उन्हीं उपायोंसे उसके पूर्वतन प्रभु माचैरीके सामन्तको सम्पूर्ण स्वाधीनताका सुअवसर उपस्थित कर दिया। प्रतापसिंहके अभिषेकके समयमें आमेरके समस्त सामन्त यथानियम महलमें उपस्थित थे, केवल उक्त माचैरीके सामन्त उनमें नहीं थे, ऐसा विदित होता है कि राजा खुसहालीरामने फीरोजकी सामर्थ्य लोप करनेकी इच्छासे विशेष चेष्टा करके राज्यमें विप्लव उपस्थित कर दिया था, और उसने उक्त सामन्तको गुप्तभावसे अनुरोध किया था, कि वह इसीसे अभिषेककी सभामें नहीं आये। दूसरे पक्षमें उनके अभावसे जिससे प्रजामें कष्ट उपस्थित हो, इस अभिप्रायसे उक्त राजमन्त्रीने गुप्तभावसे राज्यके जिमीदारोंको यह अनुरोध कर भेजा, कि जिससे

(१) कर्नल टाउ साहब लिखते हैं कि “इनके भाग्यमें दो या तीन बार आमेरके सिंहासनकी प्राप्तिका अवसर मिला लेकिन याँक सायमें रहकर अंग्रेज रेसिडेण्टने सन् १८१० ई० की २१ वीं मार्चको उणिगा नगरमें मण्डकी जो पत्र लिखा था उसे देखा। सन् १८२० ई० में जयपुरके सामन्त जिस समय राजा जगन्मोहन धारणामें रुपित हुए थे उस समय तथा उक्त राजाकी मृत्युके समयमें मानसिंहकी मित्रता प्राप्ति की गयी संभावना थी।

वह राजाको कर न दे, मे चतुर था, इस कारण मान वादशाहका आपना प्रभुत्व चलेते

इस समय न

नवीन बलको पाकर तेजको प्रकाशित किया जाटोंकी सेनाको जागे सयोगकर रणभूमिमें गीत्र ही अपने पूर्व प्रभु वादशाहके प्रधान

सेना जिस समय मह

भरतपुरपर आक्रमण

रामकी सम्मतिसे

इस समय जाटोंके

आक्रमण करके उन्हें

प्रबल पराक्रम करके

रावराजाकी उपाधि

सम्राट्के आधीनमें

सामन्त स्वाधीन

राजा खुसहाली

प्रकारका मार्ग

उसी प्रकारके उपायसे

खुसहालीरामने

सम्राट्की सेनाके

उक्त प्रस्तावमें कुछ भी

फीरोजमहान्तका राज

हालीरामने स्वयं

चदलेमें फीरोजको ही

अभागा फीरोज ही

आमेरके प्रधान सेनाप

वादशाहके प्रधान

गुप्त पट्टयंत्र करके जिस

मनाहीने अभिलाषी

वह राजाको कर न दे, इतना करके भी खुसहालीरामको संतोष न हुआ, वह राजनीति में चतुर था, इस कारण अपना मनोरथ पूर्ण करनेके लिये मुगल सिंहासनपर विराजमान बादशाहका आश्रय लेनेके लिये दिल्ली गया। इसने विचारा कि सम्राट्की सभामें अपना प्रभुत्व चलते ही तत्काल फीरोज़रूपी काँटा सरलतासे उखाड़ दिया जायगा।

इस समय नजफ़खा दिल्लीश्वर सम्राट्के प्रधान सेनापति थे। इस समय नवीन बलको पाकर जाटोंने अतुल पराक्रमके साथ आगरे पर आक्रमणकर अपने अमित तेजको प्रकाशित किया था। प्रधान सेनापति नजफ़ख़ा बादशाहकी आज्ञासे उस कठिन जाटोकी सेनाको आगरेसे भगानेके लिये बादशाहकी सेना लेकर महाराष्ट्रकी सेनाका सयोगकर रणभूमिमें गये। राजनीतिमें कुशल खुसहालीरामने यह सुअवसर देखकर गोत्र ही अपने पूर्व प्रभु माचैरीके सामन्तसे कहला भेजा, वह उसी समय सेना साथ ले बादशाहके प्रधान सेनापतिके साथ मिलकर जाटोके साथ युद्धकरने लगे। बादशाहकी सेना जिस समय महाराष्ट्रकी सेनाके साथ जाटोको आगरेसे भगा उनकी राजधानी भरतपुरपर आक्रमण कर रही थी उसी समय माचैरीके सामन्त राजा खुसहालीरामकी सम्मतिसे आवश्यकता न होनेपर भी सेना लेकर नजफ़ख़ाके साथ जा मिले। इस समय जाटोके नेता पदपर नवलसिंह थे। मिलीहुई सेनाने जाटोपर प्रबलवेगसे आक्रमण करके उन्हें एकवार ही परास्त करदिया। इसयुद्धमें माचैरीके सामन्तने प्रबल पराक्रम करके सम्राट्का विशेष उपकार किया इससे बादशाहने प्रसन्न होकर इनको रावराजाकी उपाधि दी, और जयपुरके राजाकी आधीनतामें न रहकर स्वाधीन भावसे सम्राट्के आधीनमें माचैरीके शासनके लिये एक सनद भी लिख दी, इस प्रकारसे माचैरीके सामन्त स्वाधीन राजपदपर प्रतिष्ठित हुए।

राजा खुसहालीरामने जो अपने प्राचीन प्रभुके सौभाग्यको बढ़ानेके लिये उपरोक्त प्रकारका मार्ग साफ़कर दिया था, उन्होंने भी अपने पूर्वतन प्रभुकी सफलता प्राप्तिके लिये उसी प्रकारके उपायसे अपने शत्रु फीरोज़का नाश करनेके लिये संकल्प किया। राजा खुसहालीरामने आवश्यकता न होनेपर भी इस समय आमेरके समस्त सामन्तोंके साथ सम्राट्की सेनाके साथ मिलनेकी तैयारीकी, पटरानीने राजा खुसहालीराम बोराने के उक्त प्रस्तावमें कुछ भी आपत्ति न की वरन वह इस उपायसे सम्राट्को सतुष्ट करनेके लिये फीरोज़महावतका राजपद और सम्मानके बढ़ानेकी अभिलाषिणी हुई। सदस्य राजा खुसहालीरामने स्वयं आमेरकी सेनाके नेतारूपसे जानेकी इच्छा की थी, परन्तु पटरानीने उसके बदलेमें फीरोज़को ही उस पदपर नियुक्त करके खुसहालीरामके साथ भेजदिया। अभागा फीरोज़ ही इस ऊँचे पदको पाकर उनका कालस्वरूप होगया,। फीरोज़ आमेरके प्रधान सेनापतिरूपसे माचैरीके रावराजाके साथ समान सम्मान पाकर बादशाहके प्रधान सेनापतिके डेरोमें गया। माचैरीके रावराजा खुसहालीरामके साथ गुप्त षड्यंत्र करके जिस उपायसे फीरोज़को दूर करके आप आमेरराज्यके सर्वमय कर्ताहोनेके अभिलाषी हुए थे, वर्तमान समयमें उनकी वह कल्पना सफल होती हुई

न देखकर माचेरीके अधिनायकने अपने सहयोगी खुसहालीरामके साथ परामर्शकर दूसरा उपाय जोचा, मधुर संभाषण, प्रीतिभरे वचन तथा सौजन्यता दिखाकर सबसे पहिले फीरोजका विश्वासपात्र बनकर मित्र होनेकी चेष्टा करनेलगा, शीघ्र ही उसकी वह चेष्टा सफल होगई। फीरोजने रावराजाको अपना परम मित्र जाननेमें कुछ भी संदेह न रक्खा। रावराजाने इस प्रकारसे फीरोजको अपने हस्तगत कर शीघ्र ही विप देकर उसके प्राण लेलिये, काँटा निकल गया, इसके उपरान्त माचेरीके अधीश्वर रावराजाने खुसहालीरामके साथ मिलकर आमेरके शासनकार्यका भार लिया।

फीरोजकी मृत्युके कुछ ही समयके उपरान्त हतभागिनी पटरानीने भी अपने प्राण त्याग दिये। प्रतापसिंहकी अवस्था इस समय बहुत थोड़ी थी, इस कारण वह बिना दूसरोंकी सहायताके राजकार्य नहीं करसकते थे। माचेरीके रावराजा और राजा खुसहालीराम यद्यपि पहिलेसे ही दोनों एक मत होकर एक कार्यको साधन कर अर्थात् अपने स्वार्थके लिये राजनैतिक रंगभूमिमें चातुरीजालका विस्तार करते आये थे, परन्तु दोनों ही उच्चशासनकी सामर्थ्यके लालची होनेसे शीघ्र ही महाविपत्तिमें पड़े, खुसहालीरामकी प्रार्थनासे शीघ्र ही विख्यात योधाहमदानीखोंके आधीनमें एक सम्राटकी सेना आमेरमें आयी, क्रमसे राज्यमें भयकर आत्मविग्रह उपस्थित हाता हुआ दिखाई दिया। बादशाहकी सेनाको आमेरसे भगानेके लिये अतमें एक पक्षने महाराष्ट्रके साथ संधि करनेका विचार किया। एकदिन संधि होगई, दूसरे दिन दिन फिर वह संधि तोड़ दीगई। इस प्रकारसे कुछ समयतक राज्यमें महा अशान्ति अत्याचार और रुधिर बहता रहा, जब प्रतापसिंह समर्थ होगये तब उन्होंने राज्य अपने हाथमें लिया। महाराज प्रतापसिंहने राज्यभारको अपने हाथमें लेकर समस्त विपत्तियों को छिन्नभिन्न करदिया, और दोनों सम्प्रदायोंके पापकी आशा व्यर्थ करके महाराष्ट्रोंको दमन करनेकी दृढ प्रतिज्ञा की।

इस समय अत्याचारी महाराष्ट्रोंने भारतके प्रत्येक प्रान्तमें भयकर अत्याचार करने आरम्भ करदिये थे, उनके इस उपद्रव और अत्याचारोंसे समस्त भारतवर्ष कषायमान होगया था। महाराष्ट्रोंने रजवाड़ेके राज्योंपर भी वारम्बार आक्रमण करके वहाँकी समस्त वन सम्पत्ति लूट ली थी, आमेरपति प्रतापसिंहने सिंहासन पर बैठते ही अग्नीम साहसके साथ अपनी नीतिज्ञता दिखानी प्रारम्भ की। वह इस बातको भली भाँतिसे जानगये कि यह महाराष्ट्र किसी भाँतिसे भी पंगपालको विव्वंस नहीं कर सकेगे, परन्तु किसी प्रकार आमेर राज्यका नहीं वरन् अब समस्त रजवाड़ेका मगल भी नहीं है। इस समय सन् (१७८७ ईसवी) में मारवाड़के सिंहासन पर महाराज विजयसिंह विराजमान थे, प्रतापसिंहने मारवाड़राजके पास एक दूतके हाथ पत्र लिखकर भेज दिया—“ यह भयकर अत्याचारी महाराष्ट्र हमारे प्रति शत्रुस्वरूप अत्यन्त हृदय-भेदी अत्याचारोंसे हमें पीडित कर रहे हैं इस कारण उनको दमन करना हमारा परम कर्त्तव्य है, और उन शत्रुओंको दमन करनेके लिये सभी राजपूत राजा, मिलकर युद्धमें

उन्हें परास्त करके उचित दंड देनेकी लिये भेज दे तो सरलम वाड़ेको निष्कंटक करदें त्रप पातेही शीघ्रतासे विजयसिंहने महाविप देदिया था। इस समय सहायता करके महारा मारवाड़की सेना सज्ज सेनाके नेतास्वरूपसे तुंगानामक सेनापति डिवाइने प्र किया। भयंकर समस्त स्वजातिके गुरु महारा दूसरी ओर नवीन लूटमारको वृत्तिको युद्ध होनेके उपरान्त रणभूमिमें छोट प्राण दित होकर उन रणक्षेत्रमें सेना चलाई गई। कर्नल टाई प्राप्तकर महाराज प्रताप रुपये दान किये थे। इस तुंगाने रजवाड़में फैलाया, अशान्तिमत्ती देवी नृत्य माय प्रतापसिंहके हुआ देखा। वह शान्ति अधिक परास्त होकर भाग करनेके लिये चला प्रतापसिंहकी युद्धमें भेजदिया था,

(१) इस

उन्हे परास्त करके निश्चिन्ततासे राज्य करे। मैंने स्वयं रणभूमिमें जाकर महाराष्ट्रोंको उचित दंड देनेकी अभिलाषा की है, इस कारण आप यदि राठौर सेनाको हमारी सहायताके लिये भेज दे तो सरलतासे हम अपनी जातिके शत्रुदलके गर्वको एकवार ही चूर्ण करके रज-वाड़ेको निष्कण्टक कर देंगे।” मारवाड़पति महाराज विजयसिंहने अपने स्वजातीय भ्राताका यह त्रप पातेही शीघ्रतासे उनकी सहायता करनेके लिये तैयारीकी, एक समय इससे पहिले विजयसिंहने महाविपत्तिमें पड़कर महाराष्ट्रोंके नेताको अपने अधिकारका अजमेर देश दे दिया था। इस समय वह प्रतापसिंहको विशेष उद्योगी देखकर साहसके साथ उनकी सहायता करके महाराष्ट्रोंके हाथसे फिर अजमेरको छीननेके लिये आगे बढ़े, शीघ्र ही मारवाड़की सेना सजाई गई। महाबलवान् राठौर सामन्त जवानदासने मारवाड़की सेनाके नेतास्वरूपसे आमेरराजके अधीनस्थ चमूदलके साथ जाकरमेल किया।

तुंगानामक स्थानमें महाराष्ट्रोंके नेता सेधिया और उनके शिक्षित फरासीसी सेनापति डिवाइनने प्रबल वेगसे मारवाड़ और आमेरकी मिलीहुई सेना पर आक्रमण किया। भयंकर समरानल प्रज्वलित होगई। एक ओर जिस भाँति राजपूतोंकी सेना स्वजातिके शत्रु महाराष्ट्रोंका नाश करनेके लिये प्राणपणसे युद्ध करने लगी, उसी प्रकार दूसरी ओर नवीन बलसे बलवान् हुए महाराष्ट्र भी अपनी स्वभाव-सिद्ध तस्करता और लूटमारकी वृत्तिको अक्षयकरनेके लिये यथाशक्ति वरिता दिखाने लगे। बहुत देरतक युद्ध होनेके उपरान्त सेधिया परास्त होगया, और समस्त अस्त्र शस्त्र तथा द्रव्योंको रणभूमिमें छोड़ प्राण लेकर भाग गया। विजयी राठौर और कछवाहोंकी सेनाने आनंदित होकर उन समस्त द्रव्योंको परस्परमें बाँट लिया। महाराज प्रतापसिंहने स्वयं रणक्षेत्रमें सेना चलाई थी, इस कारण उनके पक्षमें यह विजय विशेष प्रशंसित विचारी गई। कर्नल टाड् साहब लिखते हैं कि सन् १७८९ ईस्वीमें इस तुंगाके युद्धमें विजय प्राप्तकर महाराज प्रतापसिंहने एक बड़ा उत्सव करके दीन दुःखियोंको २४ लाख रुपये दान किये थे।

इस तुंगाके समरमें विजय होनेसे आमेरराज प्रतापसिंहके यशका गौरव समस्त रजवाड़ेमें फैल गया, और वह अपने पूर्णप्रतापसे पिताका राज्य करने लगे, आमेरमें फिर शान्तिमयी देवी नृत्य करने लगी, प्रजाने अत्याचारोंसे उद्धार पाकर निर्विघ्न हो सतोपके साथ प्रतापसिंहके न्यायमूलक राज्यमें फिर अपनेको उस शोचनीय अवस्थासे बदला हुआ देखा। परन्तु राजपूतजातिके भाग्यका चक्र एकवार ही बदल गया था, वह शान्ति अधिक दिनतक स्थिर न रह सकी यद्यपि माधोजीसेधिया तुंगाके युद्धमें परास्त होकर भाग गया था, परन्तु कईवर्षके पीछे वह फिरसे मारवाड़को विध्वंस करनेके लिये चला।

प्रतापसिंहकी सम्मतिसे मारवाड़के राजा विजयसिंहने अपनी सेनाको तुंगारके युद्धमें भेज दिया था, इस समय माधोजी सेधिया फिर बदला लेनेके लिये बहुतसी

(१) इस युद्धका वर्णन राजस्थानके प्रथम कांडके ३२ अध्यायमें लिखा गया है।

सेना साथ लेकर आ रहा है यह समाचार सुनते ही महाराज विजयसिंहने आमेरपति प्रतापसिंहसे सेनाकी सहायता पानेके लिये दूतके द्वारा कहला भेजा, वीर श्रेष्ठ प्रतापसिंहने तुरन्त ही अपनी सेनाको महाराष्ट्रके दमन करनेके लिये मारवाड़को भेज दिया, परन्तु दुःखका विषय है कि मारवाड़ आर आमेरकी सेनाने यद्यपि मिलकर युद्ध किया, परन्तु राठौरोके कवियोंने इस समय आमेरकी सेनाको निन्दनीय बताकर गीतोमें रचना की इससे आमेरकी सेना स्वजातिका अपमान जान शीघ्रतासे राठौरोकी सेनासे अलग होगई। उस संगीतके कारण राठौरोके ऊपर आमेरकी सेनाका इस प्रकारसे जाति क्रोध उपस्थित हुआ कि वह उस समय जातिके परम शत्रु महाराष्ट्रको दमन करना भी भूलगये, और राठौरोको विपत्तिमें डालनेके लिये तैयार हुए। इतिहाससे यह भी जाना जाता है कि आमेरका सेनापति गुप्तभावसे महाराष्ट्रके साथ मित्रता करके दूर रहने लगा था, राठौर इस समाचारको कुछ भी नहीं जानते थे। इसके पीछे पातन नामक स्थानमें जाकर राठौरोकी सेनाने पहलेकी समान प्रबल विक्रमके साथ महाराष्ट्रपर आक्रमण किया। कछवाहोकी सेना इनको सहायता न देकर इकली खड़ी रही। राठौर गण उस समय इस गुप्त रहस्यको जान गये थे, परन्तु वे युद्धसे विमुख न हुए, अतमें महाराष्ट्र नेताको जयलक्ष्मीका आलिंगन प्राप्त हुआ। यद्यपि इस पातनके युद्धमें कछवाही सेनाकी सहायताके बिना राठौर परास्त होगये, परन्तु यह अवश्य ही मानना होगा कि महाराज प्रतापसिंह अपनी सेनाके ऐसे व्यवहारसे दुःखी हुए थे, यदि प्रतापसिंह पहिलेकी समान इस समय भी स्वयं रणक्षेत्रमें चले जाते तो आमेरकी सेना इस प्रकारके जातीय कलंकको न सहकर गौरव बढ़ा सकती थी।

इतिहास वेत्ता टाड् साहब लिखते हैं, “ कि पातनके युद्धमें पराजय और राठौरोके साथ संधि टूटनेपर सन् १७९१ ईसवीमें तुकाजी हुलकरने जयपुरपर आक्रमण करके प्रतापसिंहको परास्त किया और उनसे वार्षिक कर लेना स्वीकार कराया। वह कर अंतमें अमीरखोंको मिला। उस समयसे प्रतापकी मृत्युके समय अर्थात् सन् १८०३ ईसवी तक जयपुर राज्य बड़ी दुर्दशामें रहा, एक तरफ महाराष्ट्र दूसरी ओर फरासीसी अपने २ अधिकारके लिये परस्पर लड़कर प्रजाका सत्यानाश करते रहे।

कर्नल टाड् महाराज प्रतापसिंहके शासनके सम्बन्धमें लिखते हैं, “ कि इनके राज्यकी प्रत्येक घटनाका विवरण वर्णन करनेमें यवनराज्यकी अंतिम अवस्थाका इतिहास फिर वर्णन करना होगा, प्रतापसिंहने पच्चीस वर्षतक राज्य किया। उस समयसे ही वह और उनका राज्य भिन्न अवस्थामें पड़ा। वह एक साहसी राजा थे उनका बुद्धिबल भी कुछ कम नहीं था, परन्तु इनके साहस और बुद्धिके विचारोंसे अगणित लूटप्रिय तस्कर और आभ्यन्तरिक अनैक्यताके विरुद्धमें इस सामान्य शक्तिके प्रयोग से कभी भी सफलता प्राप्त न होसकी। माचेरी देशकी स्वाधीनता प्राप्तिमें जयपुरके राज्यकी आमदनी बहुत घट गई थी, और प्रतापसिंहके पूर्व पुरूपोंने जो अगणित वन

हरण किया था, महाराष्ट्र भी शीघ्र ही समाप्त हो जाये, लाख रुपये ग्रहण किये, सिंहने पिताके सिंहासनपर परन्तु तब भी महाराज लाख रुपये सर्व किये ”।

पूर्वोक्त वृत्तान्तसे यह

नाश करनेके समयमें महाराज

नवीन राजनैतिकताका अ

शक्ति एक साथ ही

शान्तिके मार्गको बंद कर

दिया। कुछ समयके उपर

बढानेके लिये रंगभूमिमें

एकवार ही लेप, महाराज

पिडारोको उचित दंड, रा

वासी अंग्रेजोंकी विजय

हुआ। राजनीतिमें चतुर

अनेक जातियोंने लूटना

अधेश्वर कभी भी उनके

आमेरके पतनका कारण

अन्यान्य राज्योंकी तरह

आमेर, बीकानेर, जय

मतनाले हो रंगभूमिमें

पिडारे रजवाटेकी ऐसी

प्रतापसिंहने ही केवल

था। तब यदि वह इस

दुर्बुद्धिबल जयपुरकी

जातिमें विद्वेष उत्पन्न न

यद्यपि ईश्वरसिंहके

प्रथम सयोग सूचित होना

महतसा धन संग्रह कर

आमेरसे निकाल दिया

गुणाके युद्धमें

मनावीर और बुद्धिमान

वर्ष ही उनकी वह

अनेक

हरण किया था, महाराष्ट्र इत्यादिकोको एक २ वारसे कई २ लाख रुपये देनेसे वह धन भी शीघ्र ही समाप्त होगया, महाराष्ट्रोंके तस्कर दलने उस समय जयपुरसे अस्सी लाख रुपये ग्रहण किये, परन्तु आमेरके खजानेमे इतना अधिक धन था कि माधो-सिहने पिताके सिंहासनपर बैठनेकी इच्छासे मुट्ठी भर २ कर धनकी वर्षा की थी परन्तु तब भी महाराज प्रतापसिहने तुंगाके युद्धमे विजय पाकर आनंदित हो चौबीस लाख रुपये खर्च किये ” ।

पूर्वोक्त वृत्तान्तसे यह भलीभाँति प्रमाणित होता है कि दिल्लीके यवन राज्यका नाश करनेके समयमे महाराष्ट्र और जाटजाति नवीन बल पाकर भारतवर्षकी रंगभूमिमे नवीन राजनैतिकताका अभिनय कर रही थी । उस अभिनयके फलस्वरूप यवनराज्यकी शक्ति एक साथ ही तेजहीन होगई, और उसके साथही साथ प्राचीन राजपूतराज्यके सुख शान्तिके मार्गको बंद कर राजपूत जातिके सौभाग्यका द्वार भी एक बार ही बंद कर दिया । कुछ समयके उपरान्त पिडारोंके दलने फिर मस्तक उठाकर राज्यमे अराजकता बढ़ानेके लिये रंगभूमिमे दर्शन दिया, परन्तु इसका अंतिम फल यह हुआ कि मुगलराज्यका एकवार ही लोप, महाराष्ट्रोंके प्रबल वेगकी गतिका रुकना, जाटजातिकी गतिरोध, पिडारोंको उचित दंड, राजपूतोंकी जातीय जीवनी शक्तिकी कमी, और अतमे क्षुद्रद्वीप वासी अंग्रेजोंकी विजय आदिसे भारतवर्षमे नवीन राज्यकी सृष्टि और नवीन युगका प्रारंभ हुआ । राजनीतिमे चतुर महात्मा टाड् साहब ठीक ही कह गये हैं, कि जब चारों ओरसे अनेक जातियोने लूटना पीटना आरंभ कर दिया तब जयपुरकी समान छोटेसे राज्यके अधीश्वर कभी भी उनके वेगको निवारण न कर सके । जातिकी अनैक्यता ही केवल आमेरके पतनका कारण नहीं थी, पिडारे, जाट इत्यादिके निरन्तर आक्रमणसे रजवाड़ेके अन्यान्य राज्योंकी तरह आमेरकी भी अवनति होगई । यदि इस समय मेवाड़, मारवाड़, आमेर, बीकानेर, जयसलमेर इत्यादिके राजपूत राजा एकमत होकर जातीय प्रेमसे मतवाले हो रणभूमिमे सिंहाद करते हुए सम्मुख होते, तौ कभी भी महाराष्ट्र और पिडारे रजवाड़ेकी ऐसी शोचनीय अवस्था नहीं कर सकते थे । तुंगाके युद्धमे इकले प्रतापसिहने ही केवल मारवाड़ सेनाकी सहायतासे महाराष्ट्रोंके नेताको परास्त कर दिया था । तब यदि वह इस पातनके युद्धमे भी उपस्थित होते, यदि राठौरके कवि अपनी दुर्बुद्धिबश जयपुरकी सेनाके विरुद्धमे इस प्रकारके ग्लानिसे भरे हुए गीत बनाकर जातिमे विद्वेष उत्पन्न न करते, तो अवश्य ही सेधियाका सर्वदाके लिये पतन हो जाता ।

यद्यपि ईश्वरीसिंहके राज्यके समयसे महाराष्ट्रोंके दम्युदलके साथ आमेरका प्रथम संयोग सूचित होता है, यद्यपि माधोसिंहके शासन समयसे महाराष्ट्रोंने आमेरसे बहुतसा धन संग्रह कर लिया यद्यपि प्रतापसिंहके शासन समयमे महाराष्ट्रोंको एकवार ही आमेरसे निकाल दिया गया था । परन्तु यह बात अवश्य ही माननी होगी कि प्रतापसिहने तुंगाके युद्धमे सेन्धियाको परास्त करके विशेष प्रशंसा प्राप्त की थी । प्रतापसिंह एक महावीर और बुद्धिमान राजा थे, टाड् साहबने इस बातको मान लिया है कि केवल कालके वशसे ही उनकी वह प्रतिज्ञा और वीरता आमेरकी निर्विघ्नतासे रक्षा करनेमे समर्थ न हुई ।

चतुर्थ अध्याय ४.

महाराज जगतसिंहका सिंहासनपर बैठना-महाराष्ट्रके अत्याचारोंसे राजपूत राज्यका निग्रह भोग-बृटिश गवर्नमेण्टके साथ महाराज जगतसिंहका प्रथम संधिका प्रस्ताव-संधिवधन-संधिपत्र-संधिभंगके लिये अंग्रेज गवर्नमेण्ट जनरलकी आज्ञादेना-हुलकरके विरुद्ध जगतसिंहका अंग्रेज सेनापति लार्डलेकके साथ योग देना-जगतसिंहके संधिपालन करनेपर भी अंग्रेज गवर्नमेण्ट का पूर्वसंधिका नाश करना-महाराज जगतसिंहका दूसरा राजनैतिक अभिनय-मेवाड़के राजाजी कन्या कृष्णाकुमारीके साथ विवाह करनेके लिये जगतसिंहका मेवाड़को उपहार द्रव्य भेजना-मार वाडपति मानसिंहका उन समस्त द्रव्योंको लूटना-मानसिंहके आचरणसे जगतसिंहका क्रोध-सेन्धिया-मानसिंहके विरुद्ध जगतसिंहका युद्ध-पोकर्णके सामन्त सवाईसिंहका जगतसिंहके साथ योगदान-जयपुरमें लक्षाधिक सेनाका संग्रह-मानसिंहके साथ युद्ध-मानसिंहका भागना-जगतसिंहका जोधपुरकी राजधानीको लूटना-जोधपुरके किलेका घेरना-अमीरखांका जयपुरपर आक्रमण-जगतसिंहका रणस्थल छोड़कर कलकित होकर अपने राज्यमें भागना-महाराष्ट्रका जयपुर पर आक्रमण-चौथ ग्रहण-अंग्रेज गवर्नमेण्टके साथ दूसरी बार संधिका विचार-संधि करनेमें जगतसिंहको आपत्ति-संधिवधन-संधिपत्र-जगतसिंहकी जीवनीके सम्बन्धमें टाड् साहबका मन्तव्य-जगतसिंहकी मृत्यु-मोहनसिंह-मोहनसिंहके अभिषेक सम्बन्धी पड्यंत्रसे अंग्रेजोंके योगदानका विषमय फल-राजासिंहासनाधिकारीका निर्णय करना-राजपूतरीतिके बिना जाने शोचनीय फल-मोहनसिंहको जयपुरके सिंहासन पर अभिषिक्त करनेसे राजपूतरीतिका अपमान-प्रचलित रीतिके नाशका कारण-उसके सम्बन्धमें बृटिश कर्मचारियोंका आचरण-मोहनसिंहके अभिषेकमें यथार्थ सिंहासनाधिकारीका आपत्ति करना-नाजिरका विपत्तिमें पड़ना-जातीय युद्धकी सम्भावना-जगतसिंहकी विधवा रानीका एक पुत्र उत्पन्न करना-समस्त उपद्रवोंकी शान्ति-जयसिंहका जन्म—

महाराज प्रतापसिंहके स्वर्ग चले जानेपर जगतसिंह आमेरके राजसिंहासन पर विराजमान हुए। इतिहासवेत्ता टाड् साहब आमेर राज्यवर्णके प्रत्येक राजाके राज्यका इतिहास वर्णन करगये हैं, परन्तु अत्यन्त शोकका विषय है कि उन्होंने महाराज जगतसिंहके राज्यको इतिहासमें वर्णन नहीं किया। उनके नेत्रोंके सम्मुख जगतसिंहका शासन अत्यन्त कलकमय था, जगतसिंहके चरित्र वृणित विचार कर ही उन्होंने अपने इतिहासमें उनका वर्णन नहीं किया। परन्तु हम उनकी इस नीतिका अनुसरण नहीं कर सकते, जब किसी राजवंशके इतिहासको लिखनेके लिये बैठते हैं तो उसके कैसे भी आचरण क्यों न हो इतिहास लेखकको उन सबका लिखना कर्तव्य है। लेखकका किमोफ़े प्रति उपेक्षा दिखानी उचित नहीं। इसी कारणसे हमने जगतसिंहके शासन समयके वृत्तान्तको इतिहासमें लिखना किसी भी अयोग्य न समझा। कर्नल टाड् साहब महाराज जगतसिंहके शासनके सम्बन्धमें कई एक कथाएँ लिख गये हैं, उन्हें हम सबसे पीछे वर्णन करेंगे। पहिले महाराज जगतसिंहके ही शासन सम्बन्धी कई एक प्रधान २ घटनाओंका वर्णन करते हैं।

सवाई महाराज जगतसिंहका धारण किया।
अवनीतकी अवस्थाको
उपरान्त रजवाड़ेके समस्त
वलको वढा लिया था, ५१
पूत राज्योंकी वह क्षणिक
यद्यपि एक २
राजपूतराज्योंको विध्वंस
लोप नहीं होता था,
इत्यादिके राजपूत राजा
मान करलिया था और
सन्मान कीति तथा
रजवाड़ेके प्रत्येक राज्यमें
हरण करके अन्य कर दि
वाणिज्य व्यापार सम वंद
रजवाड़ेके प्रत्येक राज्यकी
यही दोनों महाराष्ट्रके
लुटेरोंके यवन शासनसे
वरावर राजपूत जातिका
तर्हे एक और युद्धक्षेत्रमें
नेताका सर्वनाश किया
गफताके अभावमें
जगतसिंह आमेरराज्यके
राष्ट्रने रजवाड़ेमें भयंकर
अत्याचार भयंकररूपसे
इण्डियाकंपनी इस समय
अन्य प्रान्तोंकी ओर
रोकेहुए सम्पूर्ण भारत
महाराष्ट्रके दमन
गवर्नमेण्ट इस बातको
नेताओंके भयंकर जल
शोध है, इस कारण
अभिप्रायसे हमारे साथ
गुमाना होजायगा।
महाराज जगतसिंहके स

सवाई महाराज जगत्सिंहने सन् १८०३ ई० में अपने मस्तक पर आमेरका राजमुकुट धारण किया। इस समय एक आमेर ही नहीं वरन समस्त राजपूतराज्य अवनतिकी अवस्थाको पहुँच गये थे। यद्यपि दुराचारी औरगजेबके शरीर त्यागनेके उपरान्त रजवाड़ेके समस्त राजाओंने सुअवसर पाकर अपने राज्यकी सीमा तथा जातीय बलको बढ़ा लिया था, परन्तु यवनराज्यके पतनके साथ ही साथ महाराष्ट्रके उदयसे राजपूत राज्योंकी वह क्षणिक सुखशांति और राजनैतिक ख्याति अवनति अवस्थामें पलट गई।

यद्यपि एक २ यवन सम्राट् पिशाच स्वरूप धारण करके समय समयपर राजपूतराज्योंको विध्वंस किये देते थे, परन्तु उससे राजपूतोंकी जातीय शक्तिका लोप नहीं होता था, वरन एक २ यवन सम्राट्के आधीनमें रहकर आमेर मारवाड़ इत्यादिके राजपूत राजाओंने अपने जातीय गौरवके सूर्यको भलीभाँतिसे प्रकाशमान करलिया था और इसी कारणसे उन्होंने अपने २ राज्यमें धन सम्पत्ति सम्मान कीर्ति तथा बलके बढ़ानेमें भी कसर न की। महाराष्ट्रके लुटेरे दलने रजवाड़ेके प्रत्येक राज्यमें इस प्रकारसे लूटकी किं वहाँकी समस्त धन सम्पत्तिको हरण करके गून्य कर दिया, इसीसे प्रजामें सुख और शांतिका लेश भी न रहा। वाणिज्य व्यापार सब बंद होगये, किसानोंने खेती करनी छोड़ दी, इनके उपद्रवोंसे रजवाड़ेके प्रत्येक राज्यकी अवस्था अत्यन्त ही शोचनीय होगई। हुलकर और सेन्धिया यही दोनों महाराष्ट्रके नेता थे तथा इनके आधीन अमीरखॉ इत्यादि पठान और लुटेरोंके यवन शासनसे भारतके प्रत्येक प्रान्तमें अराजकता उपस्थित होगई, और यह बराबर राजपूत जातिका विध्वंस करनेके लिये तैयार होगये। यद्यपि तुंगाके युद्धकी तरह एक और युद्धक्षेत्रमें मिलकर राजपूतोंकी सेनाने सेन्धियाकी समान लुटेरोंके नेताका सर्वनाश किया था, परन्तु यह कार्य किसी विरलेकाही है। राजपूत जातिकी एकताके अभावमें महाराष्ट्रगण लोमहर्षण अभिनय करते हैं। जिस समय महाराज जगत्सिंह आमेरराज्यके छत्रके नीचे शोभायमान हुए उसके बहुत दिन पहिलेसे महाराष्ट्रोंने रजवाड़ेमें भयंकर अत्याचार करने आरंभ किये थे, परन्तु इस समय उनके अत्याचार भयंकररूपसे प्रबल होगये थे, सौभाग्यका विषय है कि अंग्रेजोंकी ईस्ट इण्डियाकंपनी इस समय बंगालमें अपना पूर्ण अधिकार स्थापित कर धीरे धीरे भारतके अन्य प्रान्तोंकी ओर बढ़रही थी। ब्रिटिश सिंहेने देखा कि महाराष्ट्रकी गतिको बिना रोकेहुए सम्पूर्ण भारतवर्षको पाना असंभव है, इस कारण इस समय ब्रिटिशसिंहेने महाराष्ट्रके दमन करनेके लिये कूटनीतिका विस्तार करना प्रारंभ किया, गवर्नमेण्ट इस बातको भलीभाँतिसे जानगई थी कि महाराष्ट्र तस्करोके दोनों नेताओंके भयंकर अत्याचार और उपद्रवोंसे राजपूत राजा अत्यन्त ही हानि उठाते आये हैं, इस कारण यदि वह राजा महाराष्ट्रके अत्याचारोंसे रक्षा करनेके अभिप्रायसे हमारे साथ स्थायी संधिवन्धन करले तो हमारे राज्यके पक्षमें विशेष सुभीता होजायगा। ब्रिटिश गवर्नमेण्टने इसी अभिप्रायसे इस समय आमेरपति महाराज जगत्सिंहके साथ संधि करनेका प्रस्ताव उपस्थित किया। महाराज जगत्सिंहने

राजसिंहासनपर बैठकर देखा कि एक ओर तो जिस भाँति सातसौ वर्षका यवनराज्य एकबार ही लुप्त होगया, उसी भाँति दूसरी ओर गवर्नमेण्टका राज्य धीरे २ अपनी उन्नति कर रहा है, उन्होंने यह भी विचारा कि यद्यपि महाराष्ट्र जाति सब श्रेणीके मनुष्योंको पीड़ित करती हुई उनकी धन सम्पत्तिको लूटती हुई फिर रही है, और अनेक देशोंपर अपना अधिकार करके नवोन राज्यकी सृष्टि कर रही है, परन्तु ब्रिटिशसिंहने जिस प्रकार प्रबल बलशाली रूप धारण कर भारतवर्षमें दर्शन दिया है इसमें तो ब्रिटिशसिंहके साथ संधिवन्धन करनेमें अपना कल्याण है।

टाड् साहबने इस प्रथम साधिवन्धनका कोई उल्लेख नहीं किया। हम विश्वस्त होकर उस विवरणको सग्रह करनेके लिये तैयार हुए हैं। आचिसन साहबने अपने वनायेहुए ग्रथमें लिखा है कि “राजपूत राज्योंपरसे मुसलमानोंका प्रभुत्व लोप होनेके पीछे महाराष्ट्रोंके प्रभुत्वका विस्तार हुआ। सन् १८०३ ईसवीमें अंग्रेजोंके साथ जयपुरके महाराजकी राजनैतिक सन्धि स्थापित हुई। उस समय जगत्सिंह जयपुरके महाराज थे। महाराष्ट्रोंके साथ युद्ध उपस्थित होनेके समय गवर्नमेण्टने जो साधारण राजनीति सूत्रका अवलम्बन किया, अर्थात् जिस राजनीतिके अनुसार राजपूत राजाओं को अपना मित्र ठहरा कर महाराष्ट्रोंको हिन्दुस्थानसे निकालना विचारा था उसी नीतिके अनुसार सन् १८०३ ईसवीमें जयपुरके महाराजके साथ गवर्नमेण्टका एक संधिपत्र तैयार किया गया”।

यद्यपि महाराज जगत्सिंह अंग्रेजोंके साथ संधि करनेके लिये राजी होगये थे परन्तु गवर्नमेण्ट इस समय भारतवर्षपर अपनी प्रभुता तथा इनकी समान प्रतापका विस्तार न करसकी थी, इस कारण जगत्सिंहने अपने हस्ताक्षर न देकर केवल साधारण राजकीय मैत्रीका स्थापन सम्बन्ध करना स्वीकार किया। ईस्टइण्डिया कम्पनीने शीघ्र ही इस प्रस्तावको स्वीकार कर लिया। इस प्रकारसे महाराज जगत्सिंहके साथ सन् १८०३ ई०में गवर्नमेण्टका निम्न लिखित संधिपत्र तैयार किया गया।

संधिपत्र।

माननीय अंग्रेज ईस्टइण्डियाकम्पनीके साथ राजराजेन्द्र सवाई जगत्सिंह-वहादुरका मित्रता और संधिसम्बन्ध मूलक यह संधिपत्र महिमवर मार्किस् वेलेसली सेन्टपाट्रिक आदि महासम्भ्रान्त उपाधियोंसे विभूषित महा महिमवर ब्रिटिश राजराजेश्वरके माननीय प्रिवीकौन्सिलर, समस्त ब्रिटिशधिकृत देशोंके अधीश्वर गवर्नर जनरल, और भारतवर्षमें स्थित समस्त ब्रिटिशसेनाके कप्तान जनरलका अधिकार प्राप्त संधिवन्धनके लिये सम्पूर्ण सामर्थ्यवान् महामहिमवर जनरल जिरार्डलेक, भारतवर्षमें स्थित ब्रिटिशसेनाके प्रधान सेनापतिका माननीय अंग्रेज ईस्टइण्डियाकम्पनीके पक्षसे, और महाराजाधिराज राजराजेन्द्र जगत्सिंहवहादुरका उनके पक्षमें उनके उत्तराधिकारी और उनके भविष्य स्थलभित्तोंके पक्षमें नियत किया गया।

प्रथम धारा-म।
तथा उनके भविष्य
वधन स्थापित हुआ-
दूसरीधारा-किसी
मित्र दोनों पक्षके शत्रु
लिये इस व्यवस्थाकी ओर

तीसरी धारा
कम्पनी भी उस देशके
कर ले सकती है।

चौथी धारा
करलिया है, यदि माननीय
प्रकाश करे तो महारा
समस्त सेनाको भेजेगे,
वंगे, तथा वह अपनी

पाँचवीधारा-जिस
स्थापित होकर-शत्रुओंके
माननीय कम्पनी
यदि उनके साथ अन्य
समसे पहिले गवर्नमेण्टके
उस बगटेके मिटा देनेकी
सीमासा न कीजाय तो
करसकते हैं। उपरोक्त
और महाराजाधिराज
समस्त व्यव भारतवर्षके
प्रकार हम लिया जाय।

छठवीधारा-महारा
अपनी सेनाके प्रभु हैं पर
अपनी सेनाके साथ जहाँ
प्रधान सेनापतिके उपदेश

सातवी धारा-म।
निसी अंग्रेज वा पर
मिमी उपायसे उसकी
ऊपर लिखा हुआ
देखने अक्रमरानाद

प्रथम धारा-माननीय अंग्रेज ईस्टइण्डियाकम्पनी और महाराज जगतसिंह वहादुर तथा उनके भविष्य उत्तराधिकारियोंमें दृढ़ और चिरस्थायी मित्रता तथा संधिका सम्बन्ध बंधन स्थापित हुआ-

दूसरी धारा-किसी कारणसे दोनों राज्योंमें मित्रता होकर भी किसी ओरके शत्रु और मित्र दोनों पक्षके शत्रु और मित्ररूपसे गिनेजायगे, और दोनों राज्य ही चिरकालके लिये इस व्यवस्थाकी ओर ध्यान रखेंगे ।

तीसरी धारा-महाराजाधिराज इस समय जिस देशके अधिकारी है माननीय कम्पनी भी उस देशके शासनके सम्बन्धमें हस्तक्षेप नहीं करेगी और न उनसे कर ले सकती है ।

चौथी धारा-माननीय कम्पनीने सम्पूर्ण हिन्दुस्तानके देशोंपर अपना अधिकार कर लिया है, यदि माननीय कम्पनीका कोई शत्रु उन देशोंपर अधिकार करनेके पूर्वलक्षण प्रकाश करे तो महाराजाधिराज कम्पनीकी सेनाको सहायताके लिये अपने आधीनकी समस्त सेनाको भेजेगा, और उस शत्रुको भगानेके लिये वह स्वयं अपनी सामर्थ्य दिखावेगा, तथा वह अपनी मित्रताका यथार्थ परिचय देनेमें किसी प्रकारकी कसर न करेगा ।

पाँचवीधारा-जिस कारण वर्तमान संधिपत्रकी दूसरी धाराके अनुसार मित्रता स्थापित होकर-शत्रुओंके हाथसे महाराजाधिराजके अधिकारी राज्यकी रक्षाके पक्षमें माननीय कम्पनी प्रतिभूस्वरूपसे कहीं जा रही है, महाराजाधिराज इसे स्वीकार करते हैं, यदि उनके साथ अन्य किसी राजाका विवाद उपस्थित होजाय तो महाराजाधिराज सबसे पहिले गवर्नमेण्टके निकट उस विवादका कारण कहें, और गवर्नमेण्ट प्रीतिभावसे उस झगड़ेके मिटा देनेकी चेष्टा करेगी । यदि विरुद्धपक्षके दोषसे किसी प्रकार उचित मीमांसा न कीजाय तो महाराजाधिराज कम्पनीके निकट सैनिक सहायताकी प्रार्थना कर सकते हैं । उपरोक्त अवस्था होने पर उस सहायताकी प्रार्थना ग्रहण की जायगी, और महाराजाधिराज इस बातको स्वीकार करते हैं, कि इस प्रकारसे सहायताका समस्त व्यय भारतवर्षके अन्यान्य राजाओंसे जिस भाँति लेनेकी व्यवस्था हुई है उसी प्रकार हम लिया जाय ।

छठवीधारा-महाराजाधिराज इस बातको स्वीकार करते हैं कि यद्यपि वह यथार्थमें अपनी सेनाके प्रभु हैं परन्तु युद्धके समयमें और संग्रामकी पूर्व तैयारीके समयमें वह अपनी सेनाके साथ जहाँ अंग्रेज सेनाका दल नियुक्त रहेगा वह उसी अंग्रेजसेनादलके प्रधान सेनापतिके उपदेश और उसकी सम्मतिके अनुसार कार्य करेंगे ।

सातवी धारा-कम्पनी-गवर्नमेण्टकी सम्मतिके बिना महाराज अपने राजकार्यमें किसी अंग्रेज वा फरासीसी वा यूरोपके अन्य किसी निवासीको नियुक्त अथवा अन्य किसी उपायसे उसकी रक्षा नहीं कर सकेंगे ।

ऊपर लिखा हुआ सात वाराओंसे युक्त संधिपत्र महामहिमवर जनरल जिरार्ड लेकका अकबराबाद सुवार अधीन सरहिन्द नामक स्थानमें संवत् १८६० अर्थात् सन् १८०३

ईसवीके दिसम्बर महीनेकी वारहवी तारीखको तैयार किया गया और उसी दिन उस पर हस्ताक्षर करके मोहर लगादी गई । महामहिवर सकाडेन्सिल गवर्नर जनरलके हस्ताक्षर होकर तथा मुहर लगकर ऊपर लिखीहुई सात धाराओंसे युक्त संधिपत्र महाराजके हाथमे दिया गया, महामहिवर जनरललेकका हस्ताक्षर और मोहर लगा हुआ यह वर्तमान संधिपत्र महाराजने लौटा दिया । (हस्ताक्षर) वेलेसली ।

कम्पनीकी मोहर.

सकाडेन्सिल गवर्नर जनरल द्वारा यह सन्धिपत्र सन् १८०४ ईसवीमे जनवरीकी १५ तारीखको मान्य तथा स्वीकृत हुआ ।
(हस्ताक्षर) जी. एस. वारलो ।
जी० डडनि ।

इस संधिपत्रको देखकर पाठकगण सरलतासे जानजायेंगे कि ब्रिटिश गवर्नमेण्ट यथार्थ मित्रभावसे ही महाराज जगत्सिंहको प्रबल ब्रिटिश शासनके आधीनमे बाहरी शत्रुओंके हाथसे रक्षा करनेके लिये सम्मत हुई । इस समय महाराष्ट्रगण अपने भयंकर अत्याचारोंसे जयपुरको क्षारखार कर रहे थे इस कारण अंग्रेज गवर्नमेण्टकी सहायतासे ही जयपुर राज्यकी रक्षा करना महाराज जगत्सिंहने कल्याणकर समझा, विशेष करके यद्यपि उक्त संधिसे आमेरराजने अंग्रेजोंकी आधीनता स्वीकार करली, परन्तु जब उन्होंने इस संधिसूत्रसे गवर्नमेण्टको एक कौड़ी भी करकी न दी और गवर्नमेण्टने आमेर राज्यके भीतरी शासनपर हस्ताक्षर नहीं किया तब आपको भी अवश्य ही मानना होगा कि यह संधिपत्र गवर्नमेण्ट और महाराज जगत्सिंह इन दोनोंके लिये समान सम्मान दायक था ।

यद्यपि आमेरपति महाराज जगत्सिंहने अंग्रेज कंपनीके साथ संधि करली थी, और उस संधिपत्रपर हस्ताक्षर भी करदिये, परन्तु अत्यन्त दुःखका विषय है कि उनका वह मित्रभाव अधिक दिनतक स्थिर न रहसका । आचिसन साहब अपनी पुस्तकमे लिखते हैं, “ कि जयपुरके महाराज संधिपत्रमे लिखेहुए अपने कर्तव्य कर्मको पालन करनेमे त्रुटि करने लगे, और लार्ड कर्नवालिसने भी देशीय राजाओंके मित्रता सम्बन्ध बंधनको एकवार ही तोड़नेका विचार किया था । उन्होंने स्पष्ट प्रकाशित किया था कि जयपुर राज्यके साथके समस्त सम्बन्ध बंधन दूर किये जाय, क्योंकि गवर्नमेण्ट जिस भावसे जयपुरके राज्यकी रक्षा करनेके लिये तैयार हुई है उस भावसे वह उक्त राज्यकी रक्षा न करसकेगी। ” यह तो लिखा किन्तु महाराज जगत्सिंहने संधिबंधन स्वीकार करके भी संधिपत्रकी किसी २ धाराका पालन नहीं किया । परन्तु उन्होंने कौनसा अपराध किया था सो किसी इतिहाससे भी नहीं जाना जाता, हमारा ऐसा विचार है कि लार्ड कर्नवालिस जिस समय भारतवर्षके गवर्नर जनरल पदपर प्रतिष्ठित थे, उस समय उन्होंने देशीय राजाओंके सम्बन्धमे एक न्यायी मूलनीतिके अवलम्बन करनेका भी नाहम नहीं किया, ऐसा विदित होता है कि उनके मतसे देशीय राजाओंके साथ मित्रता करना गवर्नमेण्टके पक्षमें मंगलकारी नहीं था, इसी लिये उन्होंने

देशीय राजाओंकी स्थिर क
महाराज जगत्सिंह पर सा
क्त संधिको भी व्यर्थ क
मालूम होजायगी ।

यद्यपि गवर्नर जनरल

वाला वताकर उनके साथ द
आचिसन साहब उक्त
को सुननेके पहिले ही
साथ भलीभाँतिसे योग दि
कारणसे लार्ड लेकने महारा
नवालिस इनके सम्बन्धमे
उसीका अवलम्बन किया,
साधारण राजनीति और
बन्धन दूर करदिया ।
कम्पनी और महाराज
महाराज जगत्सिंह
कर्नवालिसने संधिबन्धन
पहिले ही महाराज जगत्सिंह
शत्रु हुल्लारेके साथ युद्ध
रक्षा की जाती थी तब
मूलक था इससे स्पष्ट जाना
भग होनेसे तो कम्पनीकी
जगत्सिंहका विशेष ज

महाराज जगत्सिंह
राजनैतिक अनुष्ठानमे लगे
अकारण ही समस्त
कर नौवागिसे भस्म कर
ब्रिटिश सेनापति जनरल
इसी कारणसे महाराष्ट्र
संरक्षित किया था ।

महाराज जगत्सिंह
अत्यन्त शोचनीय
समय काले २ धनधोर
Aitchison's T

देशीय राजाओंकी स्थिर की हुई पूर्वसंधिको भी व्यर्थ कर दिया, और इसी कारणस महाराज जगत्सिंह पर संधिपत्रकी किसी धाराके उल्लंघन करनेका वृथा दोष लगा कर उक्त संधिको भी व्यर्थ कर दिया था । हमारे इस अनुमानकी सत्यता आगे आप ही मालूम होजायगी ।

यद्यपि गवर्नर जनरल लार्ड कार्नवालिसने महाराज जगत्सिंहको संधिपत्र भंगकरने-वाला बताकर उनके साथ ईस्टइण्डियाकंपनीके समस्त बंधनोंको तोड़नेकी आज्ञा दी, परन्तु आचिसन साहब उक्त मन्तव्योंके पीछे वर्णन कर गये हैं, “कि लार्ड कार्नवालिसकी उक्त आज्ञा को सुननेके पहिले ही महाराज जगत्सिंहने हुलकरके साथ युद्ध करनेके समय लार्ड लेकके साथ भलीभाँतिसे योग दिया और अपने पहिले सम्मानको फिर प्राप्त कर लिया, इसी कारणसे लार्ड लेकने महाराजकी चिरकालतक सहायता करनेकी प्रतिज्ञा की । लार्ड कार्नवालिस इनके सम्बन्धमें जिस मूलनीतिके सूत्रको नियुक्त कर गये, सर जार्ज वॉलोंने भी उसीका अवलम्बन किया, परन्तु लार्ड लेकके विशेष प्रतिवाद करनेपर सर जार्ज वॉलोंने साधारण राजनीति और सरल विश्वासकी रक्षाके लिये जयपुरराज्यके साथ सम्बन्ध बंधन दूर कर दिया ।” हमारे पाठक इससे भलीभाँति जान गये होंगे कि ईस्टइण्डिया कम्पनी और महाराज जगत्सिंह इन दोनोंमेंसे सन्धिभंग करनेका कौन अपराधी था । महाराज जगत्सिंह संधिपत्रकी किसी धाराका भी पालन नहीं करते इसीसे लार्ड कार्नवालिसने संधिवंधन तोड़नेकी आज्ञा दी परन्तु जब कि उस आज्ञाके प्रचार होनेके पहिले ही महाराज जगत्सिंहने सेनापति लार्ड लेकके साथ मिलकर गवर्नमेण्टके परम शत्रु हुलकरके साथ युद्ध किया, जब कि उन ब्रिटिश सेनापतिके संधिमतके पूर्वसम्बन्धकी रक्षा की जाती थी तब सर जार्ज वॉलेंका उक्त आज्ञाका प्रचार करना अवश्य ही अन्याय मूलक था इससे स्पष्ट जाना जाता है कि कम्पनीने ही प्रतिज्ञा भंगकी । इस संधिके भंग होनेसे तो कम्पनीकी कुछ विशेष हानि न हुई, परन्तु अंतमें जयपुरपति महाराज जगत्सिंहका विशेष अनिष्ट हुआ ।

महाराज जगत्सिंह आमेरके निहासन पर विराजमान होकर गवर्नमेण्टके साथ राजनैतिक अनुष्ठानमें लगे परन्तु दुर्भाग्यका विषय है कि ब्रिटिश गवर्नमेण्टने उनके साथ अकारण ही समस्त सम्बन्ध तोड़ दिये। जयपुर राज्यको फिर महाराष्ट्री लुटेरोंका दल भयंकर क्रोधाग्निसे भस्म करने लगा । जयपुरके महाराजने संधिपत्र पर पूर्ण विश्वास करके ब्रिटिश सेनापति जनरल लेकके साथ मिलकर हुलकरके विरुद्ध शस्त्र धारण किये थे, इसी कारणसे महाराष्ट्र लुटेरोंके दलने महाराज जगत्सिंहका सर्वनाश करनेका सकल्प किया था ।

महाराज जगत्सिंहने राजछत्र धारण कर उपरोक्त राजनैतिक अभिनयके पीछे एक अत्यन्त शोचनीय कार्यमें हाथ डाला; आमेर राज्यका भाग्यरूपी आकाश इस समय काले २ घनघोर बादलोंसे छा रहा था, आत्मविग्रह, और स्वजातिमें द्वेष होनेसे

समस्त रजवाड़ा इस समय अवनतिकी सीढ़ी पर पहुँच गया था, इसी कारण महाराज जगत्सिंहने इस शोचनीय काण्डमे हाथ डाला और प्रथम राजपूत वीरोके योग्य शूरवीरता, तथा बलविक्रम और पंडिताई दिखाकर कार्य किया। यद्यपि वह इस अति ऊँचे यशके संग्रह करनेमे समर्थ भी थे, परन्तु अंतमे कलंकित होगये। इन घटनाओं का वर्णन राजस्थानके दो स्थानोमे पहिले होचुका है उन दोनो घटनाओंके साथ महाराज जगत्सिंहका विशेष सम्बन्ध है इसीसे महाराज जगत्सिंहके शासनवृत्तान्तको सक्षेपसे उल्लेख करना विचारा है।

जिस समय महाराज जगत्सिंह आमेरके सिंहासन पर विराजमान थे उसी समय मेवाड़के सिंहासन पर महाराणा भीमसिंह और मारवाड़के सिंहासन पर महाराणा मानसिंहजी विराजमान थे। यह तीनो राजा बराबर थे। मानसिंहके साथ उनके आधीनकी सामन्त मंडलीका मेल नहीं था। विशेष करके मारवाड़के प्रधान सामन्त पोकर्णके अधिपति सवाईसिंहके साथ महाराज मानसिंहका इस समय घोर विद्वेष उपस्थित हुआ। सवाईसिंहने अपने स्वाभाविक क्रोधके वशीभूतहो मानसिंहको किसी न किसी उपायसे सिंहासनसे रहित करके अपना मनोरथ पूर्ण किया था। उनके उस मनोरथके सफल होते ही इस समय और भी कितने ही कारण उपस्थित होगये। मानसिंहके पहिले महाराज भीमसिंह मारवाड़के सिंहासन पर विराजमान थे, उन भीमसिंहकी रानीने इनके स्वर्गवासो होनेपर इन्हींके औरससे एक पुत्र उत्पन्न हुआ। सवाईसिंह उस राजकुमार धौकलसिंह को मारवाड़के सिंहासनका अधिकारी बनाकर उसीके सहारे मानसिंहको विपत्तिके जालमे डालनेको तैयार हुए। नीतिचतुर सवाईसिंहने विचारा कि मैं इकला ही सरलतासे मानसिंहको सिंहासनसे भ्रष्ट नहीं कर सकूंगा, इस कारण उसने छिपे पड़्यत्र फैलाया। उन्होंने विचारा कि इस समय आमेर और मारवाड़के अधीश्वरोमे यदि किसी प्रकारसे झगड़ा होजाय तो इस उपायसे धौकलसिंहके सिंहासन प्राप्ति मार्ग स्वच्छ होजायगा। क्रमानुसार उस कल्पनाकार्यके परिणत होते ही एक सुअवसर आपहुँचा। मेवाड़के महाराणा भीमसिंहके औरससे कृष्णकुमारी नामकी एक कन्याने जन्म लिया, और कुछ समयमे उस अनुपम रूपलावण्यतासे युक्त कन्याने समस्त रजवाड़ेमे “फलनलिनी” रूपसे प्रसिद्धि प्राप्त की। उस रूपवती कृष्णकुमारीके साथ मृत मारवाड़पति भीमसिंहके विवाहका प्रस्ताव पहिले ही उपस्थित हुआ था, परन्तु भीमसिंहकी मृत्यु अकालमे ही होगई, इसीसे वह प्रस्ताव भी दूर होगया। कुटिल हृदय सवाईसिंह उस समय उस कृष्णकुमारीके उपर लक्ष्य करके समस्त रजवाड़ेमे भयकर उत्पात मचाने लगे। इन्होंने प्रकाशमे तो मानसिंहके साथ मित्रता की और गुप्तभावेसे पड़्यत्र करके आमेरपति महाराज जगत्सिंहके पास यह प्रस्ताव भेजा, “राणा भीमसिंहकी कन्या अत्यन्त रूपवती है इस कारण आप उसके साथ विवाह करनेके लिये गणाके निकट समाचार भेजिये सवाईसिंह उस बातको भली भाँतिसे जानने थे कि महाराज जगत्सिंह अत्यन्त इन्द्रियपरायण पुरुष है, वह कृष्णकुमारीके रूपलावण्यको सुनकर अवश्य ही उस रमणी-रत्नकी प्राप्ति के लिये चेष्टा

करेगे, और वास्तवमे ऐसा सुन्दरताको सुनते ही चार हजार सेनाको मेवाड़ दूत भी उनके साथ भेज।

इस ओर सवाईसिंह मेवाड़को उपद्रवकन द्रव्य जाकर मित्रभावेसे कहा, कृष्णकुमारीके साथ इस समय जयपुरपति भेजा है। यदि जगत्सिंह सीमा न रहेंगी। मारवाड़ प्रस्ताव उपस्थित हुआ कारण आपके बदलेमे मारवाड़के सिंहासनके मानसिंह भी उन सवाईसिंहकी सेनाको साथ भी सेनासहित उपहार द्रव्य भेजा था, करके वह समस्त द्रव्य सवाईसिंहकी क्षामनाके

मारवाड़पति मान करके उसके समस्त प्रचलित होगई, इससे उचित वड देनेके लिये नोदित एवं उत्तेजित समय महाराजके नेता से करके किसी एक मानसिंहके साथ जगत्सिंह पानेकी इच्छा रखते हैं नही दोगे तो हम पु मन्त्रियानी बातपर कुछ निवेष्टा उपाय अवश्य नही हो। वास्तवमे से निष्कर्ष महाराजसेनाको

करेगे, और वास्तवमें ऐसा ही हुआ, महाराज जगत्सिंहने उसके मुखसे कृष्णकुमारीकी सुन्दरताको सुनते ही सवाईसिंहकी सम्मतिके अनुसार बहुतसा धन खर्च करके चार हजार सेनाको मेवाड़में भेजदिया। और विवाहका प्रस्ताव लेकर एक माननीय दूत भी उनके साथ भेज दिया।

इस ओर सवाईसिंहने जगत्सिंहको उत्तेजित करके जब सुना कि आमेरसे मेवाड़को उपटोकन द्रव्य भेजेगये है तब तुरन्त ही उसने मारवाड़पति मानसिंहकी सभामें जाकर मित्रभावसे कहा, “महाराज ! मेवाड़पति राणा भीमसिंहकी रूपवती नंदिनी कृष्णकुमारीके साथ मृतक महाराज भीमसिंहके विवाहका प्रस्ताव उपस्थित हुआ था, इस समय जयपुरपति जगत्सिंहने उनके साथ विवाह करनेके लिये उपहारका द्रव्य भेजा है। यदि जगत्सिंहको कृष्णकुमारी मिलगई, तो इस ससारमें आपके कलंककी सीमा न रहैगी। मारवाड़क अधोश्चररूपसे ही भीमसिंहके साथ कृष्णकुमारीके विवाहका प्रस्ताव उपस्थित हुआ था, आप उसी मारवाड़के सिंहासनपर विराजमान हैं, इस कारण आपके वदलेमें यदि जगत्सिंह कृष्णकुमारीका पाणिग्रहण करनेमें समर्थ हो तो मारवाड़के सिंहासनके कलंककी सीमा न रहैगी ? ” जगत्सिंहके समान महाराज मानसिंह भी उन सवाईसिंहकी चतुरताके जालमें फँसगये। वह शीघ्र ही तीन हजार राठौरोकी सेनाको साथ लेकर बाहर निकले। हीरासिंह नामक एक धनलोभी सैनिक भी सेनासहित मानसिंहके साथ आ मिला, जगत्सिंहने जो चार हजार सेनाके साथमें उपहार द्रव्य भेजा था, उसके मेवाड़में विना पहुँचे ही मानसिंहने उनपर आक्रमण करके वह समस्त द्रव्य लूट लिया, और जयपुरकी सेनाको छिन्नभिन्न करके भगादिया। सवाईसिंहकी कामनाके पूर्ण होनेका यही पहिला सूत्रपात हुआ।

मारवाड़पति मानसिंहने जो आमेरपति जगत्सिंहकी समस्त सेनाको छिन्नभिन्न करके उसके समस्त द्रव्य लूट लिये थे इससे जगत्सिंहके हृदयमें भयंकर क्रोधाग्नि प्रज्वलित होगई, इससे उन्होंने अपना अधिक अपमान जाना, और मानसिंहको इसका उचित दंड देनेके लिये और अपने सम्मान और गौरवकी रक्षाके लिये आमेरपति अत्यंत क्रोधित एवं उत्तेजित होगये, परन्तु इसी समय वे एक भारी विपत्तिमें पड़गये। इस समय महाष्ट्रोंके नेता सेधिया केवल रजवाड़ेके राजाओंमें आत्म विग्रहकी अग्नि प्रज्वलित करके किसी एक पक्षका अवलम्बन कर अगणित धन लूटनेमें लगरहे थे। मानसिंहके साथ जगत्सिंहके झगड़ेका समाचार पाते ही लुटेरोंने जगत्सिंहसे बहुतसा धन पानेकी इच्छा प्रगटकी, और उनसे यह कहला भेजा कि यदि तुम हमको इतना धन नहीं दोगे तो हम तुम्हारा भली भाँतिसे नाश करेगे। परन्तु आमेरपति जगत्सिंहने सेन्धियाकी बातपर कुछ भी ध्यान नहीं दिया, इससे सेन्धियाने क्रोधित हो प्रतिज्ञा की कि मैं ऐसा उपाय अवश्य ही करूँगा कि जिससे कृष्णकुमारीका विवाह जगत्सिंहके साथ न हो। वास्तवमें सेन्धियाने ऐसाही किया भी उसने मेवाड़पर आक्रमण करनेके लिये एक महाराष्ट्रसेनाको उदयपुरकी ओर भेज दिया।

लुप्तप्रताप हतबल राणा भीमसिंह महाराष्ट्रोंके दलके आनेका समाचार सुनते ही अत्यन्त भयभीत हुए, और जगत्सिंहसे अपनी सहायताके लिये उन्होंने प्रार्थनाकी, जगत्सिंहने सेन्धियाको युद्धकी तैयारीसे जाता हुआ देख और उसकी प्रतिज्ञाका समाचार सुनकर राणाकी सम्मतिके अनुसार एक दूतके साथमे कई हजार सेना मेवाड़को भेजदी। सीसोदिया और कछवाहोकी सेनाने मिलकर महाराष्ट्रोंकी सेनाके मेवाड़मे आनेका मार्ग रोकदिया। सेन्धियाने सबसे पहिले महाराणा भीमसिंहके पास यह प्रस्ताव भेजा “कि आप किसी प्रकारसे भी जगत्सिंहको अपनी कन्या नहीं देसकेंगे। जयपुरकी जो सेना मेवाड़मे आई है, उस सेनाको और जगत्सिंहके दूतको आप जीव ही मेवाड़से विदा करदे।” यद्यपि महाराणा भीमसिंह इस समय अत्यन्त हीन-बल थे परन्तु उन्होंने साहसमे भरकर सेन्धियाके प्रस्तावको स्वीकार न किया, वरन इसके विरुद्ध वे कुछ ऐसा उपाय सोचने लगे कि जिससे सेन्धिया मेवाड़मे न आसके। परन्तु महाराष्ट्रोंकी सेना अपने बाहुबलसे सीसोदिया और आमेरकी सेनाके द्वारा रोके हुए मार्गको स्वच्छ करके मेवाड़मे आ पहुँची, और उसके साथही साथ कालान्तक यमराजकी समान स्वयं लुटेरोके नेता सेन्धिया भी उदयपुरकी राजधानीमे आठ हजार सेना साथ लिये हुए आ पहुँचा। महाराष्ट्रोंके अत्याचार और उपद्रवोंको स्मरण करके महाराणा भीमसिंह अत्यन्त भयभीत होगये, और अपनी सामर्थ्य न देखकर सेन्धियाकी सम्मतिक अनुसार ही कार्य करनेको वे सम्मत होगये। सेन्धियाकी अनुमतिसे महाराणा भीमसिंहने आमेरपतिके दूत और उनकी सेनाको मेवाड़से विदा करदिया। जयपुरकी सेना जिस रास्तेसे आई थी उसी रास्तेसे होकर वापिस चली गई।

इस ओर महाराणा जगत्सिंह मानसिंहके विरुद्धमे युद्धका विचार कर, चतुर सवाई सिंह भीमसिंहके पुत्र धौकलसिंहको लेकर जगत्सिंहके साथ आ मिले। जगत्सिंहने धौकलसिंहको मारवाड़के सिंहासनके अधिकारिरूपसे स्वीकार किया, और वे जीव ही एक लाख सेना सजाकर मारवाड़को विजय करनेके लिये चले। इतिहाससे जानाजाता है, कि जयपुरका कोई राजा भी इसके पहिले एक लाख सेना लेकर युद्धके लिये नहीं गया था, इस कारण जगत्सिंहका एक लाखसे भी अधिक सेनाका सग्रह करना अवश्य ही बड़ी सामर्थ्यका हेतु था। विवेक करके जयपुरका खजाना भी अतुल धनरो पूर्ण था। जगत्सिंहने उसी धनके बलसे महाराष्ट्रों और पठानोंको भी अपने दलमे मिला लिया। गांगोला नामक स्थानके पहिले युद्धमे मानसिंह एकवार ही परास्त होगये थे, और मारवाड़के सम्पूर्ण सामन्तोंने सवाईसिंहकी उत्तेजनासे मानसिंहका पक्ष छोड़कर जगत्सिंहका पक्ष लिया। जगत्सिंह सरलतासे विजय प्राप्त करके अपनेको गौरवान्वित जानने लगे। मानसिंहके भागते ही जगत्सिंहके अन्यान्य नेताओंने उनके उगरे जाकर बहुतसी धन और सम्पत्तिको लूट लिया। मानसिंहके भागनेसे जगत्सिंहने विचार कि यह स्वयं ही अग्र कृष्णकुमारोंके विवाहका प्रस्ताव नहीं करेंगे, परन्तु इनमें से चतुर राजासिंहने जावा देकर कहा, कि “मानसिंह अभीतक परास्त

नहीं हुए है, का पाणिग्रहण करना चतुरताके जालमे पड़ निश्चय कर लिया।

मानसिंह युद्धमे जकी विजयी सेनाने तब मानसिंह किलेके भी और विजयी सेना के परन्तु किला विजय न था साथ ले उस अभेद्य बरे पड़ी रही, इसमे जान हुआ। दुर्भाग्यवश जालसे डर गया। अमीरखाने अपने वाड़के अनेक स्थानोंमे अत्यन्त ही अप्रसन्न हुए अमीरखाने यह समाचार लूटने लगा। इस जाच करनेके लिये अपनी साथ युद्ध करनेको आ देयरकर जयपुरकी सेना सेनाको रखकर सेनाके उक्त जयपुरकी सेनापर अपनी सेना सहित जयपुर निजगत्सिंहने यह वक्त जायमुसे चले अमीरको लूट लिया। अपनी राजधानीमे चले तांगना, और इसी भां राजनतिक अभिनय

इस युद्धमे मानसिंह इस समय नारा इतना उद्योग, अपने यह उस कृष्णकुमार

नहीं हुए हैं, मानसिंहको भलीभाँतिसे परास्त कर भेवाड़में जाकर कृष्णकुमारी का पाणिग्रहण करना आपको अत्यन्त कर्तव्य है।” जगत्सिंह सवाईसिंहकी चतुरताके जालमें पहिलेसे ही फँस गये थे इस कारण उन्होंने इस कार्यके करनेका भी निश्चय कर लिया।

मानसिंह युद्धमें परास्त होकर अपनी राजधानी जोधपुरको चले गये। जयपुरके महाराजकी विजयी सेनाने गीत्र ही जोधपुर राजधानी पर जाकर अपना अधिकार किया। तब मानसिंह किलेके भीतर चले गये महाराज जगत्सिंहने भी तुरन्त ही किलेको जा घेरा। और विजयी सेना छः महीने तक बराबर किलेको घेरे हुए गोलोकी वर्षा करती रही परन्तु किला विजय न हो सका, मानसिंह अतुल पराक्रम करके अत्यन्त सामान्य सेना साथ ले उस अभेद्य किलेकी रक्षा करते रहे, छ. महीने तक निरन्तर एक लाख सेना किलेको घेरे पड़ी रही, इसमें जगत्सिंहका बहुत धन खर्च हुआ, तौभी इनका वह परिश्रम सफल न हुआ। दुर्भाग्यवश छ महीनेके पीछे विजयी जगत्सिंहका भाग्य भयकर जलद जालसे ढक गया। इनकी सेनामें अमीरखाँ नामका एक पठान नियुक्त था, उस अमीरखाँने अपने अधीनकी सेनाको साथ लेकर स्वाधीनभावसे दूरदेशोंमें जाकर मारवाड़के अनेक स्थानोंमें लूटमार करके बहुतसा धन इकट्ठा कर लिया। इससे जगत्सिंह अत्यन्त ही अप्रसन्न हुए और उन्होंने अमीरखाँको दमन करना आवश्यका विचारा। जब अमीरखाँने यह समाचार सुना तब वह डेरोमें न आकर पहिलेकी समान जिधर तिधर लूटने लगा। इस आचरणसे जगत्सिंह और भी कुपित हुए, और उसके साथ युद्ध करनेके लिये अपनी एक सेना भेजी। अमीरखाँने ज्यों ही देखा कि महाराजकी सेना भेरे साथ युद्ध करनेको आ रही है त्योंही वह वहाँसे भाग गया। अमीरखाँका भागता हुआ देखकर जयपुरकी सेना भी बहुत दूर तक उसके पीछे २ गड्डे, और अतमें जयपुरके बाहर सेनाको रखकर सेनाके नेता स्वयं जयपुरमें चले गये। इस सुअवसरको पाकर अमीरखाँने उक्त जयपुरकी सेनापर आक्रमण करके उसको एकवार ही परास्त करा दिया, और अपनी सेना सहित जयपुरमें जाकर अरक्षित राजधानीको लूट लिया। जब जयपुरपति जगत्सिंहने यह सुना तो अपने राज्यकी रक्षा करना अवश्य कर्तव्य विचारकर वह जोधपुरसे चले आये। इनके जाते ही राठौरकी सेनाने इन पर आक्रमणकर समस्त द्रव्योंको लूट लिया। महाराज जगत्सिंह इससे महा अपमानित और कलंकित होकर अपनी राजधानीमें चले आये। इस युद्धमें महाराज जगत्सिंहका खजाना बहुतसा खाली होगया, और इसी भाँति अगणित सेना भी नष्ट होगई। जगत्सिंहके पक्षमें यह राजनैतिक अभिनय महा अपमान दायक हुआ, इसमें कुछ भी संदेह नहीं।

इस युद्धमें बहुतसा खजाना खाली होगया—बहुतसी सेना नष्ट होगई, विचारे जगत्सिंह इस समय अत्यन्त हीनबल होगये, जिरा राजनन्दिनी कृष्णकुमारीके लिये उनका इतना उद्योग, इतना धनव्यय, और ऐसा भयकर युद्ध हुआ था, पर अपने दुर्भाग्यसे वह उस कृष्णकुमारीको न पा सके, उक्त युद्धकी इच्छाके पीछे महाराज जगत्सिंह

क्रमानुसार महाराष्ट्र और पठानोंके द्वारा सताये गये । हुलकरकी सेनाने वारम्बार आमेर राज्यपर आक्रमण करके बहुतसे देशोंपर अपना अधिकार कर लिया, दुर्गान्त अमीरखाँ हुलकरके नामसे बहुतसे देशोंपर अधिकार करके चौथस्वरूप उन समस्त देशोंकी आमदनीको स्वयं भोगता था । सारांश यह है कि पिछले कई वर्षोंतक आमेर-राज्यकी अत्यन्त ही शोचनीय दशा होगई थी ।

महाराज जगत्सिंहके जीवनके शेषमें राजनैतिक अनुष्ठानसे बृटिश गवर्नमेण्टके साथ फिर संधिवन्धन स्थापित हुआ सो हमारे पाठकोंको पहिले ही ज्ञात हो चुका है कि सन् १८०३ ईसवीमें लार्ड वेलेसली महाराज जगत्सिंहके साथ मित्रता स्थापित करके संधिवन्धनमें नियुक्त हुए, और महाराज जगत्सिंहने उस संधिपत्रके मतसे बृटिश सेनापति लार्ड लेकक साथ मिलकर महाराष्ट्रके नेता हुलकरके साथ युद्ध भी किया पर लार्ड कारनवालिस और उनके स्थलाभिषिक्तने अन्यान्य रूपसे उस मित्रताकी शृङ्खलाको छिन्न कर दिया । बृटिश गवर्नमेण्टकी इस प्रतिज्ञाभंगसे जयपुरपति जगत्सिंह अत्यन्त होनवल् होनेसे अत्यन्त दुःखित विस्मित और परितपित हुए होंगे यह सहजमें ही अनुमान होसकता है । आचिसनसाहबने अपनी वनाईहुई पुस्तकमें लिखा है, “ कि इस मित्रता और संधिवन्धनका भंग करना कर्तव्य कर्म हुआ था या नहीं, होम, गवर्नमेण्ट (विलायतकी कोर्ट आफ डाइरेक्टर्स) ने इसको विशेष सन्देह युक्त बताकर इसका विचार किया था, इस कारण सन् १८१३ ईसवीमें होम गवर्नमेण्टने यह आज्ञा प्रचार की कि जब अवसर आवैगा तब फिर जयपुरराज्यको अंग्रेजी रक्षाके आधीनमें ग्रहण किया जायगा । इस समय नैपालके साथ युद्ध उपस्थित है पर जिस समय पिडारियोंको दमन करके उनके साथ राजनैतिक वदोवस्त किया जाय तबतक इस मामलेको मुलतवी रक्खा है । सन् १८१७ ई०में फिर जब संधिका प्रस्ताव उपस्थित हुआ तब यह प्रकाश किया गया कि जयपुर राज्यको नवीन संधि करनेमें इस समय आग्रह नहीं है, परन्तु इसके पीछे जिस समय जैपुरराज्यने अपने स्वार्थकी रक्षाके लिये संधि करना विशेष प्रयोजनीय जाना कि सम्पूर्ण निकटवर्ती राजा संधिवन्धन कर चुके हैं, इधर जयपुरराज्यके आधीन छोटे छोटे राजसमूह स्वतंत्रभावसे गवर्नमेण्टके साथ संधिवन्धन कर चुके हैं । तब अन्तमें जयपुर पति सन् १८१८ ई० में दूसरी अंग्रेजोंको संधि निर्धारण करनेपर बाध्य हुए ।

इस संधिवन्धनके सम्बन्धमें कर्नल टाड् साहब अन्य स्थानोंमें लिखते हैं, कि “ भारतवर्षकी बृटिश गवर्नमेण्ट, राजपूतानेके जिन राजाओंको आश्रय देना चाहती है इनमें जयपुरराज्यने सबसे पीछे उनका आश्रय लिया है । इस रीतिके अवलम्बन करनेमें सर्वदोषके लिये शान्तिनाशक शत्रुओंको भगा दिया जासकता है, गवर्नमेण्टके प्रस्तावकी उस वारामें जयपुरराजने अपनी सम्मति देनेमें किंचित् भी विलम्ब नहीं किया । जबतक भारतवर्षमें लटनेवाली कई एक सम्प्रदाये एक करके हमारे चरणोंकी शरणमें न आवेंगी, तबतक जयपुरने महाराज हमारे प्रस्ताव और

हमारी युक्तियोंको विदलित हुए है, पेशवा लाकी अवनति हुई, सो भी अतिरिक्त बहुतसे देशोंको सामर्थ्यमें बहुत रोक

यद्यपि राजपूत

उद्धार करती है । हुलकर दलके व्ययस्वरूपसे जयपुर मित कर भी ग्रहण किया समाजमें शान्तिका नाश पति महाराजको हमारे वही अमीरखाँ स्वयं इस वधुताके भावमें आवद्ध ह जयपुरके अत्यन्त निकट भाँतिसे कठवाहेराज हम रसाने उक्त गोलोंको वर्ष संधि करनेके लिये क्या

“सन् १८०३ ई०” किया था, और हमारे समय हमने जिस आश्रय उन जयपुरके महाराजको वह जयपुर राज्यके दृढ्यमें समर्थ जो मनुष्य राजनैति निनिधिका भेजा हुआ वह किया । उस समय जयपुर उस संधिभंगके कारणसे लिये भी न मूलकर वे परन्तु जयपुर राज्यका और भी तीक्ष्ण शत्रुओंको होकर कहा कि “ अंधे गाना है कि गवर्नमेण्ट अ यह तो हम न स मा, और टाड् दूने कहा था कि अंग्रेज

हमारी युक्तियोंको ग्रहण नहीं करेंगे । इस समय पिंडारीगण एकवार ही विदलित हुए हैं, पेशवा पूनासे बंदी होकर गंगाजीके किनारे भेजे गये हैं और भोसलाकी अवनति हुई, सोधिया भयभीत हुआ, और हुलकरने जयपुरसे नियमित करलेनेके अतिरिक्त बहुतसे देशोंको अपने अधिकारमें करलिया। मेदनीपुरके युद्धसे उसके शासनकी सामर्थ्यमें बहुत रोक टोक होनी आरंभ हुई है ।

यद्यपि राजपूत जाति अट्टहादी है परन्तु प्रायः दीर्घ सूत्रतासे अपने कार्यका उद्धार करती है । हुलकरके प्रतिनिधि जिस अमीरखाने जायदादस्वरूपसे अर्थात् सेनादलके व्ययस्वरूपसे जयपुर राज्यके अनेक देश अपने अधिकारमें करलिये थे, और नियमित कर भी ग्रहण किया था, एकमात्र उस अमीरखाने ही इस समय जयपुरराज्यकी समाजमें शान्तिका नाग कर भयको उत्पन्न किया था और अलक्ष्यमें उन जयपुरपति महाराजको हमारे साथ संधिवंधन करनेके लिये उत्तेजित किया । अधिक क्या वही अमीरखाने स्वयं इस समय माननीय मित्ररूपसे ग्रेटब्रिटेनके आश्रयमें वशानुक्रमसे वधुताके भावमें आवद्ध होनेका उद्योगी हुआ । अमीरखाने ठीक इसी मुहूर्त्तमें राजधानी जयपुरके अत्यन्त निकट माधोराजपुरा नामक स्थानपर गोले वर्षाये थे, और जिस भाँतिसे कछवाहेराज हमारे प्रस्तावमें तुरन्त ही अपनी सम्मति देदे इस कारण अमीरखाने उक्त गोलोंको वर्षाकर अप्रत्यक्षके उपाय स्वरूपसे हमें ग्रहण किया । आमेरराजने संधि करनेके लिये क्या आनाकानी की थी, उसका वर्णन नीचे किया जायगा” ।

“सन् १८०३ ईस्वीमें जिस समय हमने जयपुरराज्यके साथ पवित्र संधिवंधन किया था, और हमारे पक्षमें जिसका होना अत्यन्त आवश्यक विचारा गया था । उस समय हमने जिस उपायसे उस संधिवंधनसे अपना उद्धार करलिया, अथवा हमारे मित्र उन जयपुरके महाराजको संधिभंगके अपराधसे अपराधी बताकर वृथा दोष लगाया था वह जयपुर राज्यके हृदयमें भलीभाँतिसे अंकित था । उस विभिन्न राजनैतिक घटनापूर्ण समयमें जो मनुष्य राजनैतिक विषयोंमें लिप्त थे जिस समय हमारे पूर्वराज्यके राजप्रतिनिधिका भेजाहुआ वह संधिभंग सूचक पत्र जयपुरके दरबारमें हमारे दूतने अर्पण किया । उस समय जयपुरके महाराजने उसके सम्बन्धमें दृढरूपसे प्रतिवाद किया, और उस संधिभंगके कारणसे जिस विपत्तिके आनेकी संभावना थी उसे एक मुहूर्त्तके लिये भी न भूलकर वे अंग्रेजजातिके प्रति उपयुक्त सम्मान दिखानेमें शान्त न हुए । परन्तु जयपुर राज्यका जो दूत वीरश्रेष्ठ लेकके डेरोमें स्थित था, उसने इसकी अपेक्षा और भी तीक्ष्ण शब्दोंका प्रयोग किया, और यथार्थ मनुष्यत्वके प्रकाशके साथ क्रोधित होकर कहा कि “अंग्रेज गवर्नमेण्ट जबसे भारतमें प्रतिष्ठित हुई है, तभीसे जाना जाता है कि गवर्नमेण्ट अपनी सुविधा और स्वार्थके लिये ही सब कार्य करती है” ।

यह तो हम पहिले ही कह आये हैं कि ब्रिटिश कम्पनीने स्वयं ही सन्धिभंग की थी, और डाड् साहवकी उपरोक्त उक्ति इसकी पुष्टता भी कर रही है । जयपुरके दूतने कहा था कि अंग्रेज गवर्नमेण्टने अपने सुभीतेके ऊपर विश्वास पालन किया है,

जयपुरके साथ सधिभग करना यह उसकी प्रमाणमूलक प्रथम घटना है, परन्तु हम इतने दिनोंके पीछे कहते हैं कि जब पलासीके युद्धमें अंग्रेजी राज्य भारतवर्षमें सबसे पहिले स्थापित हुआ, तभी क्लाइवने अमीचन्दके साथ उससे पहिले विश्वासभग किया था, यही अंग्रेजोंके विश्वासपालनका पहिला चूड़ान्त निदर्शन है। कम्पनीने किस कारणसे जगत्सिंहके साथ निन्दनीयरूपसे संधि भगकी उसके सवन्धमें टाड् साहवने लिखा है कि वह मार्क्सिस आफवेलेसलीकी विस्तारित और उदार राजनीति थी—जिस राजनीतिक मतसे सम्पूर्ण देशीय राजाओंको भारतके लुटेरोंके विरुद्ध एकत्र सवन्ध करनेका प्रस्ताव हुआ था, लार्ड कार्नवालिसके मनके भावने और सामरिक राजनीतिने उसे एकवार ही व्यर्थ करदिया, लार्ड कार्नवालिसने हमारे इस प्रबल विस्तारमें एकमात्र हमारी भावी दुर्दशाका ही निरीक्षण किया था। महा माननीय लेकने (क्या देशीय और क्या यूरुपीय सभी जिनके नामको सम्मानके साथ स्मरण करते हैं) मध्यस्थ होकर देशीय राजाओंके साथ जो मित्रता और संधिवधन किया था, यदि उस मित्रता और संधिवधनकी रक्षा कीजाती तो वह समस्त देशीय राजा न जाने कितने कष्टसे उद्धार पाते, इसका निर्णय नहीं होसकता, कारण कि गत अर्द्ध शताब्दीमें रजवाड़ेना इतना अनिष्ट हुआ था कि समस्त राजोंने दुराचारी महाराष्ट्रोंके अत्याचारोंसे सन् १८०३ ई० से १८१८ ईसवीतक अर्थात् प्रथम सधिभगसे दूसरे संधिवधनके समयतक महान् कष्ट भोग किया था, और हमें यह भी सदेह है कि अर्द्धशताब्दीमें भी उनकी वह शोचनीय अवस्था बदलैगी या नहीं”।

इतिहासवेत्ता टाड् साहवने लिखा है कि “हमारे ऊपर इस विश्वासकी वृद्धिका और भी एक प्रबल कारण था, कि जब वजीरअली जयपुरराज्यकी शरणमें गया तब हमने वल करके उसको वहासे छीन लिया। अधिक क्या कहे यदि घोर अपराधी शत्रु भी राजपूत जातिकी शरणमें जावे तो वे उस शरणगत शत्रुकी तन मन धनसे रक्षा करते हैं। शरणगतको आश्रय देना राजपूत लोग किस प्रकारसे अपनी जातिका परम धर्म मानते हैं, हम इस इतिहासके पहिले अध्यायमें उसका वर्णन करचुके हैं। जयपुरके महाराज उस समय हमारे आधीन अथवा करदेनेवाले मित्रराजाओंमेंसे नहीं थे, परन्तु हमने वलपूर्वक उनको शरणगतको आश्रय देनेवाले जातीयधर्मको उल्लंघनके लिये विवश किया, वह आश्रित मनुष्य नरहत्याकारी होनेसे हमारे मतमें कृपापात्र नहीं होसकता, पर उस वजीरअलीको हमारे हाथमें अर्पण करनेके लिये प्रार्थना करनेकी हमारी कोई क्षमता नहीं थी”।

सविके सम्बन्धमें अतमें टाड् साहव लिखते हैं, कि जयपुरराज्यको उपरोक्त कठिण आपत्तियोंके अतिरिक्त और भी कितनी ही गुप्त और व्यक्तिगत आपत्ति अंग्रेजोंकी सधिप्रस्तावके विरुद्धमें उठानी पड़ी थी। उनका उदाहरण देने हे। एक अंग्रेज रेनिडेण्ट राजदरबारमें आया और उसने दरबारमें चारोंओर अपनी दृष्टि रक्खी, परन्तु अपनी सामर्थ्यका विस्तार देना नहीं जाना, तब उसने मंत्री समाजपर आपत्ति की।

दूसरी आर समस्त राजसभामें पद उस स्वभूमिसे अपना वलप्रयोग तथा नरपतिक आपत्ति उपस्थित करनेमें सधि स्थापनके समयमें जिस साधारण पुराज्यको अंग्रेजोंके इस समय जल्दी २००० वाडेकी पनाकाको महाराज लगाना—अतमें गोत्रतामें धाराओंसे युक्त एक सो उससे कठनाहराज

महाराज जगन् साहवने कनल दाट साह कारण हम इसके राजा जगत्सिंहके पक्षमें हुई, अधिक क्या कहें कि कम्पनीने जामेरा तांगेग्रम जयपुर महाराजना हम नाच प्रकाशित

‘माननाय अंग्रेज जयपुरक अंग्रेजस यह जो गयनर जनरलके माननीय कम्पनाका प्रतिनिधि पूरे सामर्थ्य निमुक्त हुए”।

पहिले पारा—म नग तथा न्यलाभिषि और किमी जोगके मि दूसरी धारा—ज निम्न गानमण्ट

दूसरी ओर समस्त सामन्त, जो चिरकालसे प्रचलित रीतिके अनुसार मंत्रोस्वरूपसे राजसभामें पद सम्मानको सम्भोग करते आये थे, इस समय समझ गये कि अब उन्हें उस स्वभूमिसे अपना अधिकार हटाना पड़ेगा । जिसे इतने दिनोतक छल प्रपचसे अथवा बलप्रयोग तथा नरपतिकी कृपासे अपने अधिकारमें भागते आये हैं, इस कारण उन्होंने आपत्ति उपस्थित करनेमें त्रुटि न की । आमेरराज और बृटिश सरकार गवर्नरजनरलसे संधि स्थापनके समयमें कईएक प्रधान आपत्तिये उपस्थित हुई थी, परन्तु लार्ड हेष्टिसने जिस साधारण राजनीतिका अवलम्बन किया था यदि वह उस नीतिके अनुसार जयपुरराज्यको अंग्रेजोंके आधीनमें न करते तो उनकी उस नीतिके अगको हानि होती । इस समय जल्दी २ कितनी ही घटना हुई थी । अमीरखाको जयपुरमें उपस्थित—रजवाड़ेकी पताकाको महाराष्ट्रको लोप करना—और अजमेरके किलेके ऊपर पताकाका लगाना—अन्तमें शीघ्रतासे अनिच्छा युक्तभाव—सन् १८१८ ईसवीको दूसरी अप्रैलको १० धाराओंसे युक्त एक संधिपत्रपर जयपुरके महाराजने अपनी सम्मति प्रकाश की, और उसीसे कछवाहेराज अपने वगानुक्रमसे करदफ्तरपर नियुक्त हुए ।

महाराज जगत्सिंहने किम कारणसे अंग्रेजोंके साथ फिर संधि की थी, आचिसन साहबने कर्नल टाड साहबकी उस उक्तिको भलीभाँतिसे प्रकाशित करदिया है, इस कारण हम इसके सम्बन्धमें अब कुछ अधिक कहनेकी इच्छा नहीं करते । परन्तु महाराजा जगत्सिंहके पक्षमें यह दूसरी संधि पहिले संधिपत्रकी अपेक्षा विशेष हानिकारक हुई, अधिक क्या कहै स्वयं संधिपत्रको पढ़कर ही पाठक भलीभाँतिसे समझ जायगे कि कम्पनीने आमेरराज्यसे पहिले एक कोड़ा भी करकी नहीं ली थी, परन्तु इस दूसरे संधिपत्रमें जयपुर महाराजको चिरकालके लिये कम्पनीको कर देना पड़ा, उस संधिपत्रको हम नीचे प्रकाशित करते हैं ।

संधिपत्र ।

“माननीय अंग्रेज ईस्टइण्डियाकम्पनी और सवाई महाराज जगत्सिंह वहादुर जयपुरके अधीश्वरमें यह संधिपत्र निश्चित हुआ । महापहिमवर मार्किंस आफहेष्टिसन के जो गवर्नर जनरलके प्रतिनिधि पूर्ण सामर्थ्य प्राप्त सि० चार्ल्स थियोफिलस सेटकाफका माननीय कम्पनीकी ओरसे और राजेन्द्र श्रीमहाराजाधिराज सवाई जगत्सिंह वहादुरके प्रतिनिधि पूर्ण सामर्थ्य प्राप्त ठाकुर रावल वैरीसाल नाथावत् उक्त महाराजकी ओरसे नियुक्त हुए ” ।

पहिली धारा—माननीय कम्पनी और महाराज जगत्सिंह उनके उत्तराधिकारी-गण तथा स्थलाभिषिक्तोंमें वगानुक्रमसे यह संधिसम्बन्धवधन सदा एकसा मानाजाय और किसी ओरके मित्र तथा शत्रु दोनों ओरके मित्र और शत्रुरूपसे विचारे जायेंगे ।

दूसरी धारा—जयपुर राज्यकी रक्षा करने और उस राज्यके शत्रुओंको परास्त करनेके लिये गवर्नमेण्ट तैयार रहेगी ।

तीसरी धारा-सवाई महाराज जगन्सिंह और उनके उत्तराधिकारों तथा स्थलाभिषिक्त । ब्रिटिश गवर्नमेण्टकी अनुगतरूपसे सहयोगिता करें और जिन्होंने ब्रिटिश गवर्नमेण्टकी अनुगत्यता स्वीकार की है वह अन्य किसी राज्य अथवा राजाके साथ किसी प्रकारका सम्बन्ध नहीं कर सकेंगे ।

चौथी धारा-महाराज और उनके उत्तराधिकारी तथा स्थलाभिषिक्त गवर्नमेण्टकी विना अनुमतिके अन्य किसी राज्य अथवा राजाके साथ किसी प्रकारका सम्बन्ध स्थापन नहीं करसकेगे, परन्तु मित्र और आत्मीय राजाओंके साथ नियमित साधारण पत्र व्यवहार करसकेगे ।

पांचवी धारा-महाराज वा उनके उत्तराधिकारी अथवा स्थलाभिषिक्त किसी राजाके ऊपर अत्याचार अथवा आक्रमण नहीं करसकेगे, किसी राजाके साथ कुछ झगडा उपस्थित होगा तो इसके विचारके लिये तथा दंड देनेके लिये गवर्नमेण्टपर इसका भार रहेगा ।

छठवी धारा-निम्नलिखित व्यवस्थाके अनुसार जयपुरराज्यके वंशानुक्रमसे गवर्नमेण्टके दिल्लीके धनागारके लिये कर देना होगा-

जयपुरराज्यमें कई वर्षसे अवतक अत्याचार और लूट (महाराष्ट्रके द्वारा) प्रचलतासे होरही थी इस कारण इस सन्धिकी तारीखसे पाहेले एक वर्षका कर छोड़ दिया जायगा ।

दूसरावर्ष	..	चार लाख	रुपया ।
तीसरावर्ष ..	.	पांच लाख	
चौथे वर्ष		छः लाख	
पांचवेवर्ष ...	.	सात लाख	
छठवे वर्ष	.	आठ लाख	

पीछे जबतक राज्यकी आमदनी चालीस लाख रुपयेसे अधिक न हो तबतक प्रतिवर्ष आठ लाख रुपया करस्वरूपसे देना होगा ।

और जिस समय राज्यकी आमदनी ४० लाख रुपयेसे अधिक हो उस समय नियमित आठ लाख रुपयेके अतिरिक्त बढी हुई आमदनीके सोलहवे अंशका पाँचवा अंश देना होगा ।

सातवी धारा-गवर्नमेण्टको आवश्यकता होनेपर जयपुरराज्यको अपनी सामर्थ्यके अनुसार सेना देनी होगी ।

आठवी धारा-महाराज और उनके उत्तराधिकारी तथा स्थलाभिषिक्त चिरस्मार्थ रीतिके अनुसार उनके अधिकारी राज्यमें और आधीनस्थोंको संपूर्ण शासनकर्ता स्वरूपसे रहना होगा, और उस राज्यमें गवर्नमेण्ट अपनी फौजदारी और दीवानीको स्थापित नहीं करेगी ।

नवमी धारा
प्रकाशित करेंगे तो
दशवी धारा-
एव ठाकुर वैरीशाल
होगया, महामहिम
बहादुरका आजकी ता
सन् १८१८-१९

यह संधिपत्र
१५ अप्रैलको स्वीकृत

यद्यपि महाराज
इससे जयपुरराज्यने
आठ लाख
दोपसे इस समय जयपुर
जाश्रय लिये मिला
इस संधिबंधनके पीछे
बचनेके कई महीने पीछे
यह तो हम पाहे
शासन इतिहासको आ
हैं, उन्होंने यहाँ पर
करनेका अभिलाषा है।
मे सिंहासन पर विराज
अपने स्वजातीय
घटनाएँ बराबर होती
बड़े भारी ग्रन्थमें भी
राज आक्रान्तहुआ,
पर्यं देना स्वीकार
प्रमाण की थी, केवल

Aitchison's

नवमी धारा-महाराज यदि गवर्नमेण्ट पर विश्वास कर उसके साथ प्रीति प्रकाशित करैगे तो उनकी उन्नति तथा कल्याणके लिये विशेष विचार किया जायगा ।

दशवी धारा-दश धाराओसे युक्त यह संधिपत्र मि चार्ल्स थियोफिलास मेटकाफ एवं ठाकुर वैरीशाल नाथावन्का नियुक्त किया हस्ताक्षर और मोहर लगा हुआ तैयार होगया, महामहिम गवर्नर जनरल और राजराजेन्द्र श्रीमहाराजाधिराज जगन्सिंह वहादुरका आजकी तारीखसे एक महीनेके भीतर परस्पर मित्रभाव होजायगा ।

सन् १८१८ ईस्वीकी अप्रैल महीनेकी दूसरी तारीखको दिल्लीमें नियुक्त हुआ ।

(हस्ताक्षर) सी. टी मेटकाफ
रेसिडेण्ट ।

(हस्ताक्षर) ठाकुर रावल वैरीशालनाथवत ।

(हस्ताक्षर) हेष्टिस । *

यह संधिपत्र गवर्नरजनरलका तुलसीपुरके निकट डेरोंमें सन् १८१८ ईस्वीकी १५ अप्रैलको स्वीकृत हुआ ।

(हस्ताक्षर) जे आडम ।

गवर्नरजनरलके 'सेक्रेटरी' ।

यद्यपि महाराज जगन्सिंह इस दूसरी बार संधिवधनमें सम्मत होगये थे, परन्तु इससे जयपुरराज्याने चिरकालके लिये अपने स्वाधीन ऊँचे मस्तकको नीचा करलिया, और आठ लाख रुपया वार्षिक कर देना स्वीकार किया, परन्तु महाराज जगत्सिंहके शासनके दोषसे इस समय जयपुरराज्यकी जैसी शोचनीय अवस्था होगई थी इससे अंग्रेजोंका आश्रय लिये बिना इसका विशेष अनिष्ट होनेकी संभावना थी । महाराज जगन्सिंह इस संधिवधनके पीछे बहुत दिनोत्तरक राज्य करते रहे । सन् १८१८ ई०में उक्त संधि-वधनके कई महीने पीछे उन्होंने इस मायामय शरीरको छोड़दिया ।

यह तो हम पहिले ही कह आये है कि महात्मा टाड्ने इन महाराज जगत्सिंहके शासन इतिहासको आदिसे वर्णन नहीं किया। वह इनके सम्बन्धमें कई एक कथाएं कहगये है, उन्हींको यहाँ पर अविकल प्रकाश करके महाराज जगत्सिंहकी जीवनीको समाप्त करनेकी अभिलाषा है । कर्नल टाड्ने लिखा है, कि जगत्सिंहने सन् १८०३ ईस्वी में सिंहासन पर विराजमान होकर सत्रह वर्षतक राज्य किया । अपने समय तथा अपने स्वजातीय राजाओमें वह अत्यन्त भ्रष्ट पुरुष थे । उनके राज्यके समयमें जो घटनाएं बराबर होती रहती थी यदि वर्णन करनेके योग्य होती तो वे एक विराटकाय बड़े भारी ग्रन्थमें भी समाप्त न होती । उनके राज्यके समयमें विदेशियोंके द्वारा आगे राज आक्रान्तहुआ, शत्रुओंने नगर घेर लिया, उन्होंने आत्मसमर्पण करके लड़ाईका खर्च देना स्वीकार किया । जिस समय आक्रमणकारियोंने भ्रान्तिके बशहो असावधानता प्रकाश की थी, केवल उस समयमें ही उन्होंने बीच २ में अपनी वीरता दिखाई थी,

* Aitcheson's Treaties & Vol. IV.

और बीच बीचमें उसी पङ्क्तिसे दरबारमें भी तलवार और छुरीका प्रयोग किया था। बीच २ में रावला अर्थात् राजाके अन्त पुरसे भी कलकका समाचार पहुँचा था, और उस लम्पट नृपतिका रसकपूरनाम्नी स्त्रीके ऊपर आसक्त होना भी एक अत्यन्त निन्दनीय कार्य था। इन राजाके जीवनमें एक भी श्रेष्ठगुण दिखाई नहीं दिया, जो राजपूतोंकी विशेष धृणा का पुरुषकी उपाधिसे युक्त थे उनकी जीवनीको लिखकर हमारी इच्छा इतिहासको कलंकित करनेकी नहीं है। उदयपुरकी राजनंदिनी कृष्णकुमारीके सम्बन्धमें उन्होंने अत्यन्त ही निन्दनीय कार्य किया था, उसका वर्णन पहिले ही हो चुका है, केवल इसीके करनेसे उनके चरित्र कलंकित नहीं हुए, उन्होंने कई लाख रुपये भी वृथा नष्ट किये थे। जयमदिर नामक उज्ज्वल मन्दिरकी महामूल्य वस्तुएँ अत्यन्त धृणितकार्यके लिये उन्होंने वृथा नष्ट कीं। कालीखो नामक स्थानमें मीनालोग वशानुक्रमसे जयमदिरके ऊपर विश्वासीरक्षक नियुक्त थे, प्रभु जगत्सिंहको उस मन्दिरको विध्वंस करता हुआ देखकर वे लोग अत्यन्त दुःखित हुए और किसी २ ने आत्मघात करके गरीर छोड़ दिया। सवाई जयसिंहके निर्माण किये अत्यन्त सुन्दर जयपुर नगरके चारो ओरकी ऊँची २ दीवारोंको प्रत्येक श्रेणीके तस्कर और लुटेरे घेरे रहते थे। वाणिज्य व्यापार एकवार ही बढ़ होगया, अराजकता फैल गई और राजा जगत्सिंहके आलसी होनेसे तथा राजकर्मचारियोंके द्वारा लूटमार होनेसे किसानोंने खेती करनी भी छोड़ दी। एकदिन एक दरजीने गजसभामें प्रभुत्व किया, दूसरे दिन एक बनियेने और इसके पीछे एक ब्राह्मणने, इस प्रकारसे प्रभुत्व चलाकर पर्यायक्रमसे सभी राजधानीके निकटवर्ती नाहरगढ़ नामके किलेमें, कि जहाँ फौजदारीके अपराधी जाते हैं, वहाँ वे भेजे गये, करद सामन्तोंने उनके प्रति तथा उनकी आज्ञाके प्रति अत्यन्त धृणा दिखाई। जगत्सिंहने जो रसकपूरको लेकर धृणित कार्य किया उससे एक समय उनको सिंहासनसे उतारनेके लिये एक बड़ा भारी आन्दोलन उपस्थित होगया था। उस प्रस्तावसे कार्य होनेके लिये समस्त तैयारियां होगई, आमेरराज के अर्द्धाधिकारियोंने उरा रसकपूरको नाहरगढ़के किलेमें भेजना चाहा पर वह प्रस्ताव भी व्यर्थ होगया। इस मुसल्मान उपपक्षोंके प्रेममें महाराज जब अत्यन्त आसक्त हुए, तब उसके प्रेमसे उन्मत्त हो उन्होंने अपने राज्यके आधे अगपर अधीश्वरीत्वसे रसकपूरका अभिषेक किया, और वाम्तवमें उनका राज आधे अगपर ही था। अविद कदा कहें महाराज जयसिंहने जिन अमृत्य ग्रन्थोंको संग्रह किया था उसका आधा भाग भी उनको दे दिया, वह समस्त ग्रन्थ विध्वंस होगये, और वन उस वार विलामनीके आगेन वाले कुटुम्बियोंने बाँट लिया। राजा जगत्सिंहने उस लोके नाममें भिक्षा प्रचलित किया था, केवल उन स्त्रीके माध्यम एक वार वह घोड़ेपर चटक भ्रमण करनेके लिये

(१) बाट मात्र लिखते हैं, “ कि शेरजीवताज नामका पुत्र मनुष्य जातिका दरजी था हमें ऐसा अनुमान होता है कि वह मनुष्य तालरूपनमें दरजीके कार्यका करता था, परन्तु वह मनुष्य जगत्सिंहके सुनाहियोंमें प्रधान सुनाहिये था, ऐसा भी अनुमान है कि जगत्सिंहने लालच पाने जो लालच देता था उसे वह मनुष्य भी उनका व्यवहार न करता था ।

गये थे, यथार्थ २१ वेश्याके प्रति वैसा ही पूर्ण होता है वह क्या नाम ब्राह्मण जो दीवान कहकर पुकारता था, कहा कि “ रसकपूरका वचनको सुनकर जगत्सिंहके चारवर्षकी आयु

“ मनुजी राज सामन्तोंको भी उसी हुआ था। परन्तु दुर्भाग्यवश कितने ही बुद्धिमान किये, उस रसकपूरके जगत्सिंहने सरलतासे दी थी, मीत्र ही उसके गये थे उसीमें इसको नष्ट भाग गई, जो अपनी मृत्युके समय तक इसीकी २१ मी दि

“ राजा जगत्सिंह था, और अपनी जीवित राजपूतामें वह रीति है नालक या युवकको पुत्रोंमें ही मृतक राजाकी मृत्युको पीछे नारके नियुक्त हुए ”।

मोहनसिंहको माह्न लिखते हैं कि “ प्रचलित रीतिके अनुसार उस बातका मल्लो नामाश्रयका अपने देशपर मर्यादा असम्भव है, और राजा और प्रजाका विरोध के कारण जय हमने

गये थे, यथार्थ राजस्त्रियोंको जो समान प्राप्त होता है, उन्होंने सामन्तोसे भी उस वेश्याके प्रति वैसा ही सम्मान दिखानेको कहा। परन्तु क्षत्री सामन्तोका हृदय गर्वसे पूर्ण होता है वह क्या इस आज्ञाको सहन कर सकते हैं? यद्यपि मिश्र शिवनारायण नाम ब्राह्मण जो दीवान और प्रधान मंत्रीपदपर नियुक्त था, वह उस वेश्याको कन्या कहकर पुकारता था, परन्तु दूनीके सामन्त असोमसाहसी चौदसिहने क्रोधित होकर कहा कि “रसकपूरका जहाँ जो कार्य होगा मैं उसमें सहायता नहीं दूंगा, उसके इस वचनको सुनकर जगत्सिहने उसके ऊपर २००००० रुपया जुर्माना किया, यह दूनी देशके चारवर्षकी आमदनी थी”।

“मनुजी राजाको सिंहासनसे उतरनेकी व्यवस्था करगये हैं और आमेरके सामन्तोको भी उसी भाँति जगत्सिहको सिंहासनसे भ्रष्ट करनेका यथार्थ कारण प्राप्त हुआ था। परन्तु दुर्भाग्यसे सामन्तोकी वह कल्पना प्रगट होगई। राजा जगत्सिहके कितने ही बुद्धिमान मित्रोंने इनके पद सम्मानकी रक्षाके लिये अनेक भातिसे विचार किये, उस रसकपूरके चरित्रके सम्बन्धमें कितने ही घृणित वृत्तान्त राजाने सुने, राजा जगत्सिहने सरलतासे उसपर विश्वास करलिया। उन्होंने जो रसकपूरको धनसम्पत्ति दी थी, शीघ्र ही उसके लेलेनेकी आज्ञा दी, और जिस किलेमें अन्य अपराधी रखे गये थे उसीमें इसको भी बंदी रखनेकी आज्ञा दी। उस कारागारसे वह स्त्री निकल कर भाग गई, जगत्सिहने इस पर तीनक भी ध्यान न दिया, जगत्सिहने इससे पीछे अपनी मृत्युके समयतक जयसिहके पवित्र सिंहासनको कलकित किया था। सन् १८१८ ईसवीकी २१ वी दिसम्बरको उन्होंने प्राण त्याग किये”।

“राजा जगत्सिहने पुत्रहीन अवस्थामें प्राण त्याग किये थे। इनके कोई पुत्र नहीं था, और अपनी जीवित अवस्थामें इन्होंने किसीको उत्तराधिकारी भी नहीं बनाया। राजपूतोमें यह रीति है कि यदि राजाके कोई पुत्र न हो तो राजाकी मृत्युके पीछे किसी बालक या युवकको दत्तकरूपसे नियुक्त कर लिया जाता है, और उस दत्तक पुत्रसे ही मृतक राजाकी दाहक्रिया कराई जाती है, इस कारण महाराज जगत्सिहकी मृत्युके पीछे नरवरके भूतपूर्व एक राजाके पुत्र मोहनसिंह आमेरराजके अधीश्वररूपसे नियुक्त हुए”।

मोहनसिंहको आमेरराज्यपर निर्वाचन करनेके सम्बन्धमें इतिहासवेत्ता टाड साहब लिखते हैं कि “२१ वी दिसम्बरको जगत्सिहने प्राणत्याग किये, परन्तु चिर प्रचलित रीतिके अनुसार उनके उत्तराधिकारीको नियुक्त करनेके समय मंत्रीसमाज इस बातको भलीभाँतिसे जानगया कि पुराने समयकी रीतिके अनुसार अपनी पूरी सामर्थ्यका अपने देशपर चलाना और अपने आधीनोपर वैसा वर्ताव करना इस समय सर्वथा असंभव है, और इस बातका निश्चय सविपन्नमें भी होगया था, हमारा काम राजा और प्रजाका विरोध मिटाना था, परन्तु उनकी पुरानी रीति भाँतिसे अभिज्ञ होनेके कारण जब हमने उत्तराधिकारीके निर्णयमें हस्तक्षेप किया तो हमारा हस्तक्षेप

करना आक्रमणके तुल्य हुआ, और जयपुरके सरदारोंको उस मेलमिलापपर अफसोस करना पड़ा जो इस समयकी चालाकोंके लिये वहाँके सामन्तोंने उसे स्वीकार कर लिया था ।

“नवीन राजाके नियुक्त होनेके सम्बन्धमें राजपूतोंके राज्योंमें जैसी रीति प्रचलित है उसको यहाँ पर लिखना भाविष्यमें राजाओंको नियुक्त करनेके संबंधमें विशेष लाभदायक दृष्टि आती है । बड़े पुत्रको उत्तराधिकारी पदपर अभिषिक्त करनेकी रीति समस्त राजपूतोंमें प्रचलित है, कहीं दो एक स्थानोंपरही इस रीतिका निषेध दिखाई पड़ता है, पर उनकी संख्या अति सामान्य है । इसके सम्बन्धमें मनुजी पूरी व्यवस्था कर गये हैं, पर मध्यकालके राजपूत मनुकी कितनी ही व्यवस्थाओंका अनुसरण नहीं करते प्रचलितरीति और पूर्वदृष्टान्तके मतसे राजसिंहासनके सम्बन्धमें हो अथवा और किसी अधीन सामन्तके पदसे हो बड़ा पुत्र ही जो ‘पाटकुमार’ ‘राजकुमार’ अथवा ‘कुमार’ नामसे पुकारा गया है वही उत्तराधिकारीरूपसे नियुक्त किया जायगा । और दूसरी ओर राजकुमारके अन्यान्य भ्राता अपने २ नामके पहिले केवल कुमार शब्दका प्रयोग करते हैं । राजदरबारसे हो या सामन्त पदसे हो, सभीके यहाँ अवस्थाके अनुसार सम्मान दिखाया जाता है । सभीके यहाँ ‘पटरानी’ और ‘पाटकुमार’ है । पटरानीकी सामर्थ्य और रानियोंकी अपेक्षा अधिक है, राजकुमारके अज्ञान होनेपर स्वयं पटरानी समाजिक रीतिके अनुसार राजकार्य करती है, भारतवर्षमें सबसे प्राचीन राजधानी मेवाड़की पटरानी ही महाराणाके साथ सिंहासन पर अभिषिक्त हुई थी । राजाने सबसे पहिले जिस रानीके साथ विवाह किया था, वही पटरानी हुई थी, और सतानके उत्पन्न होते ही उनको उक्त उपाधि प्राप्त हुई, उसी दिनसे वह पटरानी ‘माजी’ नामसे पुकारी गई, उन्होंने जिस समय कार्य किया था, उस समय राज्यके कईएक देशोंके सामन्त उनकी सहायता करते थे, उन सामन्तोंने राजाके यहाँ कितने ही कर्मचारियोंके सहित उस प्रचलित वंशकी रीतिके अनुसार उस सम्मानको भोगा था ।

यदि कोई राजा पुत्रहीन अवस्थामें मर जाय तो उनका जो अत्यन्त कुटुम्बी है अथवा सहोदर भ्राताके न होनेपर रजवाड़ेके प्रत्येक राज्यमें जो ऐसे राजवर्गीय कितने ही परिवार हैं, वही उसी अवस्थामें राजपद पर नियुक्त होनेकी सामर्थ्य रखते हैं । राज्यसिंहासनके प्राप्तिकी सख्या सीमावद्ध करनेके लिये प्रत्येक राज्यमें इस प्रकारकी निधि नियत हुई है, जिन प्रत्येक राज्योंमें केवल कितनेही राजवर्षियोंका परिवार उक्त निर्वाचन अधिकारको प्राप्त हुआ है । इसरातिके अनुसार मेवाड़राज्यमें केवल राणावत सम्प्रदायोंके सबसे बड़ोंने ‘जो बाबा’ की उपाधि वारण की है, केवल वही उपरोक्त अवस्थामें सिंहासन प्राप्तिके अधिकारी हैं । मारवाड़ राज्यमें जोधपूर राज्य में दुर्गारिवंश, कोटरराज्यमें पलाडताका आपजीवण, बीकानेरराज्यमें महाजन नावका सामन्तवंश, और जयपुरराज्यमें राजा मानसिंहके वंशधर-शारदा राजावत

सम्प्रदाय व्यवस्थाके उस राजावत सम्प्रदाय जन्म लिया है उनमें भी ‘होत’ नामसे, और भी तसे वंश है, इनमें बड़ोंके यदि गारीरक का रोग न हो तो उपर है, और चिरप्रचलित करना अनुचित है ।

कर्मल दाह साह महाराज और उनके सब प्रकारसे राज्यके अपेक्ष गवर्नमेंण्टने कहा नु उसने सबसे पहिले सम्बन्धमें जो व्यवहार विपरीत है । कि जिसका सामान्य प्रमाणित होता है, कि करनेमें आनाकानी की पुरते है उनमेंसे ऐसा करानेकी सामर्थ्य रखता

सधिपत्रकी ४०४ “उठवीं ओर सातवीं जय अविश्रांति देरी जाती है इसीमें वान् राजा हमारे रीति समस्त वन्देवस्तो लाग्य रुपयेसे अधिक

(१) महात्मा ज्ञानि और राजस्वकी प्रचारणें बहुत भातिसे र मनोरथ सफल न हुआ प्रदानें सम्बन्धमें धनराज राजपूतानका असतो

सम्प्रदाय व्यवस्थाके अनुसार उक्त अवस्थामे सिंहासन प्राप्तिके अधिकारी है। परन्तु उस राजावत् सम्प्रदायमे जिन्होंने मानसिहके पहिले जन्म लिया है और जिन्होंने पीछे जन्म लिया है उनमे भी भिन्नता है, प्रथमोक्त केवल राजावत्, वा समयर पर 'मानसिहोत्' नामसे, और शेषोक्त 'माधानी' नामसे पुकारे जाते हैं। राजवत् संप्रदायोमे बहुतेसे वंशहै, इनमे झिलांयके सामन्तोका परिवार सबसे श्रेष्ठ है, और उस वंशमे सबसे बड़ेके यदि शारीरिक अथवा मानसिक किसी अंगकी हानि अथवा शरीरमे किसी प्रकार का रोग न हो तो उपरोक्त अवस्थामे वही जयपुरके सिंहासनकी प्राप्तिके अधिकारी है, और चिरप्रचलित रीतिके अनुसार उस नियुक्त की हुई विधिका त्यागन करना अनुचित है।”

कर्नल टाड् साहब फिर लिखते हैं कि यद्यपि सधिपत्रकी आठवीं धाराके अनुसार महाराज और उनके उत्तराधिकारी उनके राज्य तथा उनके आधीनके मनुष्योंके ऊपर सब प्रकारसे राज्यके चलानेकी सामर्थ्य युक्त होकर राजा रहेंगे इत्यादि और प्रत्यक्षमे अग्रेज गवर्नमेण्टने कहा है कि किसी प्रश्नकी भी अन्याय रूपसे मीमांसा न होगी परन्तु उसने सबसे पहिले जयपुरके राजसिंहासन पर नवीन नरपतिके नियुक्त होनेके सम्बन्धमे जो व्यवहार किया है वह उक्त प्रतिज्ञा भंगमूलक और चिर प्रचलित रीतिके विपरीत है। गवर्नमेण्टने इस प्रथम हस्ताक्षरके समय ऐसा काण्ड उपस्थित कर दिया कि जिसका सामान्तोने पहिले कभी भी अनुमान नहीं किया था, “इससे भलीभांति प्रमाणित होता है, कि जयपुरके अधीश्वरने जो हमारे साथ आपने भाग्यको विजडित करनेमे आनाकानी की है, वह अवश्य ही न्यायसंगत है।” हम वर्तमान रेसिडेण्टोसे पूछते हैं उनमेसे ऐसा कौन है कि जो इस प्रकारसे टाड् साहबकी समान सत्यके सम्मानके रखनेकी सामर्थ्य रखता हो।

सधिपत्रकी छठवीं और सातवीं धाराके सम्बन्धमे महात्मा टाड् साहब लिखते हैं, “छठवीं और सातवीं धाराओसे ही अनैक्यताका बीज बोया गया है। आश्रितोको हृदयमे जब अविश्वास उपस्थित हो अथवा आश्रयदाता स्वेच्छाचारी होते हैं तभी अनैक्यता देखी जाती है। इसीमे अविश्वास उपस्थित होता है कारण कि जयपुरके सम्पूर्ण सामर्थ्यवान् राजा हमारे रेसिडेण्ट एजेण्टके सामने अपने राज्यके राजश्वका वृत्तान्त प्रादेशिक समस्त वन्देवस्तको प्रकाश करनेमे बाध्य हो गये हैं कि राज्यकी आमदनी चालीस लाख रुपयेसे अधिक नहीं है।”

(१) महात्मा टाड् साहबने इस स्थानपर अपने टीकेमे लिखा है, कि “मेवाड़राज्यकी भी उन्नति और राजस्वकी वृद्धि होनेपर इस प्रकारके अतिरिक्त करको बढ़ा देनेकी व्यवस्था हुई थी, ग्रंथकारने बहुत भांतिसे चेष्टाकी कि इसके बदलेमे एक नियत कर देनेकी व्यवस्था हो परन्तु उनका वह मनोरथ सफल न हुआ, परन्तु यह सुनकर वह अत्यन्त आनादित हुए थे कि मेवाड और आनेरके करदानके सम्बन्धमें परिवर्तन पूर्वक नवीन व्यवस्था हुई है, कई लाख रुपयोंमे भी अधिक खर्च करनेपर राजपूतानेका असतोष दूर नहीं हुआ। जब कि हम उन्नति इत्यादि सभीको गवर्नमेण्टके—

साधु टाड्ने अतमे निर्वाचनके सम्बन्धमे कहा है “ कि जयपुरकी रीतिके अनुसार जिस बालकका अभिषेक होना निश्चित हुआ था उसके सम्बन्धमे तथा गोदके उपलक्षके मन्तव्य हम यहां प्रकाशित करना आवश्यक समझते हैं । इस समय जो कुछ अभिषेकके सम्बन्धमे लिखते हैं उससे इस विषयकी रीति नीतिका ज्ञान होनेमे भविष्य के लोगोंको सुविधा होगा ।

मोहनसिंह नामका जो बालक था, जगत्सिंहकी मृत्युके पीछे प्रभात होते ही जयपुरके सिंहासन पर अभिषिक्त हुआ। वह बालक नरवरराज्यके भूतपूर्व राजा मनोहरसिंहका पुत्र था, सेवियाने उस मनोहरसिंहको सिंहासनसे च्युत कर राज्यसे निकाल दिया था, यह तो हम पहिले ही कह आये हैं कि जयपुरराज्यवशके आठ सौ वर्ष पहिलेसे नरवरराज्यवंशकी शाखा चली थी। परन्तु आदिराज्य नरवगके अवीश्वर पुत्रहीन अवस्थामे स्वर्गवासी होगये, इस लिये नरवरवासी सामन्तोंने आमेरपतिके निकट एक पुत्रकी प्रार्थना की उसपर पृथ्वीराजने अपने एक पुत्रको नरवरके सिंहासन पर अभिषिक्त हानेके लिये भेज दिया, उक्त मोहनसिंहका अभिषेक आमेरके कुमासे चौदह पीढी पीछे हुआ था। हम पहिले ही कह आये हैं कि मोहनसिंहका यह अभिषेक प्रचलित रीतिके सपूर्णत विपरीत था, कारण कि आमेरके महाराजके कोई पुत्र नहीं था, प्रचलित रीतिके अनुसार राजा मानसिंहके उत्तराधिकारीगण और माधोसिंहके उत्तराधिकारी जो सर्वसाधारणसे राजावन् नामसे विख्यान् थे, उनमे झिल्लयके सामन्त सबसे प्रथम आमेरराजके पदपर नियुक्त होनेके अधिकारी थे, उनके ज्योग्य होने पर और भी कितने ही सामन्तवश अभिषिक्त होनेकी सामर्थ्य रखते थे ” ।

—अनुग्रह पर निर्भय करते हैं, तब हमने निर्भय होकर गवर्नमेण्टके निकट अपने मन्तव्यको प्रकाश किया, परन्तु जब कि उस गवर्नमेण्टके निकट हमारी आशा और भय कुछ भी नहीं है, तब हम अपने उस मन्तव्यको गुप्त नहीं रख सकते। यह देश गवर्नमेण्टके शासनका स्थायी है, और जिन राज्योंने हमारा आश्रय लिया है उन सब राज्योंमें सुख शांति और स्वाधीनताकी वृद्धि होती रहे, यही हमारी अभिलाषा है। जिन सन्तुष्टोंने राजपूत जातिकी यथार्थ अवस्था और मानसिक भावको न जानकर उन राजपूतोंकी स्वाधीनताको और भी अधिक सकोचन करनेकी चेष्टा की वह उस देशके भयानक शत्रु है यह भलीभाँतिसे प्रमाणित होता है और गजेबके साथ राठौरोंकी जातीय वर्षसे बराबर शत्रुता चली आ रही थी, इसे इतिहासमें पढ़िये, उन राठौरोंके प्रति अत्याचार करनेवाले और गजेबका अंगवज्र कहा है? मानचित्रके प्रतिद्विष्टि उठाने देखो, उसके पीछे सरगंध और सम्मुख ही अरवलीके शिखर खड़े हुए हैं इस समय कौन शत्रु उन राठौरोंके ऊपर आक्रमण करनेके लिये तैयार है? नृणित व्यवहार करनेवाले तथा विश्वासघाती नव्वादोंके धनने पलीट्टिम में गगन परलतामें हमको जंत लिया था, उसकी अपक्षा राजपूत जाति जिस भयंकर रूपसे प्रमाणित होसकती है? देखी सेनात प्रति यत्न करो, राजपूतोंको प्रीति दो, पीछे शत्रुओंके निशाने मत लगा। गणना दाट माट्ट निर्भय होकर जो सार कहा कहगये हैं, वैसे ही गणना विषय कि आज काँकी प्रेम राजनीति उसका नुननेके लिये भी तैयार नहीं है, इस समय जगत्मा दाट माट्ट परी उमरोन उक्ति विनोद शिक्षा देसकती है।

परन्तु निम्नलिखित
के समय रनिवासमें
लगाय थी। वह नाजि
आजयको पूर्ण करि
सक्त है, पर यह
इस समय मोह
दीर्घकाल तक अप्राप्त
सिहासनपर अभिषिक्त
मेघसिंह नाजिरके एक
राजाकी रास भूमिमें
आमेरकी वारह बलवान
और प्राबलताके साथ
इत्यादि राजद्वारमें
के स्वार्थमें अपना स्वार्थ
वह कर्मचारी
मनुष्य राजपद पर
मित्रमंडलीको भी
गणने भी नाजिरके

“ मोहनसिंहके
पहिले कुछ भी परामर्श
स्वामीजी के मुखे पी
चढ़ाया और ज...
पीठे मोहनसिंहके प...
कठनाहोका राजा र...
उपरोक्त प्रतीक पीछे
रहते थे, नाजिरने मो...

(१) यमन सप्त
नयपुर वार नदीक सप्त
नी सावित्री थी ।

(२) डा. साहयन
१. न नरनी यापिक अ
२. न नरनी यापिक अ
३. न नरनी यापिक अ
४. न नरनी यापिक अ
५. न नरनी यापिक अ
६. न नरनी यापिक अ
७. न नरनी यापिक अ
८. न नरनी यापिक अ
९. न नरनी यापिक अ
१०. न नरनी यापिक अ

परन्तु निम्नलिखित कारणोंसे चिर प्रचलित रीतिभंग की गई। जगन्सिंहकी मृत्यु के समय रनिवासमे मोहन नामक एक नाजिर था उसीके हाथमे उस समय राज शासनको लगाम थी। वह नाजिर प्रबल बुद्धिमान् था, यद्यपि उसने अनेक चतुरता करके अपने आशयको पूर्ण करलिया इससे उसको राजभक्तकी अपेक्षा स्वार्थपरायण अनुमान कर सकते है, पर यह वास्तवमे राजाके मंगलकी इच्छा करनेवाला एक नि स्वार्थी मनुष्य था। इस समय मोहनसिंहकी अवस्था केवल नौ वर्षकी थी, इस कारण नाजिरने उनके दीर्घकाल तक अप्राप्त व्यवहारकी अवस्थामे पूर्ण सामर्थ्य दिखानेकी इच्छासे उनको सिंहासनपर अभिषिक्त किया था। राज्यके श्रेष्ठ सामन्त गणोंके मध्यमे डिग्गीके मेघसिंह नाजिरके एक प्रधान सहयोगी थे, मेघसिंहने अपनी चातुरी और दल प्रकाशसे राजाकी खास भूमिमे अपना अधिकार करने और उसे निर्विघ्न होकर भोगनेकी इच्छासे आमेरकी बारह बलवान सम्प्रदायोंमे अपनी प्रबल सम्प्रदाय (खांगारोत्) के प्रभुत्व और प्राबलताके साथ नाजिरके उस प्रस्तावको समर्थ न किया था। पुरोहित और धार्माई इत्यादि राजदरबारमे कुटुंबके कर्मचारीगण तथा महलके आधीनके कर्मचारी सभी नाजिर के स्वार्थमे अपना स्वार्थ जानते थे। राजाके अज्ञान अवस्था होनेपर नाजिरकी कृपासे वह कर्मचारी निर्विघ्नतासे अपने पदपर स्थित रह सकेगे। यदि दूसरे पक्षमे कोई मनुष्य राजपद पर प्रतिष्ठित होगा ता वह अपनी इच्छानुसार कार्य करेगा, और अपनी मित्रमंडलीको भी राजकर्मचारीयोंके पदपर नियुक्त करेगा, यही विचार कर राजकर्मचारी गणोंने भी नाजिरके पक्षको समर्थ न किया।

“मोहनसिंहके अभिषेकके सम्बन्धमे सामन्तोंके साथ वा राजरानियोंके साथ पहिले कुछ भी परामर्श न करके नाजिरने केवल अपने दायित्वके भारको ग्रहण कर स्वामीकी मृत्युके पीछे दूसरे दिन प्रभातकाल ही बालक मोहनसिंहको सूर्यके रथपर चढाया और जगत्सिंहकी प्रेतक्रिया करानेके लिये लेगया दाहक्रिया होजानेके पीछे मोहनसिंहने पवित्र स्नान किये और जितने मनुष्य इकट्ठे थे सभीने मोहनसिंहको कलबाहोका राजा स्वीकार कर उनका दूसरा नाममानसिंह रखकर सम्मान दिखाया। उपरोक्त घटनाके पीछे जयपुरकी राजधानीमे जयपुरके सामन्तोंमे जो प्रतिनिधिलुपसे रहते थे, नाजिरने मोहनसिंहके अभिषेकमे उनकी संपूर्ण सम्मति प्रकाशकपत्र पर

(१) यवन सम्राटोंके अंतःपुरके रक्षक प्रधान खोजे नाजिर कहाते थे, राजपूत राजाओंमे जयपुर और बड़मे राजाओंने यवन सम्राटोंका अनुकरण करके अपने अन्तःपुरके रक्षकोंको नाजिर की उपाधि दी थी।

(२) टाड साहबने लिखा है, कि खांगारोत् सम्प्रदाय बाईस वंशोंके साजन्त वंशमे विभक्त थी, उन वंशकी वार्षिक आमदनी ४०२८०६ रुपये थी। जयपुरपतिनी सहायताके लिये उनका ६४३ अधारोही सेना देनेका नियम था। यद्यपि मेघसिंह इस सम्प्रदायमे छठवीं वा सातवीं श्रेणीके पदके मनुष्य थे, पर वह अपनी बुद्धि और तेजस्विताके बलसे इस सम्प्रदायके नेता हुए थे, और राजदरबारमे इस सम्प्रदायके मुख्य यन्त्रस्वरूप थे।

हस्ताक्षर करके मोहर लगानेकी चेष्टा की। उक्त प्रतिनिधियोंने नाजिरके लिखेहुए प्रस्तावको स्वीकार करके सावधान होकर सम्मान दिखाते हुए ऐसा उत्तर दिया, कि जिससे न तो मोहनसिहके अभिषेकके सम्बन्धमें कुछ उनकी सम्मति ही विदित हुई और न कुछ असम्मति ही जान पड़ी, वरन उसके सम्बन्धमें परस्परमें विचार करनेके लिये समय प्राप्त होगया, इससे उस समय कुछ दिनोंके लिये अभिषेक सम्बन्धी मोमांसा स्थिर न हुई। इस समय सभी अंग्रेजोंकी ओर दृष्टि उठाकर देखने लगे, अंग्रेजोंको प्रसन्न रखना नाजिरकी प्रथम चेष्टा थी इस कारण उसने शीघ्र ही दिल्लीमें अंग्रेज रेसिडेण्टके पास ऐसा अनुरोध प्रकाश कर भेजा, कि सरकारने तुरन्त ही अपने एक विश्वासी मुन्शीको जयपुरमें भेजदिया। रेसिडेण्टका भेजा हुआ मुन्शी जगतसिहकी मृत्युके छः दिन पीछे दिल्लीसे जयपुरमें आ पहुचा रेसिडेण्टने उक्त मुन्शीको निम्नलिखित कईएक प्रश्नोंका उत्तर संग्रह करनेके लिये आज्ञा दी थी “नरवरराजके पुत्रको आमेरके सिंहासन पर अभिषिक्त करनेका कारण क्या है? मोहनसिहके वंशका विवरण, उनके वंशकी कारिका, सिंहासनपर अधिकार पानेका उनका कोई स्वत्व है या नहीं और किसकी सम्मतिसे उनका अभिषेक हुआ है। इन ग्यारह प्रश्नोंके अतिरिक्त उक्त कईएक प्रश्नोंमें और भी पूछा गया कि इस अभिषेकमें रानी और सामन्तोंने संमति दी है या नहीं? रानी और सामन्तोंके हस्ताक्षर सहित इस सम्बन्धका एक पत्र रेसिडेण्टके निकट लानेके लिये भी हुक्म दिया गया था।”

इतिहासवेत्ताने फिर लिखा है कि “नाजिर और रेसिडेण्टके विश्वासी मुन्शीने उक्त प्रश्नोंका इस प्रकारसे उत्तर भेजा कि, ब्रिटिश गवर्नमेंण्टने सन्तुष्ट होकर पहिली फरवरीको मोहनसिहके अभिषेकके समयमें एक अभिनन्दन पत्र भेजा और इसी प्रकारका अंग्रेज गवर्नरने भी इनके पास सम्मान सूचक एक पत्र भेज दिया। दरबारमें यह दोनों पत्र पढ़े गये, “फिर आज नरवरमें वाजावजने लगा, वालक मोहनसिह प्रतापके महलसे चलकर राजसिंहासन पर विराजमान हुए।” ब्रिटिश गवर्नमेंण्टने इस प्रकारसे मोहनसिहके अभिषेकमें अपनी पूर्ण सम्मति दी, जयपुरके राजदरबारमें जयपुरके सम्पूर्ण सामन्तोंके प्रतिनिधि नाजिरने उनसे पूछा, “कि आपके प्रभु सामन्तोंकी इस सम्बन्धमें क्या सम्मति है?” प्रतिनिधियोंने तुरन्त ही उत्तर दिया, कि आपके इस प्रश्नके पूछने पर हम उत्तर देनेको प्रस्तुत हैं पर उन्होंने उसके साथही साथ यह भी कह दिया, “कि जोयपुरके राजाकी भगिनी जो आमेरकी पटरानी है उन्हींके मतपर हमारे प्रभु सामन्तोंका मन निर्भर हुआ है।” पटरानीने यहाँतक प्रकाश्यरूपसे नाजिर और उनके पक्षवालोंके विन्द्वमें अपना मत प्रकाश किया था कि मार्चमासके पहिले अभिषेकके सम्बन्धमें सर्व साधारणमें जमतोंपके प्रबल चित्त दृष्टि आने लगे, और झिल्लायके राजावत् नामन्त जो सितारान प्राप्तिके समान अधिकारी थे, उन्होंने उस स्वत्वकी रक्षाके लिये अन्ध धाग्न करनेका विचार किया, और शीघ्र ही भिवाड और उमरवाके दो सामन्त जो उक्त सम्प्रदायके प्रतिष्ठित थे, परन्तु उन नामाने प्रबल बलशाली थे उनके साथ योगदेनेको सन्नद्ध हुए।

“इस उपद्रवके विषयमें हम पहिले व होकर भालियरमें र किया गया, परन्तु सिहके पुत्रोंकी ज्येष्ठ कर्नल टाड इस समय आमेर था, जो उपस्थित हुए प्रचलित रीतिके हृदय दीर्घकालतक वैठाल दिया, वडे ठोक समयपर इसके हैं कि इस समय किन्तु यदि स इच्छानुसार अपनी भलीभाँतिसे जाना विना केवल एक राजपूतराजिका विश्वासी मुन्शीको रखकर वह यथार्थ उक्तिके मतसे परामर्शसे उहोंने अग्निमुलगादी, फंसगये। एक ओर प्राप्तिके लिये राजावत् तैयारी की। शीघ्र दृष्टि आनेलगे। जल्यन्त शोबित थी नहीं दी, इस कारण ओरसे अपनेको आ कि एकमात्र रानी मारवाडके मारवाडपति की कि रानी अपने

(१) भगिनी नहीं

“इस उपद्रवके समयमें और भी एक सम्प्रदाय थी, पृथ्वीसिंहके पुत्र जिसके विषयमें हम पहिले वर्णन कर आये हैं, और जो इस सेधियाकी दयाके आश्रयविभूत होकर ग्वालियरमें रहते थे, उनको आमेरके सिंहासन पर अभिषिक्त करनेका उद्योग किया गया, परन्तु मूर्खता और कुचरित्रताका विषय प्रकाश होगया इस लिये माधो-सिंहके पुत्रोकी ज्येष्ठ शाखासे राज्याधिकार नष्ट होगया ।

कर्नल टाड् साहबके उक्त मन्तव्यको पढ़नेसे भलीभाँतिसे जाना जाता है कि इस समय आमेर राज्यमें ऐसा एक भी राजनीतिका जाननेवाला वा साहसी वीर नहीं था, जो उपस्थित हुए उपद्रवोकी भलीभाँतिसे मीमांसा करता। नाज़िरने अपनी चिरकाल प्रचलित रीतिके हृदय पर लात मारकर अपनी गुप्त अभिलाषा पूर्ण करनेको राज्य पर दीर्घकालतक अधिकार चलानेके लिये नरवरराजके राजकुमारको आमेरको गद्दीपर बैठा दिया, वडे आश्चर्यका विषय है कि सामन्त मंडलीने प्रकाशरूपसे सबसे पहिले ठीक समयपर इसके विरुद्ध कोई प्रतिवाद करनेका साहस नहीं किया। यह ठीक भी है कि इस समय नाज़िर आमेरमें अपनी अतुलनीय सामर्थ्यका विस्तार कर रहा था, किन्तु यदि सामन्तोमें एक भी साहसी वीर होता तो नाज़िर कभी भी इस भाँतिसे इच्छानुसार अपनी सामर्थ्यका विस्तार नहीं कर सकता। टाड् साहबकी उक्तिसे भलीभाँतिसे जाना जाता है कि अंग्रेज कंपनीने विशेष तत्त्वका अनुसंधान किये बिना केवल एक नाज़िरकी उक्तिके ऊपर संपूर्ण विश्वास स्थापन करके चिर प्रचलित राजपूतरीतिका अपमान किया था। अंग्रेज रेसिडेण्टने सबसे पहिले अपने एक विश्वासी मुन्शीको जयपुरमें भेजकर कईएक प्रश्न किये थे, यदि उस बातको अटल रखकर वह यथार्थ तत्त्वको जान लेते तो किसी प्रकार भी अंग्रेज सरकार नाज़िरकी उक्तिके मतसे मोहनसिंहको अभिषेक करानेमें अपनी सम्मति नहीं देती। मुन्शीके परामर्शसे उन्होंने मोहनसिंहको आमेरके सिंहासनपर बैठाकर समस्त राज्यमें भयकर अग्नि सुलगादी, अंग्रेजोंके विशेष खोज न करनेसे मोहनसिंह नाज़िरकी चतुरताके जालमें फँस गये। एक ओर जिस भाँति सामन्त श्रेणी उत्कंठित होगई, दूसरी ओर सिंहासन प्राप्तिके लिये राजावात् सामन्तोको संप्रदायने अस्त्र धारणकर मोहनसिंहके विरुद्ध समरकी तैयारी की। शीघ्र ही राज्यमें जातीय समरानलके प्रज्वलित होनेके पूर्वलक्षण दृष्टि आनेलगे। आमेरकी पटरानी जोधपुरपतिकी भगिनी पहिलेसे ही नाज़िरके ऊपर अत्यन्त क्रोधित थी, उन्होंने पहिलेसे ही मोहनसिंहके अभिषेकमें अपनी सम्मति नहीं दी, इस कारण वह भी इस समय प्रबल आपत्ति करने लगी। चतुर नाज़िर चारों ओरसे अपनेको आपत्तिसे घिरा हुआ देखकर उपाय सोचने लगा। नाज़िरने देखा कि एकमात्र पटरानीके संतोष होते ही समस्त उपद्रवोकी शांति होजायगी। उक्त पटरानी मारवाड़के राजा मानसिंहकी बहिन थी। इस कारण नाज़िर सबसे पहिले उन मारवाड़पतिकी शरणमें जाकर अनेक प्रकारसे विनती करने लगा। नाज़िरने विचारा कि रानी अपने भाईकी आज्ञाको अवश्य ही मानेगी, और मोहनसिंहके अभिषेकके

(१) भगिनी नहीं पुत्री थी।

सबन्धमे यह अपनी सम्मति भी अवश्य ही देगी । चतुर नाजिरने मानसिहके समीप कहला भेजा कि महाराज अपनी मृत्युके समय कह गये हैं कि मोहनसिह ही आमेरके सिंहासन पर अभिषिक्त हो अतः उनकी अंतिम इच्छाके अनुसार ही हमने मोहनसिहको आमेरके सिंहासनपर अभिषिक्त किया है । इस समय आप अपनी भगिनीसे सम्मति देनेके लिये कह दीजिये, तभी सब उपद्रवोंकी शांति होसकती है । राजा मानसिहने नाजिरके छलमे न आकर यह उत्तर भेजा कि “जयपुरके सिंहासन पर अभिषिक्त होनेका किसको अधिकार है, इस विषयके पत्रपर हम या हमारी भगिनीके हस्ताक्षर होनेकी कुछ आवश्यकता नहीं है इन प्रश्नोंकी भीमांसाका भार चिर प्रचलित रीतिके अनुसार वारह श्रेष्ठ सामन्तोंके वंशधरोंपर निर्भर है, वह यदि मोहनसिहके सम्बन्धमे अपनी सम्मति देकर उस स्वीकारपत्र पर अपने हस्ताक्षर करदे तो आवश्यकता होनेपर हमारी भगिनी भी अपने हस्ताक्षर करसकती है ” ।

राजा मानसिहके उक्त उत्तरसे नाजिरको चारोंओर अंधकार दिखाई पड़ने लगा । उसने समझा था कि गवर्नमेण्टके उसकी चतुरतासे भ्रांतिरूपी कुँमे गिरते ही और गवर्नमेण्टके द्वारा भेजेहुए मुन्शीको उसके पक्षको भलिभाँतिसे समर्थन करते ही निर्विघ्नतासे मोहनसिहको आमेरके सिंहासन पर बैठा ल सकेंगे । पर अब उसमे भी कठिनाई दीखी, तब बहुतसी चिन्ता करनेके उपरान्त उसने और भी एक षड्यंत्र जालका विस्तार किया । उसने विचारा जब कि गवर्नमेण्टने मोहनसिहको आमेरके अधीश्वररूपसे स्वीकार करलिया है तब यदि कोई सामर्थ्यवान् राजपूत राजा मोहनसिहके पक्षमे लाया जाय तो आमेरकी सामन्तमंडली और पटरानीकी की हुई समस्त आपत्तियां दूर होसकेंगी । उसने इस प्रकारकी चिन्ता करके मेवाडके राणाकी पोतीके साथ मोहनसिहके विवाहका प्रस्ताव एक दूतके हाथ उदयपुरमे भेजा । महाराजाने इस विवाहके प्रस्तावको सरलस्वभावसे स्वीकार करलिया, और राणाके जो प्रबल सामर्थ्यवान् प्रतिनिधि दिल्लीमे रहते थे वह भी इस प्रस्तावमे सम्मत होगये । परन्तु राणाके यहाँके और कितने ही सामर्थ्यवान् मनुष्य इस प्रस्तावके विरुद्ध खड़े हुए । अतएव राणाको हताश होकर इस प्रस्तावमे अपनी असम्मति प्रकाश करनी पड़ी, कर्नल टाड् साहब लिखते हैं कि फिर यह सम्मति ठहरी कि राजा अपना विवाह जयपुर-राजकी बहनसे करले कि जिसकी सगाईकी रीति वारह वर्ष पहिले हो चुकी थी और उसमे बहुतसा रुपया खर्च हुआ और दिया गया था, और उस समय राणाकी इच्छा जयपुर नगरमे जानेके लिये अनेक आपत्ति दिखाकर रोक दी गई थी । किसी हिन्दू जातिके महाराजको प्रतिष्ठासे लेनेके लिये समस्त आमेरके सामन्त अपने गासित देशोंको छोड़कर परस्पर मानी गई और बनाई गई रीतोंके अनुसार वहाँ आवे कि जिसकी प्रसन्नताके स्वतः स्वयं ही सत्रह किये गये हैं, और जिन रीतोंको यह विवाह भलीभाँतिसे बूझ कर देगा । यद्यपि नाजिरने दृढ़तासे इस प्रतिको बाँधा था परन्तु न जाने परमेश्वरने मोहनसिह और नाजिरके भाग्यमे क्या लिखा था कि एक ही उपायमे

दोनोंके भाग्यका यह
सिहकी भटियानी

महाराज ज

सन १८१९ ई.

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पुत्र उत्पन्न हुआ ।

महा आनन्दित हुई

उपर मानो भय

आनन्दित होकर नवय

नोहे

दोनोंके भाग्यका चक्र पटला खागया । अचानक यह समाचार सुन पडा कि जगत्सिहकी भटियानी रानी गर्भवती है ।

महाराज जगत्सिहने सन् १८१८ ईस्वीके २१ दिसम्बरमे प्राण त्याग किये थे परन्तु सन् १८१९ ईस्वीकी २४ मार्चको यह समाचार प्रकाशित हुआ था कि भटियानी रानीको आठ महीनेका गर्भ है, इतने दिनोतक इस समाचारके छिपे रहनेसे सभीको आश्चर्य हुआ । परन्तु कई महीनेतक यह समाचार किसीने भी नाजिरसे न कहा यह नहीं विदित हुआ । गर्भके समाचारको प्रकाशित होते ही इसका निर्णय करनेके लिये कि, क्या रानी निश्चय ही गर्भवती है अप्रैलको तीन घड़ी दिन चढ़े मृतक महाराज जगत्सिहकी सोलह विधवा रानी और आमेर राज्यके प्रधान २ सामन्तोंको भार्याये सब मिलकर भटियानी रानीके महलोमे गई, और दूसरी ओर राज्यके समस्त सामन्त “ जनानी ड्योदी ” अर्थात् अतपुरके तोरणमे लगे हुए कमरेमे जाकर उस रानीमण्डलोंके निर्णयके फलको वाट देखने लगे, तीन पहरसे भी अधिक दिन चढ़े तक उन रानियोने विशेष परीक्षा करनेके पीछे स्थिर किया कि भटियानी रानी निश्चय ही गर्भवती है इसमे कुछ भी सदेह नहीं । सामन्त इस समाचारको पाकर अत्यन्त सतुष्ट हुए, और सम्मति करनेके पीछे वहापर एक लिखाहुआ पत्र हस्ताक्षर करानेके लिये भेज दिया, “ यदि रानीके पुत्र उत्पन्न होगा, तो हम उसको अपना प्रभु स्वीकार करेगे, अन्य किसीके भी पक्षको ग्रहण न करेगे । ” नाजिरके निकट शीघ्र ही वह प्रतिज्ञापत्र भेजा गया, उन्होंने एकपत्र पर हस्ताक्षर करके शीघ्र ही उसे दिल्लीमे बृटिश एजण्टके पास भेज दिया, और उनको इस प्रकारका अनुरोध किया, कि विशेष परामर्श करके राठौर रानीकी आज्ञासे नाजिरको पृथक् कर दिया जाय । नाजिर भटियानी रानीके गर्भके समाचारको सुनकर अत्यन्त भयभीत हुआ, यद्यपि वह इस समाचारसे निराश भी होगया था परन्तु अतमे एक और भी उपाय करे बिना न रहा । उसने समस्त सामन्त मण्डलीसे इस गर्भके एक स्वीकारपत्र पर हस्ताक्षर करानेकी चेष्टा की कि मृतक महाराज जगत्सिहकी आज्ञासे ही मोहनसिहको राजसिंहासन पर अभिषिक्त किया गया है, परन्तु नाजिरके इस वचनको मिथ्या जानकर किसी सामन्तने उस पर हस्ताक्षर नहीं किये, इस कारण नाजिरकी वह अन्तिम चेष्टा भी व्यर्थ होगई ।

राजरानीके गर्भका समाचार समस्त राज्यमे फैलगया, जो संप्रदाय सिंहासन लेनेके लिये तैयार हुई थी वह सभी शांत होगई । इस प्रकारसे जगत्सिहकी मृत्युके चार महीने और चार दिन पीछे २६ अप्रैलको प्रभात होते ही भटियानी रानीके एक पुत्र उत्पन्न हुआ । राजकुमारने जन्म लिया है यह समाचार सुनते ही सामन्त मंडली महा आनंदित हुई, राजधानीमे भग्ति भातिके उत्सव होने लगे, मोहनसिह और नाजिरके ऊपर मानो भयकर वज्र टूट पडा । टाड साहब लिखते है कि सामन्तोंने अत्यन्त आनंदित होकर नवकुमारको कलवाहोके अधोश्चररूपसे स्वीकार किया, और उसके साथ

ही साथ मोहनसिंह सिंहासनसे उतार दिये गये, और जिस अवस्थामें वह पहिले थे उसीमें पहुँच गये। इस घटनासे एक समय रजवाड़ेमें महा आनंद होगया, जहाँ भयकर युद्धकी तैयारी होरही थी वह एकवार ही शांत होगई। इस घटनासे जो सक्ने मोमांसा की थी वह सर्भीके पक्षमें मंगलकारी थी। इन नवीन राजकुमारके जन्म वृत्तान्तके साथ साधु टाडू साहवने जयपुरके इतिहासको समाप्त किया है हम भी जयपुर राज्यकी सृष्टिसे यहाँतक साधु टाडूका अनुसरण करते हुए आये, इन नवीन राजकुमारके शासनसे जयपुरके वर्तमान अधीश्वरके अभिषेक तकका इतिहास हमने स्वाधीनभावसे संग्रह किया है, पाठक उसको अगले अध्यायमें भलीभाँतिसे पढ़ सकेंगे।

पंचम अध्याय ५.

भट्टियानीरानीका राज्यशासन-राजमंत्री पदपर वृटिश गवर्नमेण्टके मनोनीत रावल वैरीसालका नियोग-सामन्तोका अन्याय करके अधिकृत खास भूमिको ग्रहण करना-सामन्तोका प्रतिज्ञा पत्र-विश्वासीरूपसे राजकार्य सँभारनेके लिये मुसद्दीगणोंका प्रतिज्ञापत्र-आमेर राज्यमें फिर अशान्ति-का आविर्भाव-भट्टियानीरानीके कृपापात्र झूताराम-वैरीसालको पदच्युत करके झूतारामका मंत्री-पद ग्रहण करना-झूतारामका प्रबलप्रताप प्रभुत्व-उनके द्वारा राज्यमें फिर अराजकता अत्याचार और उत्पीड़न प्रारंभ होना-भट्टियानीरानीका प्राण त्याग-जयपुरके आध्यन्तारिक शासन पर वृटिश गवर्नमेण्टके हस्तक्षेपकी चेष्टा-महाराज जयसिंहका प्राण त्याग-उनकी अकालमृत्युके सम्बन्धमें संदेह-झूतारामका जयसिंहके विपप्रयोगका समाचार प्रचार करना-जयसिंहकी जीवनी-जयपुरके आध्यन्तारिक शासन पर गवर्नमेण्टका हस्तक्षेप-गवर्नर जनरलके एजेण्टका जयपुरमें आगमन-वैरीसालको फिर मंत्रित्व पदकी प्राप्ति-उनके द्वारा शासनविभागकी नवीन व्यवस्था-झूतारामका पड़यत्रजालका विस्तार-अंग्रेज एजेण्टके प्राण नाशकी चेष्टा-उनके सहायकका प्राण नाश-हत्याकारियोंका पकड़ाजाना-उनको प्राण दंड-झूताराम और उनके साथियोंका यावज्जीवन चुनारके किलेमें बंदी होना—

इतिहासवेत्ता कर्नल टाडू साहव जयपुरराज्यके वृत्तान्तको इतिहासमें जिस रूपसे वर्णन करगये है, हमने उन सभीको पूर्वाध्यायतक प्रकाश किया है, इस समय टाडूके लिखेहुए इतिहासके आगे शेष समय तकके अगको लिखनेके लिये अग्रसर हुए हैं।

हमारे पाठक गण महाराज जगत्सिंहकी मृत्यु, मोहनसिंहका अभिषेक, जयसिंह का जन्म, और मोहनसिंहके सिंहासनच्युतिके वृत्तान्तको पहलेही पढ़चुके हैं। जयसिंहके जन्मलेनेसे जयपुर राज्यकी राजनैतिक अवस्था फिर बदल गई, राजसिंहासन पर जो उपद्रव मचा था, नाजिरके पड़यत्रसे राज्यमें जो भयकर जातीय समरके पूर्व लक्षण दिखाई दिये थे, राजावत सामन्तोंने असंतुष्ट होकर सिंहासन प्राप्तिके लिये घोर विवाद करके युद्धकी तैयारी की थी, गवर्नमेण्टने भी नाजिरके चक्रमे फँसकर ओचनीय

राजनैतिक क' हो गई। ज' करना प्रारंभ क' विचारसाधन एक बुद्धिमान ऊँचे पदको निमित्त म'ट्य

जयपुर

प्रबल बलशाली खास भूमिको सिंहाने उस है, कि

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अगको भी

अपने २ कर्तव्यको

राजनैतिक काण्डके झमेलेमे पड़ रही थी वह जयसिंहके जन्म लेते ही एकवार ही शान्ति होगई । जयसिंहकी माता भटियानी रानी थी, इन्होंने अपने पुत्रके नामसे राज्यशासन करना प्रारंभ करदिया, परन्तु गवर्नमेण्टने जयपुरके सुशासन, शान्ति, मंगल, न्याय-विचारसाधन और बालक महाराजकी स्वार्थ रक्षाके अभिप्रायसे रावल वैरीसाल नामक एक बुद्धिमान मनुष्यको जयपुरके मंत्रिपदपर नियुक्त करदिया । रावल वैरीसाल उस ऊँचे पदको पाकर अपने सुकुमार प्रभुकी स्वार्थरक्षाके साथ राज्यके मंगल साधनके निमित्त भटियानी रानीके राज्यशासनकी सहायता करनेमे प्रवृत्त हुए ।

जयपुरराज्यके पतन समयमे मृतक महाराज जगन्सिंहकी अतिमदशांमे आमेरके प्रबल बलशाली सामन्तोंने छल कपट और अपनी चतुरता तथा बाहुबलसे राज्यकी खास भूमिको अपने अधिकारमे करलिया था, गवर्नमेण्टकी आज्ञासे महाराज जगन्सिंहने उस समस्त भूमिको फिर अपने अधिकारमे करलिया । आचिसन साहबने लिखा है, कि “सधिवंधनके समाप्त होनेके पीछे सबसे पहिले महाराजने यह आज्ञा दी थी कि आमेरके सामन्तोंने अन्याय करके जिस पृथ्वीको अपने अधिकारमे करलिया है उस सबको लौटा लिया जाय, और उद्धृत सामन्तोंको उनके पूर्व नियत किये हुए अधीन पदपर नियुक्त करना ठीक होगा । सर डेविड अकटरलोनीकी मध्यस्थतासे उदयपुरके सामन्तोंके साथ महाराजाका जिस प्रकारका चुक्तिपत्र नियुक्त हुआ था, आमेरमे भी उसी प्रकारका चुक्तिपत्र नियतहुआ, सामन्तोंने अन्याय करके जिस पृथ्वीको अपने अधिकारमे करलिया था, वह सभी सामन्तोंसे छीन कर महाराजको फिर दे दी गई और सामन्त गण न्यायद्वारा चिरकालसे जिस अधिकारको भोगते आये थे, गवर्नमेण्टने उसी प्रकारका उनको प्रति भू प्रदान किया ” । यद्यपि सामन्तमण्डली अंग्रेजोंके साथ संधिके इस प्रथम फलको देखकर मनही मन भलीभाँतिसे असंतुष्ट हुई थी परन्तु उन्होंने अन्यान्यरूपसे राजाकी खास भूमिपर अपना अधिकार किया था, इसीसे प्रकाशमे कुछ कहनेका साहस न करसके ।

महाराज जयसिंहकी नाबालिग अवस्थाके समयमे जिससे आमेरके सामन्त फिर किसी प्रकारसे खास भूमिपर अपना अधिकार न करसके, इस लिये ब्रिटिश गवर्नमेण्टके प्रस्तावके अनुसार भटियानी रानीने सब सामन्तोंसे एक प्रतिज्ञापत्रपर हस्ताक्षर करालिये । उस प्रतिज्ञापत्रको हम नीचे प्रकाश करते हैं ।

प्रतिज्ञापत्र ।

“ समस्त ठाकुर (सामन्त) और मुसदियोंकी ओरसे श्रीमती महारानी बाई साहिबाको विदित किया जाता है कि जब तक महाराज जयसिंहजी राजकार्यमे समर्थ न होजाय तब तक हममेसे कोई भी अपने व्यवहारके लिये खालिसा पृथ्वीके किसी अंशको भी अपने अधिकारमे नहीं करसकेगा और हमलोग सभी विश्वासके साथ अपने २ कर्तव्यको पालन करैगें ।

(हस्ताक्षर) रावल वैरीसाल ।

वाघसिंह चतुर्भुजोत्त

कृष्णसिंह ।

बहादुरसिंह राजावत ।

कायमसिंह बलभद्रोत्त ।

लक्ष्मणसिंह झुंजनूवाला ।

उदयसिंह खांगारोत्त ।

राजा अभयसिंह क्षेत्री ।

राव चतुर्भुज ।

मानसिंह खांगारोत्त ।

वैरीशाल थूकारोत्त ।

स्वरूपसिंह वनवीरपोत्त ।

वरुणी श्रीनारायण ।

भारतसिंह चाम्पावत ।

अमानसिंह पचानोत्त ।

शरत्सिंह चपावत ।

शार्दूलसिंह नरुका ।

कृपाराम वकायानवीस ।

चेतरामसाह ।

मंगलसिंह खूभानी ।

बौशखो ।

सवाईसिंह कल्याणोत्त ।

राय ज्वाला नाथ ।

दीवान अमर चंद ।

वारहट स्वरूपसिंह ।

कूमावत मोहरवाला ।

दीवान नन्दीराम ।

राय अमरचंद पल्लीवाल ।

सिंगी मन्नालाल ।

वालमसिंह राणावत ।

रामलाल धाभाई ।

आडतराम वदगी ।

रावलवैरीशाल ” ।

कृपाराम साह ।

सामन्तमडली और मुसदियोने सन् १८१९ ई० की १२वीं तारीखको उस प्रतिज्ञा पत्रपर हस्ताक्षर किये राय ज्वालानाथ और दीवान अमरचंदने एक पत्र जरनल अकटर लोनीके पास भेज दिया ।

मुसद्दी अर्थात् राज्यके कर्मचारी जिसमे विश्वासके साथ अपना २ कार्य साधन किया करे, और किसी प्रकार भी घूस ग्रहण करके शान्तिको भग्न न करे । इसी लिये उनसे भी उसी दिन राजमहिपी माताने एक प्रतिज्ञा पत्र पर हस्ताक्षर करालिये । वह प्रतिज्ञापत्र नीचे प्रकाशित हुआ है ।

प्रतिज्ञापत्र ।

सम्पूर्ण मुसदियोंके पक्षसे श्री श्रीमती वाई साहिबाको विंदित किया जाता है कि महाराज श्री सवाई जयसिंह महारजवतक राजकाजके व्यवहारोमे समर्थन होंगे, तब तक दरवारका जो कारवार हमारे हाथमे अर्पित हुआ है उस समस्त कार्यसाधनके समयमे और समय २ पर जो समस्त आज्ञाएं प्राप्त हों, उन सम्पूर्ण आज्ञाओंके पालन करनेमे हम मन्त्र निम्नलिखित व्यवस्थाके अनुसार कार्य करेंगे ।

प्रथम-हम विश्वासके साथ अपने २ कार्य करेंगे, और किसीसे भी घूस ग्रहण नहीं करेंगे ।

* Atchisons Treaties Vol IV.

दूसरा-प्रत्ये

हिंसाव भेजेगे ।

तीसरा

चाथा-रा

अप्रकाश्य विमान

मुन्गी

दीवान

सोजील

कृपाराम

जेतर

लठमन

मदन

मीहरा

राय

रूपच

कृपा

उपरोक्त

पोछे जामेर

आयोजन और

बहुत थोड़े दिनमे

रानी अपने पुत्रके

साहस प्रतिज्ञा

जीमित रही

विचार आमरस

रानीकी मृत्यु

चारका क्षेत्र

नावालिग

क्षेत्रस्वरूप होगया

“सारांग

एक मनुष्यने

प्रचलित कर दी

* Atcheson

दूसरा-प्रत्येक फसलके समयमे मुख्तारके द्वारा हम प्रत्येक राजदरवारमे एक २ हिसाव भेजेगे ।

तीसरा-अत्याचारी अपराधीके अतिरिक्त हम और किसीको दानका दंड नहीं देगे ।

चौथा-राज्यशासन सबन्धी कार्यमे हम आपसमे किसीके साथ भी प्रकाश्य वा अप्रकाश्य विवाद नहीं करेंगे ।

(हस्ताक्षर) राव ज्वालानाथ । चतुर्भुज ।

मुन्गी दयाचंद ।

दीवान नोनिधराय ।

दीवान अमरचंद ।

सिगी मन्नालाल ।

सोजीलाल ।

घासीराम ।

कृपाराम ।

आडतराम ।

जेतरामसाह ।

श्रीनारायण वख्शी ।

लछमन ।

सपत्ताराम ।

मदनचंद ।

जीवनराम ।

भीहराज नारायण ।

रामलाल धामाई ।

राय अमृतराम ।

ज्ञानचंद ।

रूपचंद दरोगा ।

देवराम दरोगा ।

कृपा कपूर ।

मुन्गी श्रीलाल ।

रावल वैरीगाल ।

उपरोक्त दोनों प्रतिज्ञापत्रोंने प्रकाशित करदिया है कि जगत्सिंहको मृत्युके पोछे आमेर राज्यमे गान्ति और न्याय-विचार प्रवर्तनके लिये सबसे पहिले यथोचित आयोजन और अनुष्ठानमे कोई भी त्रुटि नहीं हुई, परन्तु अत्यन्त दुःखका विषय है कि बहुत थोड़े दिनोंमे ही आमेरराज्यकी अवस्था अत्यन्त गौचनीय होगई, यद्यपि भटियानी रानी अपने पुत्रके नामसे राज्यशासन करती थी परन्तु वह राजपूत स्त्रियोंकी समान साहस प्रतिज्ञा ज्ञान और बुद्धिके बलसे उनकी समान बलवती न होकर जितने दिनोंतक जीवित रही उतने दिनोंमे आमेरराज छारखार होगया । सुखशांति और मंगलमय विचार आमेरसे एकवार ही लोप होगये । आचिसन साहबने लिखा है, “ कि रानीकी मृत्यु अर्थात् सन् १८३३ ईसवीतक जयपुर राज्य अराजकता और अविचारका क्षेत्रस्वरूप होगया था ” । कर्नल म्यालिसनने लिखा है कि “ गिणु राजाके नावालिग अवस्थाके समयमे जयपुरराज्य अराजकता और उपद्रवोका तो मानो क्षेत्रस्वरूप होगया था* ” ।

“सारांश यह है कि भटियानी रानी अच्छे चरित्रवाली न थी । झूताराम नामके एक मनुष्यने अपने कौशलमे रानीको फाँसकर आमेरराज्यमे अशान्तिकी आग्न प्रज्वलित कर दी थी । गवर्नमेण्टने वैरीसालको दीवानके पदपर नियुक्त किया था,

* Atcheson's Treaties Vol IV,

परन्तु झूतारामने विधवारानीके हृदयपर अधिकारके साथ ही साथ उस पदपर भी अधिकार करलिया । झूतारामने धीरे २ राज्यमे अपने प्रभुत्वका विस्तार करदिया और अपनी स्वतन्त्रताका एक शेष प्रदर्शन दिखा दिया, राजदरवार और राजाके यहाँ सम्पूर्ण ऊँचे पदोपर उनके अनुगत मनुष्य नियुक्त हुए+” । झूतारामने उस प्रबल सामर्थ्यको विस्तार करके स्वयं ही राज्यमे स्वेच्छाचारिताका एक शेष प्रदर्शन दिखाया था, यही नहीं किन्तु इसीकी समान इसके अनुगत नियुक्त हुए राजकर्मचारियोंने भी राज्यके प्रत्येक प्रान्तमें अत्याचार और उपद्रवोंके मारे भयकर अग्नि प्रज्वलित् करदी । गवर्नमेण्ट संधिपत्रके अनुसार जो कर लेनेकी अधिकारी थी झूतारामके शासनसे वहकरभो बहुत कम रहगया । सन् १८३३ ईस्वीतक झूतारामने इस भाँतिसे आमेर राज्यपर शासन करके एकाधिपत्यके साथ राज्यकी अवस्था अत्यन्त ही सोचनीय कर दी । इसके पीछे इसी सवत्मे भटियानी रानीने भी प्राण त्याग किये । रानीकी मृत्युसे झूतारामके प्रतापपर भयंकर वज्रपात हुआ ।

जबतक भटियानी रानी जीवित रहीं तबतक ब्रिटिश गवर्नमेण्टके संधिपत्रके सम्मानकी रक्षा करती रही, और इसी कारणसे गवर्नमेण्टका कर सालके साल दिया जाता रहा, इससे कोई विघ्न भी उपस्थित नहीं हुआ । परन्तु सन् १८३३ ईस्वीमे महारानीके मरते ही गवर्नमेण्ट भिन्नमूर्तिसे जयपुरकी रङ्गभूमिमे आ पहुँची । कर्नल म्यालिसनने अपने इतिहासमे लिखा है, “ कि जिस प्रकारसे गवर्नमेण्टके स्वार्थकी रक्षा और नियमित करमे बाधा न पड़े उस अभिप्रायसे जयपुरकी राजधानीमे निवास करने और राज्यके भीतरी शासन पर हस्ताक्षेपके लिये सरकारने एक अपने कर्मचारीको नियुक्त कर उसके हाथमे सम्पूर्ण सामर्थ्यका देना अपना मुख्य कर्तव्य विचारा ” । आचिसन साहबने अपने ग्रथमे इस प्रकारका मत प्रकाश किया है कि इसको कौन नहीं स्वीकार करेगा कि ब्रिटिश सरकारने अपने स्वार्थसाधनके लिये जयपुरके आभ्यन्तरिक शासन पर हस्ताक्षेप करके संधिपत्रका अपमान किया । गवर्नमेण्ट जब पहिलेसे ही प्रतिज्ञामे बद्ध हुई थी कि वह किसी प्रकारसे भी जयपुरके आभ्यन्तरिक शासन पर हस्ताक्षेप न करेगी तब केवल प्राप्य करको अदा करनेके लिये उस प्रतिज्ञाका भग करना क्या न्याय संगत है ?

जो कुछ भी हो कर्नल म्यालिसनने लिखा है सन् १८३४-३५ ईस्वीमे जेखावाटीमे शान्ति स्थापनके लिये ब्रिटिश गवर्नमेण्टने इस समय एक अंग्रेजी सेना भेजी उस समय उस समरके व्यय चुकानेके लिये साभरके लवण हटपर जयपुरराज्यका जो अंश था, गवर्नमेण्टने अपनी सेनासे उस अंशपर अपना अधिकार करलिया । जिस समय जेखावाटीमे समर होनेकी मीमांसा हुई थी उस समय महाराज जयसिंहने जयपुरमे ऐसी अवस्थासे प्राण त्याग किये कि जिससे एक प्रकारका प्रबल सन्देह उपस्थित होता था, राजमन्त्री झूताराम और राजमहलकी एक पारिवारिका

+ Malleon's Native states of India. Chap II

वडारणके पड्यंत्रसे बनाये हुए ग्रथमे महाराज रामसिंहको किया जाता है कि + कर रहा था, और उस पदपर जयसिंहने सन् १८३३ ईस्वीमे महाराज की आज्ञासे महाराज

अत्यन्त ही धरते ही, नारकी राज्यशासनका भार छारसार करता था, किया, इस बातका सिंह समस्त व्यय झूतारामने विचारा पापीके प्राणनाशकी के जीवनका नाश प्रतिज्ञा कि थी । अपनी करनीका फल

भटियानी शासन पर हस्ताक्षेप नहीं किया था । किया । आचिसन एजण्टने महाराजकी करने और गवर्नर जनरलके उत्तर कर रावल चारोओर शान्ति स्था जिस समय प्रबल पटवन्त्र जालका और उनके सहकारी

* Malleon's

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वडारणके पड्यंत्रसे महाराजकी अकाल मृत्यु उपास्थित हुई थी” । आचसन साहबने अपने वनाये हुए ग्रंथमें लिखा है “किं युवक महाराज जयसिहने सन् १८३५ ईस्वीमें वर्तमान महाराज रामसिहको दो वर्षका छोड़ कर प्राण त्याग किये । उस समयका ऐसा विचार किया जाता है कि भटियानी रानीके समय जो झूताराम राज्यमें असीम सामर्थ्य विस्तार कर रहा था, और गवर्नमेण्टके मनोनीत मंत्री रावल वैरीगालको पदसे उतार कर स्वयं उस पदपर विराजमान हुआ था उसी मनुष्यने विष देकर राजाको मार डाला ” । वायू लोकनाथ घोषने अपने वनाये हुए ग्रंथमें लिखा है, कि “सन् १८३५ ई०में महाराज जयसिहने सत्रह वर्षकी अवस्थामें प्राण त्याग किये, यह भी विचारमें आता है कि झूताराम की आज्ञासे महाराजको विष दिया गया था ” ।

अत्यन्त ही दुःखका विषय है कि महाराज जयसिह यौवनकी सीमापर पैर धरते ही, नारकी झूतारामके हाथसे मारे गये, अधिक क्या, महाराज जयसिहको राज्यशासनका भार प्राप्त नहीं हुआ, झूताराम ही सर्वमय कर्ता स्वरूपसे राज्यको छारखार करता था, झूतारामने किसलिये महाराज जयसिहके नवीन जीवनका नाश किया, इस बातका विचार पाठक स्वयं कर सकते हैं। थोड़े ही दिनों पीछे महाराज जयसिह समस्त व्यवहारोको जानकर स्वयं राज्यको ग्रहण करते, इसी कारणसे नराधम झूतारामने विचारा कि इनके समर्थ होते ही मेरा प्रताप लोप होजायगा, और इस पापीके प्राणनाशकी भी सम्पूर्ण संभावना थी, इसीलिये पिशाचवृद्धि झूतारामने महाराज के जीवनका नाश करके निर्विघ्नतासे अपने पूर्व प्रतापको इच्छानुसार अखंड रखनेकी प्रतिज्ञा कि थी । इसीसे उस दुष्टात्माने यह पिशाची कार्य किया, परन्तु उस पापात्माने अपनी करनीका फल भी तुरन्त ही भोगलिया ।

भटियानी रानीकी मृत्युके पीछे यद्यपि वृटिज गवर्नमेण्ट जयपुरके आभ्यन्तरिक शासन पर हस्ताक्षेप करके आगे बढ़ी थी; परन्तु इस समयतक सम्पूर्णरूपसे हस्ताक्षेप नहीं किया था । महाराज जयसिहकी अकालमृत्यु होते ही गवर्नमेण्टने जयपुरमें प्रवेश किया । आचसन साहबने लिखा है, कि “महाराजकी मृत्युके पीछे गवर्नर जनरलके एजण्टने महाराजकी मृत्युका कारण अनुसन्धान करने तथा राज्यके शासनविभागके संस्कार करने और शिशुकुमारके अविभावक पदको ग्रहण करानेके लिये जयपुरमें गमन किया” गवर्नर जनरलके एजण्ट कर्नल अलवीसने जयपुरमें जाकर शीघ्र ही झूतारामको पदसे उतार कर रावल वैरीगालको फिर मंत्री पदपर नियुक्त करदिया, और वह राज्यके चारोओर शांति स्थापनका उद्योग करने लगे । कर्नल म्यालिसने लिखा है कि “उन्होंने जिस समय प्रबल विधिकी व्यवस्था करनी प्रारम्भ की, उसी समय झूतारामने एक पड्यन्त्र जालका विस्तार किया, उसने एजण्ट कर्नल अलवीसके प्राणनाशकी चेष्टा की, और उनके सहकारी मि० ब्लेक उन पड्यंत्रियोंके द्वारा मारे गये । परन्तु हत्याकारी

शीघ्र ही पकड़े गये, प्रधान मंत्री वैरीसालने उन्हें प्राणदंडकी आज्ञा दी, झूताराम और उसके पड़्यंत्री चुनारके किलेमें जन्मभरके लिये बदी होकर रहे। झूतारामको प्राण दंडकी आज्ञा दी जाती तभी उसको उसकी करनीका उचित फल मिलता।

छठा अध्याय ६.

महाराज रामसिंहका जयपुरके सिंहासन पर अभिषेक—जयपुरके आभ्यन्तरिक शासनपर बृटिश गवर्नमेण्टका हस्तक्षेप—बृटिश पोलिटिकल एजण्टका महाराज रामसिंहका अविभावक पद ग्रहण करना—शासन समाज स्थापन—नवीन शासनसे जयपुरमें शान्ति और मंगलसाधन—महाराज रामसिंहका शिक्षालाभ—महाराज रामसिंहकी वय प्राप्ति—उनका राज्याभिषेक—बृटिश गवर्नमेण्टका महाराजके हाथमें राज्यभार अर्पण—महाराजका पूर्वानुष्ठित शासनप्रणालीकी रक्षा करना—सन् १८५७ ईसवीमें सिपाही विद्रोहके समय महाराज रामसिंहका अंग्रेजी गवर्नमेण्टकी सहायता करना—विद्रोहकी शान्तिके पीछे अंग्रेजी गवर्नमेण्टका पुरस्कार स्वरूप महाराजको कोटकाशिम नामक देशका स्वत्व देना—अंग्रेजी गवर्नमेण्टका महाराजको दत्तकपुत्रके ग्रहण करनेकी सामर्थ्य देना—महाराज रामसिंहका अपने राज्यमें मंगलमूलक नानाप्रकारके अनुष्ठान करना—प्रजासाधारणके स्वास्थ्य बढ़ानेके लिये समाज स्थापन तथा बहुतसे अनुष्ठान—राजधानीमें नये २ राजमार्ग बनाना—राजधानीमें यंत्रके द्वारा पानीका लाना—नगरमें सुधार—चित्रशाला—शिल्पशाला, नगरनिवास—नाट्यशाला—दातव्य—रोगीनिवास—और चिकित्सालय इत्यादिकी प्रतिष्ठा—वाणिज्यकार्यकी सुविधाके लिये राज्यके अनेक स्थानोंमें बड़े २ राजमार्गोंका बनवाया जाना—कृषिकार्यके सुलभ करनेको अनेक देशोंमें खाल खुदवाना—राज्यमें रेलका विस्तार—शिक्षाके प्रचारके ऊपर महाराजकी पूर्णदृष्टि और बहुतसा रुपया खर्च करके अंग्रेजी कालिज, संस्कृत विद्यालय, साधारण विद्यालय और स्त्री शिक्षाके विस्तारके लिये बालिका विद्यालयकी प्रतिष्ठा—शिक्षितवंगालियोंका जयपुरके राजकायमें नियोग—सन् १८६८ ईसवीमें जयपुरके दुर्भिक्षके समय महाराजका प्रजाको सहायता देना—और आभ्यन्तरीगण, ग्रन्थ वाणिज्य शुल्क ग्रहणसे रहित—बृटिश गवर्नमेण्टका महाराजकी सम्मान वृद्धि के लिये दो तोपोंकी सलामी बढ़ाना—अंग्रेज गवर्नर जनरल और राजप्रतिनिधियोंका कॉन्मिल नामक समाजके सभ्य पदपर महाराजको दुबारा नियोग करना—अपनी सद्गुणावलीसे महाराजका बृटिश गवर्नमेण्टके हृदय पर अधिकार—बड़ा गायकवाड मल्हाररावके विचारके समय बृटिश गवर्नमेण्टका महाराज रामसिंहको दूसरे विचार पदपर नियुक्त करना—भारतके भावी सम्राट् प्रिंस आफ वेल्सकी अभ्यर्थनाके लिये महाराज रामसिंहका कलकत्तेमें जाना—कलकत्तेमें महलमें महाराज के साथ भावी सम्राट्का साक्षात्—भावीसम्राट्का प्रतिसाक्षात् दान—भावीसम्राट्की अभ्यर्थनाके लिये महाराज रामसिंहका जयपुरमें नानाविधके अनुष्ठान—भावी सम्राट्का जयपुरमें जाना—महाराज रामसिंहका बड़े समारोहके साथ उनको ग्रहण करना—भावीसम्राट्का बड़े आउटमारके साथ जयपुरकी राजधानीमें जाना—भावी सम्राट्का शिकारके लिये जाना—व्याघ्रीका शिकार—जयपुरकी राजधानीका आलोकदान—भावीसम्राट्के सम्मानके लिये महाराजका दीवानाभाम नामक सभागृहमें दरबार

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करना—राजभोज—वत्कृता
देना—अग्निश्रीडः ॥ १५ ॥
बंहाल” नामक
सम्राट्को महा आनंद
जनवरीमें बृटिश रानीकी
दिल्लीमें जाना—राजप्रातिनि
भारतकी राजराजेश्वरीकी
बढ़ानेके लिये सलामी की
देना—महाराज रामसिंहका

महाराज जय

समय उनके पुत्र राम
इस्वीमें जन्म लिया
अवस्थामें आमेरके
शक्ति एकवार ही
वाहोंकी जातिमें पुन
और लटमारके होनेसे
होगया था। सु
जयपुर राज्यमें अपनी
गये है, “कि जयपुर
रहगया था, और
गवर्नमेण्टने फिर आ
सकते हैं कि आमेरके
राजभक्त, होता तो
वाकी करको चुकानेमें
राज्यमें अपनी शासन
अविभावक पदको
विवर्मी राजाओंके
समय एकवार ही
लिये एक विजातीय
होकर ग्रहण किया।
बृटिश पोलिटिकल
तत्त्वावलानसे एक
नम समाजके सदस्य
द्वि मन्त्रियोंसे ही
दान है कि मानो वह

करना-राजभोज-वत्कृता-चंद्रमहलमें नृत्यगीतानुष्ठान-महाराजकी भावी सम्राट्का बहुमूल्य उपहार देना-अग्निक्रीड़ा-भावीसम्राट्का आमेर देखना-भावी सम्राट्के स्मरणार्थ चिह्न बनानेके लिये “अल-वर्टहाल” नामक साधारण आवासकी भित्ति बनाना-महाराज रामसिंहकी अभ्यर्थनासे भावी-सम्राट्को महा आनंद प्रकाश-भावी सम्राट्का जयपुरसे जाना-सन् १८७७ ईसवीकी पहिली जनवरीमें बृटिश रानीकी दिलीमें “भारतकी राजराजेश्वरी” उपाधि धारणके उपलक्ष्यमें महाराजका दिलीमें जाना-राजप्रतिनिधि लार्ड लिटनका महाराजको सम्मान सहित ग्रहण करना-पताका टन-भारतकी राजराजेश्वरीकी उपाधि धारणके लिये स्मारक पदक देना-महाराज रामसिंहके सम्मान बढ़ानेके लिये सलामी की इक्कीस तोपें नियत करना-“कौन्सिलर आफ दी एम्प्रेस” नामकी उपाधि देना-महाराज रामसिंहका स्वर्गवास ।

महाराज जयसिंहने सत्रह वर्षकी अवस्थामें प्राण त्याग किये थे इस कारण उस समय उनके पुत्र रामसिंह अत्यन्त ही अल्प अवस्थाके थे । रामसिंहने सन् १८३३ ईस्वीमें जन्म लिया था, अतः वे अपने पिताकी अकालमृत्युके समय दो वर्षकी अवस्थामें आमेरके सिंहासन पर विराजमान हुए । इस समय जयपुर राज्यकी जीवन-शक्ति एकवार ही क्षीण होगई थी । सामन्तोंका पहिला प्रताप जाता रहा था । कल-वाहोंकी जातिमें पुनः दीर्घस्थाई अराजकता फैलगई थी । अशान्ति अत्याचार उत्पीड़न और लूटमारके होनेसे तथा विजातियोंके आक्रमणसे इस समय जयपुर निपट निर्जीव होगया था । सुअवसर और सुयोगको पाकर बृटिश गवर्नमेण्टने इतने दिनोंके पीछे जयपुर राज्यमें अपनी प्रचंड शासनशक्तिका प्रयोग किया । आचिसन साहब लिख गये हैं, “कि जयपुरराज्यमें दीर्घस्थायी अराजकताके कारण गवर्नमेण्टका बहुत कर रहगया था, और राज्यकी आमदनी भी एकवार ही न्यून होगई थी, इसी कारणसे गवर्नमेण्टने फिर आभ्यन्तरी शासनमें हस्ताक्षेप करना कर्तव्य विचारा ” । हम कह सकते हैं कि आमेरके सामन्तोंमें यदि एक भी पहिलेकी समान साहसी बलवान् और राजभक्त, होता तो कभी भी बृटिश गवर्नमेण्ट इस कार्यसाधनके लिये अर्थात् अपने बाकी करको चुकानेके लिये बालक महाराजके अविभावंक पदको ग्रहण करके राज्यमें अपनी शासनशक्तिको न चलाती । राजपूतरीतिके अनुसार बालक महाराजके अविभावक पदको राज्यके संभ्रान्त उच्चश्रेणीके सामन्त ही पासकते थे, उस पदमें विजातीय विद्यर्मी राजाओंके प्रतिनिधि कभी स्थित नहीं होसकते थे, क्या जयपुर राज्य इस समय एकवार ही बलहीन होगया था, राजलक्ष्मी क्या अन्तर्द्धान होगई थी ? इसी लिये एक विजातीय शक्तिने आकर हिन्दू महाराजके अविभावक पदको अयाचित होकर ग्रहण किया । कर्नल म्यालिसनने लिखा है कि “शिशुमहाराज रामसिंह बृटिश पोलिटिकल एजण्टके आधीनमें रक्खे गये, उस पोलिटिकल एजण्टके तत्त्वावधानसे एक प्रतिनिधि शासन समाज स्थापित हुआ, पाँच प्रधान सामन्त उस समाजके सदस्य हुए, और समस्त प्रयोजनीय भारी विषय उनके द्वारा नियत किये मन्तव्योंसे ही गृहीत होने लगे ” । कर्नल म्यालिसनकी उक्तिसे ऐसा बोध हाता है कि मानो वह पाँच सामन्त ही जयपुर राज्यका शासन करते थे, परन्तु

वास्तवमें ऐसा नहीं था ब्रिटिश पोलिटिकल एजण्ट ही जयपुरके सर्वमय कर्ताधर्ता थे और पाँच सदस्य अपनी आज्ञाके अनुसार कार्य करने पर सम्मत किये गये थे। पोलिटिकल एजण्टने बड़ी खोज करके जयपुरकी अराजकता दूर की और शांति स्थापित होनेसे अनेक मंगलमय कार्य होनेलगे। इस बातको हम स्वीकार करते हैं कि वह नियुक्त हुई शासन समाज शीघ्र ही जयपुरके चारो ओर शान्ति स्थापन करनेमें प्रवृत्त हुई। आचिसन साहब लिखते हैं, कि “सेनाकी संख्या एकबार ही घटा दी गई थी, राजकार्यके प्रत्येक विभागमें संस्कार हुआ। सतीदाह, क्रीत-दासव्यवसाय और गिशुकन्याके प्राणनाश आदि भी दूर होगये थे। देखा जाय तो राज्यकी जैसी आमदनी थी, गवर्नमेण्टका पहिला कर उससे भी अधिक होगया, इसी कारणसे सन् १८४२ ईस्वीमें गवर्नमेण्टने अपने पिछले करमेंसे ४६ लाख रुपया एकबार ही छोड़ दिया और ४ लाख रुपया वार्षिक देना नियत हुआ”।

महाराज रामसिंह जबतक अज्ञान रहे तबतक जयपुरराज्य इस भाँति ब्रिटिश पोलिटिकल एजण्ट और मंत्रीसमाजकी सहायतासे शासित होता रहा। जो दीर्घकालसे आमेरराज्यमें अराजकता और उपद्रवोंका स्रोत बराबर चला आता था इस समय वह एकबार ही दूर होगया। महाराज रामसिंह जिससे वीरोंकी समान शिक्षा प्राप्त करे, इस लिये यथासमय उपयुक्त अनुष्ठान किया गया। पण्डित शिवधन महाराज शिक्षकके पदपर नियुक्त होकर महाराजकी शिक्षाके विषयमें विशेष परिश्रम करते थे। संस्कृत और उर्दू भाषाकी समान महाराजने अंग्रेजी भाषामें भी शिक्षा प्राप्त की।

सन् १८५७ ईस्वीमें महाराजने सर्वगुण सम्पन्न होकर सम्पूर्ण राज्य शासनका भार गवर्नमेण्टसे अपने हाथमें ले लिया। “परन्तु महाराजकी अवस्था उस समय बहुत थोड़ी थी, इसी कारणसे राज्यशासनके अनेक विषयोंमें पोलिटिकल एजण्टकी सम्मति लेकर कार्य करते थे। उसी पोलिटिकल एजण्टकी सम्मतिसे स्वभावसे आलसी और अधिक खर्चाळ प्रधानमंत्री रावल वैरीसालको पदसे अलग कर सम्पूर्ण कार्योंमें कुशल और विशेष सावधान भ्राता लछमनसिंहको उनके पदपर नियुक्त किया और उस समय महाराजके पूर्वशिक्षक पण्डित शिवधन राजस्वविभागके सर्वव्यक्ष पदपर नियुक्त हुए”।

महाराज रामसिंहने पूर्णसामर्थ्यके प्राप्त होनेपर भी स्वयं चिर प्रचलित इन्शानुसार शासनरीतिके सम्मानकी रक्षा नहीं की। वह भलीभाँति शिक्षित होगये थे, इस कारण सुशासनकी ओर स्वभावसे ही उनकी विशेष दृष्टि थी। इस कारण उनके अप्राप्त व्यवहारके समयमें राज्यशासनके लिये जिस कौन्सिलकी सृष्टि हुई थी उन्होंने आजीवन उसी कौन्सिल नामक मंत्रीसमाजकी रक्षा की, वह मंत्रीसमाजके द्वारा ही राज्यशासन करते थे। समस्त देशीय राजाओंमें एकमात्र इस जयपुरमें ही मंत्रीसमाजके द्वारा शासनकी रीति प्रचलित थी। यह रीति सब प्रकारसे ठीक थी। समय २ पर इसी रीतिने राज्यके बड़े २ उपकार किये। उनका अनुमान सरलतासे होसकता है।

जयपुरपति महाराज रामसिंह जिस वर्षमें पूर्णशासनकी सामर्थ्यको प्राप्त हुये थे उसी वर्षमें भारतवर्षके अंग्रेजी राज्यको जटमें भयकर वज्रपात हुआ। इस वर्षमें

अर्थात् सन् १८५७ ईस्वी
शासनके विलोपका
यथार्थ मित्रकी समान
यतासे तथा सेनाकी
अंग्रेजी पक्षमें नियुक्त कर
साहब लिखते हैं, कि
विशेष उपकार किये, और
परन्तु उन्होंने इसको इस
तबतक गवर्नमेण्टने जो
चलना होगा। और उसे
पवित्र रुचि और
राज्यकी यथार्थ भाँति
हिन्दूधर्मके अनुसार।
हुए, उन्होंने एकमात्र
मेण्टके आदर्शके
किया। जयपुरकी राजा
सिंहने अंग्रेजी आदर्श
अधिक रुपया खर्च
देशीय भारतवर्षमें जय
जयपुर नगरीके देखने
करते हैं, महाराज राम
कहरहा है, महाराज
नगरीकी समान सर्वगुण
यद्यपि अत्यन्त
विशेष ध्यान दिया था,
एसे बहुतसे प्रमाण मिले
किसी अनुष्ठानका प्रमाण
राजाओंने बड़े २ लाख
राज्यमें बड़े २ लाख
परन्तु इसके अतिरिक्त
रामसिंहने उन्नीसवीं
शताब्दीकी रीतिसे

(१) पाठकने नम
इतिहासमें पढ़ा होगा।
महाराज रामसिंहने

अर्थात् सन् १८५७ ईसवीमे भयंकर सिपाही विद्रोहानल प्रज्वलित होकर अंग्रेजी शासनके विलोपका पूर्णभास प्रकाश करने लगा। महाराज रामसिंहने उस महा कष्टमे यथार्थ मित्रकी समान गवर्नमेण्टकी भलीभांतिसे सहायता की, इन्होंने धनकी सहायतासे तथा सेनाकी सहायतासे विपन्न अंग्रेजोंको आश्रयदानके साथ अपनी सेनाको अंग्रेजी पक्षमे नियुक्त कर यथार्थ मित्रकी समान अपना कर्तव्य पालन किया, आचिसन साहब लिखते हैं, कि “ सिपाही विद्रोहके समयमे महाराज रामसिंहने गवर्नमेण्टके विशेष उपकार किये, और उसी कारणसे इनको पुरस्कारमे कोटकासिम परगना मिला, परन्तु उन्होंने इसको इस शर्तपर लिया कि यह देश जबतक गवर्नमेण्टके आधीनमे था तबतक गवर्नमेण्टने जो उक्त देशका राजस्व नियत किया था आगे उसी भी नियमसे चलना होगा। और उसे दत्तकपुत्रके लेनेकी भी सामर्थ्य होगी ” ।

पवित्र रुचि और उदारचरित्र महाराज रामसिंहकी अवस्था वृद्धिके साथ ही साथ राज्यकी यथार्थ मंगलकामना उनके हृदयमे भलीभांतिसे दृढ़ होगई, महाराज यथार्थ हिन्दूधर्मके अनुसार चिरप्रचलित पैतृक कौन्सिल और सामाजिक रीतिके परिपोषक हुए, उन्होंने एकमात्र शिक्षाके बलसे ही सम्भ्रान्त अंग्रेज जाति और अंग्रेजी गवर्नमेण्टके आदर्शके अनुकरणसे अपने राज्यकी अवस्थाको अन्यरूपसे बदलनेका यत्न किया। जयपुरकी राजधानी यद्यपि पहिलेसे ही उत्तम प्रकारसे बनी थी परन्तु रामसिंहने अंग्रेजी आदर्शसे उस राजधानीकी सुन्दरता और भी बढ़ानेके लिये जितना अधिक रुपया खर्च किया था, इससे उनका प्रबल परिश्रम समझा गया। बृटिश आर देशीय भारतवर्षमे जयपुरकी राजधानी ही इस समय सुन्दरतामे परम प्रसिद्ध हुई है, जयपुर नगरीके देखनेवाले इसकी सुन्दरताको देखकर ऊँचे स्वरसे उसकी प्रशंसा करते हैं, महाराज रामसिंह ही उसका एक मूलकारण थे, यह इतिहास मुक्तकंठसे कह रहा है, महाराज रामसिंहने इस जयपुर नगरीको भारतवर्षकी राजधानी कलकत्ते नगरीकी समान सर्वगुण सपन्न कर दिया था।

यद्यपि अत्यन्त प्राचीन कालमे राजाओंने प्रजाकी साधारण स्वास्थ्यरक्षाकी और विशेष ध्यान दिया था, और प्रजाके स्वास्थ्यके ही लिये विशेष अनुष्ठान किये थे, ऐसे बहुतसे प्रमाण पाये जाते हैं, परन्तु मध्यसमयके देशीय राजाओंसे इस प्रकारके किसी अनुष्ठानका प्रमाण नहीं पाया जाता। जलकष्टको दूर करनेके लिये यद्यपि उन राजाओंने बड़े २ तालाव और कुएँ खुदवा दिये थे, और चलनेके सुभीतेके लिये राज्यमे बड़े २ लम्बे चौड़े मार्ग बनवा दिये थे, रास्तेके दोनों ओर वृक्ष लगवा दिये थे, परन्तु इसके अतिरिक्त और कोई भी ऐसा स्वास्थ्यकर अनुष्ठान नहीं किया। महाराज रामसिंहने उन्नीसवीं शताब्दीमे प्रजाके साधारण स्वास्थ्यकी ओर विशेष दृष्टि करके वैज्ञानिकरीतिसे वर्तमान समयके अनेक उपयोगी अनुष्ठानके लिये, अंग्रेजी राजधानीमे

(१) पाठकोंने गवर्नमेण्टके दिये इस दत्तक ग्रहणकी क्षमतापत्रको मारवाड मेवाड़ इत्यादिके इतिहासोमे पढा होगा।

जिस प्रकारकी मिडनिसिपैलिटी है उन्हींका आदर्श मिडनिसिपैलिटी अर्थात् स्वास्थ्यरक्षा और सौष्टववर्द्धन समाजकी प्रतिष्ठा करके सब अंगोमे योग्यपात्रोको सदस्य पदपर नियुक्त किया। परन्तु अंग्रेजोकी मिडनिसिपैलिटीने जिस प्रकारसे प्रजासे धन लेकर प्रजाके स्वास्थ्यकी रक्षाके लिये अनुष्ठान किये है, महाराजकी राजधानीकी मिडनिसिपैलिटीने उस प्रकार प्रजासे धन न लेकर सर्वसाधारणके लिये अपने खजानेसे कई लाख रुपया खर्च करके बहुतसे आवश्यकीय कार्य किये, और आजतक भी उसी प्रकारसे बराबर होते चले आते है।

यद्यपि जयपुर नगरके राजमार्ग पहिली अवस्थामे वैज्ञानिकरीतिसे बनाये गये थे, परन्तु महाराज रामसिंहके शासनके समयमे वह बहुत बढ गये थे, और इस समय सुन्दर श्रोको धारण कियेहुए है, राजधानीको समान राज्यके अनेक स्थानोमे प्रवान २ नवीन राजमार्ग बनकर प्रजाका अशेष उपकार कर रहे है। बडे २ राजमार्गोके अतिरिक्त नियमितरूपसे राजमार्गमे जलसेक जलग्रहणके स्थान स्वच्छ बने हुए है, जलकी निकासीके लिये बडी २ नालियां बनी हुई है। नगर निवासियोको जिससे सरलतासे अच्छा पानी मिलसके ऐसा सुभीता भी करदिया गया है। आजतक अनेक उच्चश्रेणीके देशीय राजाओके राज्यमे गैसकी रोजनी नहीं है, परन्तु महाराज रामसिंहके बहुतसे परिश्रम और अधिक धन खर्चसे जयपुरकी राजधानी सूर्यकी कांतिकी समान प्रकाशमान होकर नगरीकी सुन्दरताको बढा रही है। यद्यपि प्राचीन प्रथोमे हमने देशीय राजाओकी राजधानी तथा राजउद्यानके आस्तित्वको जाना है, परन्तु प्रजाओके साधारण स्वास्थ्य बढानेके लिये वैज्ञानिक रीतिसे साधारण उद्यानोके बनानेकी कथाको कही भी नहीं पढा, परन्तु बुद्धिमान् महाराज रामसिंहने अंग्रेजी राजधानीके आदर्शके अनुसार रामनिवास नामक अत्यंत सुन्दर उद्यान बनाकर जयपुरकी राजधानीके निवासियोका विशेष उपकार किया। सारांश यह है कि सर्व साधारणकी स्वास्थ्य वृद्धिके अथवा राजधानीकी सुन्दरताके लिये उन्नीसवीं शताब्दीमे महाराज रामसिंहने बहुतसा रुपया खर्च करके प्रजाके हितके लिये अनेक उपकार किये। राजधानीकी सुन्दरताको बढानेके लिये और स्वास्थ्यकर अनुष्ठानोके अतिरिक्त जिम्ना और मभ्यताके विषयमे भी अनेक अनुष्ठान किये। चित्रशाला शिल्पशाला, टौनहाल वा नगर निवास, नाट्यशाला, दातव्य, रोगीनिवास, चिकित्सालय इत्यादि भी बनवाये—इस कार्यसे महाराज रामसिंहके कल्याणसे प्राचीन जयपुर भलीभाँतिसे नवीन जीवन पाकर नवीनभावसे नवीन मूर्तिसे देशीय अन्यान्य राज्योंकी राजधानियोंको तिग्मकारके साथ हो साथ मानो महाराजकी शिक्षा, रुचि, ज्ञान—और बुद्धिकी ऊँचे स्तरमे बडाई कर रहा है।

महाराज रामसिंह केवल राजधानीकी उन्नति करके ही शान्त न हुये। समस्त राज्यकी प्रत्येक श्रेणीकी प्रजाओके मंगलकी ओर उनका पूर्ण ध्यान रहता था, उसी कारण उन्होने राजधानीकी समान अपने राज्यमें सर्वत्र ही वाणिज्यकार्यकी

सुविधा और मार्गमे सुबना दिये, तथा स्थानोमे सरोवर खुदवा प्रधान सुविधासावक महाराजने अपने ही बहुतसा धन खर्च होता

बुद्धिमान् महाराज जानगये थे कि इस है। जितनी शिक्षा वढती ही मंगल होगा, यही एक उच्च अंगके लिये शिक्षित पाण्डित्य परन्तु हम इस बातको शिक्षाके विस्तारका राज्यमे उस विद्यजनन राजधानी जयपुरमे स. कालिज तक भी वनन शिल्प शिक्षाके लिये भारतवर्षमे सबसे उत्तम नवीन शिक्षा पाकर उन प्रवान सहायक थे, बनवाई। इन स. किसी समयमे यह

यद्यपि महाराज राज्यकी पूर्णसामर्थ्यको सम्मानकी रक्षा कर शासन विभागकी प्रा. समय मंत्रीसमाजके भी उसी रीतिसे प्रचलित प्रमर उनको नहीं मनुष्योंको नियुक्त कर प्रथम ही कह आये हैं गिया उस समय उन. नदोने अनेक विषयोमे

सुविधा और मार्गमें सुगमतासे जानेके लिये अगणित धन खर्च करके अनेक राजमार्ग बनवा दिये, तथा किसानोंके सुभीतेके लिये भी बहुतसा धन खर्च करके अनेक स्थानोंमें सरोवर खुदवा दिये थे। इसके अतिरिक्त उन्नीसवीं शताब्दीमें वाणिज्यकार्यमें प्रधान सुविधासाधक रेलवेको अपने राज्यमें विस्तार करदिया, इन कामोंमें स्वयं महाराजने अपने ही खजानेसे रुपया लगाया था, आजतक प्रत्येक वर्ष उसी प्रकारसे बहुतसा धन खर्च होता है, इसका अनुमान हमारे विचारवान् पाठक स्वयं कर सकेंगे।

बुद्धिमान् महाराज रामसिंह राज्यभारको ग्रहण करके इस बातको भलीभाँतिसे जानगये थे कि इस संसारमें एकमात्र शिक्षा ही अनेक जातियों और राज्योंकी उन्नति हुई है। जितनी शिक्षा बढ़ती जायगी उतनी ही राज्यकी उन्नति होती जायगी, और उन्नतिसे ही भंगल होगा, यही उनका विचार दृढतासे था,। सवाई महाराज जयसिंह यद्यपि एक उच्च अंगके शिक्षित मनुष्यथे, यद्यपि उन्होंने शास्त्रकी चर्चा और शिक्षाके विस्तारके लिये शिक्षित पण्डितमंडलीके सम्मानको बढ़ानेके लिये बहुतसा रुपया खर्च किया था, परन्तु हम इस बातको मुक्तकंठसे स्वीकार करते हैं कि उन्होंने अपने राज्यमें विद्वज्जननी शिक्षाके विस्तारका संकल्प नहीं किया था। महाराज रामसिंहने उच्च शिक्षाके बलसे राज्यमें उस विद्वज्जननी शिक्षाका विस्तार करनेके लिये बहुतसा धन खर्च किया था, उन्होंने राजधानी जयपुरमें संस्कृत विद्यालयके अतिरिक्त उर्दू विद्यालय और अंग्रेजी शिक्षाके लिये कालिज तक भी बनवा दिये थे। केवल इतना करके ही वह संतुष्ट नहीं हुए उन्होंने शिल्प शिक्षाके लिये भी एक स्वतंत्र विद्यालय बनवाया था। जयपुरका शिल्पकार्य भारतवर्षमें सबसे उत्तम गिनाजाता है, शिल्पविद्यार्थी फिर वैज्ञानिक रीतिके अनुसार नवीन शिक्षा पाकर उन प्रगंसित शिल्पकी अधिक श्रेष्ठतासाधन कर रहे हैं। महाराज रामसिंह प्रधान सहायक थे, अतएव राजधानीमें एक एक करके अनेक कन्या पाठशालाएं भी बनवाईं। इन सब कालिज और विद्यालयोंसे आज अमृतमय फल निकल रहा है। किसी समयमें यह अनेक विद्यालय जयपुरकी बड़ी प्रतिष्ठाको बढ़ावेंगे।

यद्यपि महाराज मानसिंह अपने हृदयमें विचार करते ही पूर्वपुरुषोंकी समान राज्यकी पूर्णसामर्थ्यको अपने हाथमें लेकर पहिलेकी समान स्वेच्छाचारकी रीतिसे सम्मानकी रक्षा कर सकते थे, परन्तु उन्होंने ऐसा नहीं किया, प्रजाके कल्याणके लिये शासन विभागकी प्राचीन रीतिको भी बदल दिया, उनकी अज्ञान अवस्थामें जिस समय मंत्रीसमाजके द्वारा राज्यशासन होता था, इन्होंने अपने हाथमें राज्यभारको लेकर भी उसी रीतिको प्रचलित रखवा। विशेष करके स्वयं सब विभागों पर दृष्टि रखनेका अवसर उनको नहीं मिलता था, इसीसे राज्यके एक २ विभाग पर सम्भ्रान्त शिक्षित मनुष्योंको नियुक्त करके उन २ विभागोंके कर्तृत्वभारको उन्हींको सौंप दिया। यह तो प्रथम ही कह आये हैं कि महाराज रामसिंहने जिस समय राज्यभारको अपने हाथमें लिया उस समय उनकी अवस्था बहुत थोड़ी थी, अंग्रेज पोलिटिकल एजण्टके साथ इन्होंने अनेक विषयोंमें राज्यकार्यके संबन्धकी सलाह की थी। परन्तु अवस्थाकी

वृद्धि के साथ ही साथ इनकी विद्या बुद्धि बलकी भी वृद्धि हुई, तब शीघ्र ही बृटिश पोलिटिकल एजण्ट ने महाराज के हाथ में संपूर्ण शासन का भार अर्पण किया।

आजकल अनेक विद्वान् बंगाली अनेक रयासतों में अधिकार पाकर देशीय राजाओं का मंगलसाधन करते हैं परन्तु हम इस बात को मुक्तकंठ से स्वीकार करते हैं कि जयपुर राज्य के शिक्षित बंगालियों ने जिस प्रकार से ऊँचे पद पर नियुक्त होकर राजकार्य किया अन्य किसी देशीय राज्य के शिक्षित बंगाली उस प्रकार से आज तक प्रबलता का विस्तार न कर सके। कलकत्ते के विख्यात वाद, रामकमल सेन के पुत्र बाबू हरमोहन सेन जयपुर राज्य में अत्यन्त आदर सम्मान के साथ पधारे थे। हरमोहन बाबू के वश पर इस समय उस जयपुर राज्य के अनेक पदों पर नियुक्त होकर बंगाली जातिकी दक्षता और योग्यता का चूड़ान्त परिचय दे रहे हैं। महाराज रामसिंह केवल सेनवंशकी ही और नहीं वरन शिक्षित बंगाली मात्र से ही संतुष्ट हुए थे, इसी लिये अनेक बंगाली ब्राह्मण तथा कायस्थ भी महाराज के आश्रय से राज्य के भिन्न २ उच्च पदों पर प्रतिष्ठित हुए। इन शिक्षित बंगालियों के कार्य से महाराज रामसिंह इतने संतुष्ट हुए कि राज्य के एक २ विभाग के कर्तृत्व भार को उनके हाथ में अर्पण करके उन्हें मंत्री समाज में आसन दिया। गुप्तमंत्री पद पर भी महाराज ने एक विद्वान् बंगाली को नियुक्त किया, उच्च वंशोद्भव कृत-विद्य बाबू संसारचन्द्र सेन ने महाराज रामसिंह के गोपनीय मंत्री पद पर नियुक्त होकर महाराजकी मृत्यु के समय तक बड़ी चतुरता से कार्य करके जयपुर राज्य के कल्याणकी कामना की, इससे इनके ऊपर वर्तमान महाराज अत्यन्त प्रसन्न हुए, और बड़े आदर-भाव के साथ बाबू संसारचन्द्र सेन को अपने गुप्तमंत्री पद पर नियुक्त किया। और बाबू मति-लाल को गुप्तसहकारी प्राइवेट सैक्रेटरी पद पर नियुक्त किया।

सन् १८६८ ईसवी में रजवाड़े में भयंकर दुर्भिक्ष पड़ा, उस समय महाराज रामसिंह प्रजा के कष्ट को दूर करने के लिये स्वयं अपने यहाँ से बहुतसा धन देते थे, और उन्होंने प्रजा से कर लेना एकवार ही छोड़ दिया और प्रजा के भोजन के सुभीते के लिये बहुतसा सुभीता कर दिया। इससे महाराज का बहुत धन उठ गया इस विषय दुर्भिक्ष के समय में महाराज को अधिक धन उठाता हुआ देखकर गवर्नमेण्ट अत्यन्त संतुष्ट हुई, और महाराज के सम्मान बढ़ाने के निमित्त दो सलामी तोपों की बढ़ा दी गई। जयपुर के महाराज के सम्मान स्वरूप सत्रह तोपों की सलामी अंग्रेजी राज्य में जाने के समय होती थी, परन्तु गवर्नमेण्ट ने व्यवस्था की कि महाराज रामसिंह जब तक जीवित रहेंगे तब तक उन्नीस तोपों की सलामी हुआ करेगी।

देशीय राजाओं में महाराज रामसिंह यथार्थरीति से राज्यशासन कर प्रजा के हित के लिये उन्नीसवीं शताब्दी के उच्च आदेश से वैज्ञानिक रीति से राज्यसंस्कार और मुशासन की व्यवस्था के विषय में सफल मनोरथ हुए। उनकी योग्यता देखकर गवर्नमेण्ट अत्यन्त ही संतुष्ट हुई। भारतवर्ष के अंग्रेजी राजप्रतिनिधि और गवर्नर जनरल बहादुर कैनिंसल के अवैतनिक माननीय सभ्य पद पर उनको नियुक्त किया। उस कैनिंसल में

जाने के समय महाराज
उनको उस पद पर
राजाओं का सम्मान
राजाओं की समान
कमाण्डर स्टार आफ
वास्तव में जयपुर के
पंडित सवाई महाराज
सम्राट् की सभा में
महाराज रामसिंह ने
प्राप्त किया था।
इतने प्रिय होगये
महाराज बाबू
अपराधी हो अपने
गवर्नमेण्ट के द्वारा
हुआ उस समय के
उस कमीशन के
हाथ में दिया। तब
पर बैठकर निच
मत प्रकाश करने वि
सन् १८७५
माननीय पियर्स
सम्राट् की अव्यवस्था
सटा होगया, और
सम्राट् को अपने
अपने मनोरथ का
भावी सम्राट् के पक्ष में
अंग्रेजों से गवर्नमे
स्थान नहीं है, वरन
युवराज के आने से
आफने स बहादुर
महाराज रामसिंह
होगाई थी। विशेष
जानते थे। जिस
उस समय मह
अपने प्यारे मित्र के स्म
१९

जानेके समय महाराजने विशेष दक्षता प्रकाश की, अंग्रेजी गवर्नमेण्टने फिर दूसरीवार उनको उस पदपर नियुक्त किया । महामान्या भारतेश्वरीने जिस समय भारतके देशीय राजाओका सम्मान बढ़ानेके लिये भारत नक्षत्र उपाधिकी सृष्टि की, उस समय अन्यान्य राजाओकी समान महाराज रामसिंह प्रथम श्रेणीके भारत नक्षत्र अर्थात् “नाइट ग्राण्ट कमाण्डरस्टार आफ इंडिया” नामक सबसे उच्च सम्मान सूचक उपाधि पदकको प्राप्त हुए, वस्तुतः जयपुरके विख्यात महाराजा सानसिंह, मिरजा राजा जयसिंह और गाढ-पंडित सवाई महाराज जयसिंह यवनराज्य पर जिस प्रकार अपनी सामर्थ्यके बलसे सम्राटकी सभामें विशेष प्रसिद्धि प्राप्त करगये थे, अंग्रेजी शासनमें उसी प्रकारसे महाराज रामसिंहने सबसे पहिले अंग्रेजी दरबारमें कीर्ति यश और सम्मानको प्राप्त किया था । भारतवर्षके राजाओमें एकमात्र महाराज रामसिंह ही गवर्नमेण्टके इतने प्रिय होगये थे कि सन् १८७५ ईसवीमें जिस समय बडौदेके हतभाग्य अधीश्वर मल्हारराव गायकवाड, अंग्रेजी रेसिडेण्ट कर्नल फिरारको विप देनेके अपराधमें अपराधी हो अपने राज्यमें कुशासनके लिये बंदीभावसे विचारके लिये अंग्रेजी गवर्नमेण्टके द्वारा लाये गये उस समय उनके विचारके लिये जो कमीशन नियत हुआ उस समयके राजप्रतिनिधि लार्ड नार्थब्रुकने, महाराज रामसिंहको योग्यपात्र जानकर उस कमीशनके अन्यतर सभ्यपद पर नियुक्त कर गायकवाडके विचारका भार उनके हाथमें दिया । तब भी महाराज रामसिंहने अन्यान्य विचारवानोके साथ विचारासन पर बैठकर विचारके अंतमें गायकवाडके अपराधके सम्बन्धमें निरपेक्ष भावसे अपना मत प्रकाश करके विशेष प्रशंसा प्राप्त की थी ।

सन् १८७५ ईसवीके शेषार्धमें भारतके भावी सम्राट् ब्रेट् ब्रिटेनके युवराज माननीय पिन्स आफ वेल्स वहादुर भारतवर्षमें भ्रमण करनेके लिये आये । उन भावी सम्राटकी अभ्यर्थना और अभिनंदनके लिये संपूर्ण भारतवर्ष मानो एक मनुष्यकी भांति खड़ा होगया, और आनंदित हो महा उत्सवके मारे उन्मत्त होगया । भारतके भावी सम्राटको अपने राज्यमें लाकर उनका विशेष सम्मान करनेको अनेक देशीय राजाओने अपने मनोरथ प्रकाश किये थे, परन्तु सभी राजाओके उस मनोरथका पूर्ण करना भावी सम्राटके पक्षमें अवश्य ही असंभव था । परन्तु जयपुरपति महाराज रामसिंह स्वयं अंग्रेपगुणोसे गवर्नमेण्टके परमप्रियपात्र होगये थे, जयपुर नगर ही भारतवर्षमें रमणीक स्थान नहीं है, वरन् वह एक दर्शनीय स्थान कहा गया है । इस कारण भारतवर्षमें युवराजके आनेसे पहिले ही महाराज रामसिंहके प्रस्तावस निश्चय हुआ कि पिन्स आफ वेल्स वहादुर जयपुरकी राजधानीमें आकर महाराजकी आतिथ्यता स्वीकार करे । महाराज रामसिंह वहादुरके साथ प्राय सभी अंग्रेजोंके प्रतिनिधियोंकी विशेष मित्रता होगई थी । विशेष करके अर्ल आफ मेओ महाराज रामसिंहको अपना परम मित्र जानते थे । जिस समय अर्लमेओको एण्डमान द्वीपमें पापात्मा सेरअलीने मारा था उस समय महाराज रामसिंहने उनके वियोगसे यथार्थ शोक प्रकाश किया था, और प्यारे मित्रके स्मरणके निमित्त चिह्न स्थापनके लिये राजधानी जयपुरमें “मेओ

आफवेल्स वहादुरके सम्मानके लिये महाराजने बहुत पहिलेसे अनेक तैयारियाँ की थीं ” युवराज जिससे संतुष्ट हो, जिससे उनके मानकी रक्षा हो इसमें महाराजने किसी प्रकारकी त्रुटि नहीं की । वे जिस प्रकारसे बहुतसा धन खर्च करते थे उसी प्रकारसे उनका सम्मान भी होता था । क्योंकि युवराज यहाँ कल चार बजे आवेंगे इससे उनके आनेके पहिले समस्त नगर आनन्दसे परिपूर्ण होगया; सम्पूर्ण प्रजा और सेना तथा जयपुरके सभी जमींदारोंने आनन्दोन्मत्त हो परम रमणीय दृश्य प्रकाश किया । जयपुरके महाराजने हिन्दूराजकी समान हिन्दू भावसे ही युवराजकी अभ्यर्थना की थी । आर्यपताका, आर्यवाद्य, आर्यसेन्य, आर्यआनन्द ध्वनि, आर्यपूजा, सभी काम आर्यरीतिके अनुसार हुए थे । यह दृश्य देखकर हृदय अविक संतुष्ट होता था । जिस समय युवराजकी रेल जयपुरनगरसे ८२ मील दूर थी, उसी समय जयपुरकी राजपताका उठी और इनके सम्मानके लिये तोपें छूटीं । जब रेल घोसा स्टेशन पर पहुँची तो किलोपरसे तोपोंकी ध्वनि हुई । जयपुरके महाराज पहिलेसे ही अपने राजमंत्री और प्रधान २ सरदारोंके साथ जयपुरके स्टेशन पर युवराजको सम्मान सहित लेनेके लिये उपस्थित थे, स्टेशन बड़ी सुन्दरता से सजाया गया था । पताकावली, पत्र पुष्पमाला और राजचिह्न इत्यादिसे स्टेशनकी गोभा और भी अधिक गई थी । एक ओर तो पैदलसेना स्टेशन पर युवराजको मान दिखानेके लिये खड़ी हुई थी और बीच २ में मधुर ध्वनिसे वाजा बजता जाता था । रेलके स्टेशनसे लेकर शिवपोल तक मार्गके दोनों ओर घुडसवार खड़े हुए शान्तिकी रक्षा कर रहे थे, शिवपोल गेटसे जयपुरकी राजधानीके कृष्णपोल गेट तक मार्गके दोनों ओर राजपैदल और नागापैदलोंका दल खड़ा हुआ था । समस्त जागीरदार सजधजकर घोड़ोंपर चढ़े हुए युवराजका मान दिखानेके लिये वाट देख रहे थे । शिवपोल फाटकके सम्मुख ही युवराजके लिये सजाहुआ हाथी खड़ा था ” ।

युवराजके स्टेशन पर आते ही जो सेना युवराजको आदर सम्मानके साथ लेनेके लिये खड़ी हुई थी उसने मान्य दिखाकर तोपध्वनि की । इसके पीछे युवराज स्टेशनसे चलकर सजेहुए घोड़ोंकी गाड़ी पर सवारहो शिवपोल गेट तक गये । उस समय अंग्रेजी अश्वारोही दल उनके पीछे २ चला और कितनी ही घुडसवारी सेना उनके आगे २ चली । मार्गमें जमींदार सरदार, और जागीरदारोंने देशीय रीतिके अनुसार युवराजका आदर सम्मान किया । युवराज शिवपोल गेटमें जाकर महाराजके साथ उस सुन्दर सजेहुए हाथी पर बैठे । युवराजके प्रत्येक सेवक और कर्मचारियोंने हाथीपर चढ़े हुए युवराजके पीछे २ गमन किया । अंग्रेज दाहिनी ओरको खड़े हुए, देशी बाँई ओरको खड़े हुए इसके पीछे बीचमें हाथी चला । युवराजके शिवपोल गेटसे चलते ही फिर तोपोंकी ध्वनि हुई । मार्गमें जयपुरके प्रधान २ श्रेणीके ब्राह्मणोंने घटा और गंख बजाकर युवराजकी आरती की । युवराजके आगे २ सेना, असंख्य पैदल असंख्य पताकाधारी, आसाधारी, और बल्लभ लिये हुए जारहे थे, अगणित देशीय क्रीड़ा करनेवाले आनंदके मारे नृत्य करते आगे २ चले । यह दृश्य युवराजकी समान प्रत्येक दर्शकको मोहित करता था । युवराज भारतवर्षमें आकर आर्यरीतिके

अनुसार इस प्रकारके भावसे और कही भी सम्मानित नहीं हुए थे। इस समय राज-मार्गमें लाखों मनुष्योंकी आनन्दध्वनिसे आकाश पूर्ण होगया था, इस प्रकारसे इस पवित्र आनन्द और सम्मानको युवराजने और कही भी नहीं देखा। जयपुरके महाराजने इस सम्मानसे युवराजको इतना मोहित किया था श्रीमती महारानी भी उस सम्मानके विषयको सुनकर बहुत ही आनन्दित हुई। शिवपोल गेटसे निम्नलिखित प्रकारसे यात्रा आरंभ हुई,—

अश्वारोही जमादार
एकदलदेशीय पदाति
अश्वारोही नगर कोतवाल
बृहन् राजपताकाधारी दो हाथी
एक दल प्रासादरक्षक सैन्य
ऊटोपर चढ़े गोलन्दाज दल
राजपताकाधारी घुड़सवार
अश्वारोही नगाड़ेवाले
अश्वारोही
ताजीमी सरदारोंके पुत्रगण
खास चौकीके कर्मचारीगण
राजकर्मचारीगण
वाजोका दल
महाराजके अश्वारोही नगाडावाद्यकदल
राजपताकाधारीगण।
वर्छाधारीदल।
हलकारे।

आसा सोटा आदि राजचिह्न वारीगण

युवराजके कृष्णपोल गेटके पार होते ही समस्त सेना और अनुचर अंग्रेजी रेसिडेण्टकी ओरको चले। युवराज भी उस समय महाराजके साथ सजे हुए हाथीपर चढ़े हुए रेसिडेण्टकी ओरको चले। युवराजके वहाँ पहुँचते ही महाराजकी पैदल सेनाने सम्मान दिखाया और तोप ध्वनि की गई। युवराजको रेसिडेण्टीमें पहुँचाकर महाराज अपने स्थानको लौट आये, और कुछ कालके पीछे युवराजके साथ साक्षात् करनेके लिये गये। इस सम्मानके समयमें जयपुरकी समस्त सेना राजमार्गमें खड़ी हुई थी। सब आठसो मजे हुए हाथियोंपर युवराजके सहचर और आमेरके सामन्त मवार थे अन्योन्य और भी बहुतमे हाथी थे।

युवराजके आनेके समय इस समय पोलिटिकल एजण्ट वेनन माहवने बहुतमा यत्न करके स्थानको सजाया था। वेनन माहवने युवराजके रहनेके स्थानको

तलवारकी क्रीडा करनेवाले नागे
महाराजके खवास
महाराज रामसिंह और प्रिन्स आफवेल्ल
हाथीपर चढ़े ढालधारी दो सामन्त
अश्वारोही खास चौकीके दो कर्मचारी
चार श्रेणियोंमें विभक्त हस्त्यारोही
युवराजके सहचर अंग्रेजी कर्मचारी
देशीय सामन्त

अंग्रेजी सैन्यदल
हाथीपर चढ़े वाद्यकगण
अश्वारोही नायव कोतवाल

मलीभाँतिसे सज
युवराजके साथमें
चले गये, युवरा
की रोज
रहे थे; इस लिये
इस समय युव
बंधुओंमें की थी,
घटना नहीं हुई
“कल
शिकार खेलनेको
थे, वह लोग
करके लार्ड आ
जोधपुरके राज
साथ शिकार
भोजन किया।
झालाना नामक
एक सहचरके
प्रतापसिंह
एक बड़ी लम्बी
जुगोग करही
पीछे वह शेरनी
वह गाली
वैसे ही युव
लगते ही शेरनी
जमकी बार वह
दूरतक न जा सक
युवराजको जा सक
है, परन्तु नवा
एक गोली मारी,
तब व्याघ्रीने इस
हाथीपरसे उतर
रहा है, अतमें व्या
युवराजने
ससे वह अत्य
युवराजके

भलीभांतिसे मजाया था। प्रिन्स लुइस, व्याटनवर्ग, लार्ड साफिल्ड, और लार्डक्यारिडनने युवराजके साथमें ही रहना स्वीकार किया और इनके अन्यान्य सेत्रक और और स्थानोंपर चले गये, युवराजकी भक्ति दिखाने तथा मित्रता बढ़ाकर अपने सामने समस्त विषयों की खोज करनेके लिये महाराज रेसिडेण्टके निकट कलसे एक सामान्य स्थानपर रहे थे, इस लिये मृत लार्डमेओ भी इनके ऊपर अत्यन्त संतुष्ट हुए थे और इसी कारणसे इस समय युवराजने महा संतुष्ट होकर महाराज रामसिंहकी गणना अपने प्रिय-वधुओमें की थी, ४ फरवरीको एक भोजनके अतिरिक्त और कोई प्रकाश करने योग्य घटना नहीं हुई ।

“ कल प्रभात होते ही समस्त नगरमें यह समाचार फैल गया कि युवराज शिकार खेलनेको जायेंगे । इस लिये जो उनको देखनेके लिये महलके समुख खड़े हुए थे, वह लोग निराश होकर अपने स्थानको लौट आये । युवराज प्रातः काल ही भोजन करके लार्ड आइलेसफोर्ड, लार्ड क्यारिडन, लार्ड आलफ्रेड, पेजेट, मेजर, ब्रेडफोर्ड जोधपुरके राजा प्रतापसिंह और किशोरसिंह नाम दोनों भ्राता महाराज रामसिंहके साथ शिकार खेलनेको गये, सभी मिजिकावाग नामक स्थानपर गये, वहाँ जाकर भोजन किया । भोजन करनेके उपरान्त सभी वनमें गये । नगरसे छ मील दूरीपर झालाना नामक वनमें शिकार खेलना प्रारंभ हुआ । युवराज किशोरसिंह और अन्य एक सहचरके साथ ऊँचे स्थानपर घोंड़ेपर चढ़कर गये और महाराज मेजर ब्रेडफोर्ड, प्रतापसिंह और शिकारियोंके साथ नीचेसे व्याघ्रको भगाने लगे। कुछ ही समयके उपरान्त एक बड़ी लम्बी चौड़ी आकरवाली व्याघ्रीने आकर दर्शन दिया । वह अपने भागनेका उद्योग करही रही थी कि महाराज और प्रतापसिंहने उसपर चोटकी । कुछ कालके पीछे वह शेरनी युवराजसे ४० हाथ दूर रह गई कि, युवराजने उसपर गोली चलाई । वह गोली उसके बाँये कंधेमें लगी गोली खाकर शेरनी जैसे ही भागनेको हुई कि वैसे ही युवराजने फिर एक गोली मारी, वह गोली उसकी फ्रंटमें लगी । गोली लगते ही शेरनी शान्त होगई, और युवराजकी तीसरी गोली खानेसे पहिले ही अवकी वार वह शेरनी दौड़कर छिप गई । चोट लगनेके कारण वह अधिक दूर तक न जा सकी, एक पत्थरके ऊपर जाकर बैठ गई प्रतापसिंहने उसको दृढ़ते २ युवराजको आकर समाचार दिया, युवराजने वहाँ जाकर कहा, यह शेरनी मर गई है, परन्तु प्रतापसिंहने कहा कि अभी मरी नहीं है, यह सुनकर युवराजने फिर एक गोली मारी, वह गोली भी खाली गई, युवराजने फिर और एक गोली मारी, तब व्याघ्रीने इस शेष आघातसे प्राण छोड़े । इसके पीछे प्रतापसिंह और युवराजने हाथीपरसे उतर कर व्याघ्रीके पास जाकर देखा, कि अब इसका जीवन नहीं रहा है, अतमें व्याघ्रीको हाथी पर लाद कर रेसिडेण्टकी लेजानेकी आज्ञा दी । युवराजने भारतवर्षमें आकर यह प्रथम ही व्याघ्रीका शिकार किया था । इससे वह अत्यन्त ही प्रसन्न हुए थे । यह शेरनी देखनेमें अत्यन्त बड़ी थी । युवराजके रेसिडेण्टीमें आते ही महाराज रामसिंह समस्त परिषदोंके साथ एकत्र

खड़े हुए, और शेरनीको उनके चरणोंके नीचे रक्खा । इसके उपरान्त एक फोटो ग्राफरने फोटो ली ” ।

“ युवराज कल पाँच फरवरीको व्याघ्रीका शिकार करके रेसिडेण्टके साथ जयपुरमे आये । मारे आनन्दके जयपुर नगर प्रफुल्लित होगया, चारोओर ऊँचे २ पर्वतोंकी शोभा और भी अधिक बढ़ रही थी । राजप्रासाद और राजमार्ग अत्यन्त रमणीक होरहा था । जयपुर नगर देखनेमे चित्रपटकी समान था, इस पर लाखों दीपकोंके प्रज्वलित होनेसे उसकी और भी शोभा बढ़ गई थी, इसका अनुमान सरलतासे होसकता है । रेसिडेण्टसे राजमहल ३ मील था । संपूर्ण मार्गमें पताका लगी हुई थी, प्रकाशमान दीपकोंसे बाजारकी शोभा और भी अधिक बढ़ गई थी, वन, नगर, बड़े २ आवास और राज-कार्यालयके प्रकाशमान होनेसे सभीके नेत्र मोहित होगये थे । युवराज इस परम प्रभामय दृश्यको देखकर अत्यन्त ही संतुष्ट हुए और महाराजको आनन्द प्रकाश करके दिखाया । उस समय भारतवर्षमे वास्तवमे अन्यान्य देशीय राजाओंके राज्यकी अपेक्षा जयपुरका प्रकाश अत्यन्त ही चमत्कृत हुआ था, महाराजने रुपया खर्च करनेमे किसी प्रकारकी कसर नहीं की थी । दीपकोंका प्रकाश भी उसी प्रकार मनोगत हुआ । महाराजकी इच्छा थी कि युवराज जबतक यहाँ रहै तबतक गैसकी रोशनी हो, परन्तु रेल और कम्पनीके दोपसे गैसका समान इकट्ठा न होसका, महाराज इस मनोरथके पूर्ण न होनेसे अत्यन्त दुःखित हुए थे । हमारा ऐसा अनुमान होता है कि एक महीनेमे जयपुरमे गैसकी रोशनी होसकती थी ” ।

“कल रात्रिके सात बजेके समय दीवान आम नामक बड़े सभागृहमे एक दरवार हुआ, यह गृह अत्यन्त साफ और सुन्दर २ वस्तुओंसे सजा हुआ था । इसकी सुन्दरताको देखकर दर्शकोंका मन मोहित होता था । इस घरमे १२ सौ कुरसियाँ सजाई गई थी । युवराज और महाराजके बैठनेके लिये दो रत्नजडित आसन उनके बीचमे विराजमान थे । सन्ध्या होनेसे कुछ पहिले युवराज सभागृहमे आये । उस समय जयपुरके समस्त सामन्त जागीरदार, और प्रधान २ राजकर्मचारियोंने वहाँ आसन ग्रहण किए । उस दरवारमे कितने ही सम्भ्रान्त अंग्रेज और देशीय मनुष्योंने युवराजको अपना परिचय देनेके उपरान्त पीछे जोधपुरके महाराजके दोनों भ्राता महाराजा प्रतापसिंह और महाराजा किशोरसिंह इन दोनोंको युवराजने भारतभ्रमणके स्मारकका पदक पुरस्कारमे दिया । जयपुरके प्रधान २ सामन्तोंने युवराजको नजरमे कितने ही रुपये दिये, परन्तु युवराजने उनको स्पर्श करके सबको लौटा दिये । दरवार समाप्त होजानेके पीछे जयपुरके महाराजने जयपुरके कितने ही शिल्प द्रव्य उपहारमे दिये । युवराजने उन समस्त द्रव्योंको देखकर अत्यन्त संतोष प्रकाश किया । इसके पीछे युवराज और एक मौ सम्भ्रान्त अंग्रेज राजभोजमे विराजमान हुए, भोजन समाप्त होनेके पीछे युवराज अन्य कमरेमे गये । महाराज रामसिंहने उस कमरेमे जाकर हिन्दुस्तानी भाषामे महानी चिकित्सिकाके प्रति युवराजके प्रति और अंग्रेज गवर्नमेण्टके

प्रति भक्ति आन
अनुवाद और
पर महारानी
रामसिंहके स्वा
उपहारमे बहुतसे
अंतरदान इत्या
यह देखकर युव
मूल्यका एक
“ इसके
नॉचनेवालोंका
छविसे समा
हुए । जबकि
प्रकारकी वातची
बम्स महारा
कीगई थी ।
थी । इसको
दो पहर रात्रिके
मान हुआ था, इ
“ कल
युवराज भोजन
वहाँके प्राचीन
किया । जामरको
नामके जमा
युवराजने जयपुर
सर्च करके यह
आज प्रभात हा
समय राजमार्गमे
सो रुपये
उम्मेक अतिरिक्त
जयपुरके महारा
प्रसन्न होगये थे ।
प्रीतिपात्र हुए थे
यद्यपि म
नेक देशीय राज

प्राति भक्ति आनुरक्ति और सम्मान प्रकाशक एक वक्तृता दी। अंग्रेजी भाषाका अनुवाद और छपा हुआ पत्र अंग्रेजोंके हाथमें दिया गया, वक्तृताके समाप्त होजाने पर महारानी विक्टोरियाके स्वास्थ्यके निमित्त और युवराजके प्रस्तावसे महाराज रामसिंहके स्वास्थ्यके उद्देशसे सुरा पीगई, इसके पीछे महाराजने युवराजको उपहारमें बहुतसे द्रव्य दिये। बड़ी कीमती एक सुन्दर तलवार, आसे, बड़ी २ छुरी अतरदान इत्यादि बहुमूल्य द्रव्य दिखाकर युवराजका विशेष सम्मान किया, यह देखकर युवराजने अत्यंत आनन्द प्रकाश किया। महाराजने १४ हजार रुपयेके मूल्यका एक अतरदान भी उपहारमें दिया था, यह देखनेमें अत्यंत सुन्दर था ”।

“ इसके पीछे युवराज, महाराजके साथ चंद्रमहल नामक नृत्यवाटिकामें देशीय नाँचनेवालोंका नृत्य देखनेके लिये गये। नाँचनेवाले वेशकीमती पोशाके पहिरे हुए सुन्दर छविसे सभागृहको प्रकाशमान कर रहे थे। युवराज इस नृत्यको देखकर अत्यंत संतुष्ट हुए। अधिक क्या कहै युवराज विश्रामगृहमें गये। वहाँ महाराजके साथ अनेक प्रकारकी वातचीत होनेके पीछे चुट और अपने नामका खुदा हुआ एक दिवासलाईका बक्स महाराजको उपहारमें दिया। रात्रिमें अग्निक्रीड़ा भी बड़ी धूमधामके साथ कीगई थी। लंदनकी त्रुक कम्पनीने १० हजार रुपये लेकर आतिशवाजी तयार की थी। इसको देखकर सभी दर्शकोंने अत्यंत आनन्दित हो जयध्वनि की। युवराज कोई दो पहर रात्रिके बीतनेपर रेसिडेण्टीमें लौट आये। कल जिस प्रकारमें जयपुर प्रकाश मान हुआ था, इस प्रकारसे इसकी गोआ और कभी नहीं हुई थी ”।

“ कल पाँच फरवरी रविवारको प्रकाश करने योग्य कोई उत्सव नहीं हुआ। युवराज भोजन करनेके उपरान्त जयपुरका प्राचीन नगर आमेर देखनेके लिये गये। वहाँके प्राचीन कीर्तिस्तंभ और परम रमणायि दृश्यको देखकर युवराजने सतोष प्रकाश किया। आमेरको देखकर आगमनके समय युवराजने “ एडवर्ड हाल ” नामक अपने नामके असाधारण स्थानकी दीवारमें अपने हाथसे पाषाण स्थापन किया। युवराजने जयपुर भ्रमणके स्मरणके निमित्त महाराज रामसिंहने बहुतसा धन खर्च करके यह स्थान बनाया था। कल दिनको और कोई घटना नहीं हुई। युवराज आज प्रभात होते ही जयपुरको छोड़ कर आगेको चले गये। विदा होनेके समय राजमार्गमें अत्यन्त मनोहर दृश्य हुए थे, युवराजने यहाँके शिकारियोंको सौ रुपये पुरस्कारमें दिये थे। महाराजने युवराजको जो द्रव्य उपहारमें दिये थे, उसके अतिरिक्त युवराजको एक अत्यन्त मनोहर अश्वयान उपहारमें दिया था, युवराज जयपुरके महाराजका आतिथ्य और अभ्यर्थना और उत्सवसे अत्यन्त ही प्रसन्न होगये थे। भारतवर्षके अन्यान्य राजाओंकी अपेक्षा महाराज युवराजके विशेष प्रीतिपात्र हुए थे ”।

यद्यपि भारतके भावी सम्राट् एडवर्ड प्रिन्स आफ् वेल्स बहादुरने भारतके अनेक देसीय राजाओंके राज्यमें सम्मान प्राप्त किया था, और उन देसीय राजाओंने

बहुतसा धन खर्च करके अनेक उत्सवों द्वारा उनका सम्मान वटाया था, परन्तु पाठकगण उपरोक्त वृत्तान्तको पढ़कर सरलतासे समझ जायेंगे कि जयपुरपति महाराज रामसिंहने केवल इस प्रकारसे बहुतसा रुपया खर्च करके अनेक अनुष्ठानोंके द्वारा ही युवराजके मनको हरण नहीं किया था, वरन इन्होंने यथार्थ प्रीति, नम्रता और विनयके साथ पवित्र रुचिसे प्रिन्स आफवेल्सको अपना मित्र बना लिया था। जिन सम्पूर्ण श्रेष्ठ गुणोंसे शिक्षित अंग्रेज स्त्री पुरुषमात्रके हृदय पर वह अधिकार करनेको समर्थ हुए थे, उन्हीं समस्त गुणोंसे उन्होंने भावीसम्राट्को मोहित किया। शिक्षित अंग्रेज स्त्री पुरुषोंके साथ मित्रताके सूत्रमें बंधनेके लिये अत्यन्त अभिलाषी थे। कर्नल म्यालिसनने अपने ग्रथमें लिखा है कि “महाराज रामसिंह अंग्रेजोंके साथ स्त्री पुरुषोंकी मित्रताका होना अत्यन्त श्रेष्ठ मानते थे।” महाराजके अंग्रेज मात्रही अत्यन्त भक्त थे पाठक ऐसा अनुमान न करें। महाराज रामसिंह स्वयं ही एक बुद्धिमान मनुष्य थे, इस कारण शिक्षित मनुष्यमात्रके साथ वह स्वभावसे ही प्रीति स्थापन करना अपना कर्त्तव्य जानते थे, केवल अंग्रेज ही नहीं वरन संपूर्ण देशीय समाज भी उनकी प्रीतिपात्र थी।

सन् १८७७ ईसवीकी पहिली जनवरीके ब्रेट्रिटन और आयरलैण्ड की अविवाही महारानी विक्टोरियाने भारतवर्षमें राजराजेश्वरीकी उपाधि धारणकी। भारतवर्षकी प्राचीन राजधानी दिल्लीमें इसके उत्सवमें राजसूय समिति की गई। यहांपर भारतवर्षके प्रत्येक प्रान्तके राजाओंकी तरह आमेरके महाराज रामसिंह भी निमन्त्रित होकर अपने परिपद और अनुचरोंके साथ सेना सहित वहाँ गये, इनके पहुँचते ही बड़े सम्मानसे राजप्रतिनिधिने इनको ग्रहण किया। सन् १८७६ ईसवीके २६ दिसम्बरको महाराज रामसिंह बहादुर अंग्रेज राजप्रतिनिधि लार्डलिटन बहादुरके साथ साक्षात् करनेके लिये उनके स्थानपर गये। प्रधान मार्गपर सबसे पहिले अंग्रेजी अश्वारोही कर्मचारियोंने महाराजका विशेष सम्मानके साथ अभिवादन किया। इसके पीछे राजप्रतिनिधिके निवासस्थान पर पहुँचते ही उस स्थान पर खड़ी हुई अंग्रेजीसेनाने अस्त्र दिखाकर उनका सम्मान किया। सवारी परसे उतर कर राजप्रतिनिधि वैदेशिक सेक्रेटरी परनटन साहबने आगे जाकर आदरमानके साथ ग्रहण कर परम रमणीक चन्द्र किरणोंसे शोभित मजे हुए अभ्यर्थनाके स्थानमें राजप्रतिनिधि लार्डलिटनके पास महाराजको उपस्थित किया, राजप्रतिनिधिने आनन्दितहो सिंहासनसे उतरकर कईएक पग आगे जा महाराजको बड़े आदरसे लेजाकर दहिनी ओरके रत्नसिंहासनपर बैठाया और पीछे स्वयं सिंहासनपर बैठे। इसके पीछे बहुत देरतक वार्ता होती रही, महाराज रामसिंहने अपने राज्यमें जो हितकारी कार्य किये थे, उन सबका उल्लेख किया। गवर्नमेण्टने रामसिंहकी भक्ति प्रीति और अनुरक्ति देखकर उनकी विशेष सहायता करनी स्वीकार की, और महाराजके गुणोंकी प्रशंसा करने लगे। इसके पीछे दो हार्डलैण्डके सेनिकोंने एक राजसूर्य पताका लाकर राजप्रतिनिधिके नामने रखी। इस पताकाके एक ओर “विक्टोरिया केमरीहन्द” और दूसरी ओर जयपुरके राज वंशका चिह्न अंकित था। पताकाके ऊपर एक ओर

महाराज २१ सितम्बर १८७७”
सिंहासनसे उतरकर
“महाराज”
स्वरूप आपके
“महाराज”
राजवंशका जो
(अंग्रेज गवर्नमेण्ट)
इसको आप मुझ
राजप्रतिनिधि
मस्तक झुकाकर
पताका दे
स्मरणार्थ एक सो
और भारतेन्दुवरीका
था, और दूसरी
“केसरहिन्द”
महारानी आ
भूषित किया। यह
इसको चिरकाल
रक्खा जाय”
पताका औ
“इसके पीछे जा
महाराजकी अंग्रेज
हुआ करती थी।
पहिल ही उन्नीस
महाराज रामसिंह
कर आनन्दित हो जा
तां पोकी सलामी हुई
दूसरे दिन
बहादुरने महाराज
पेटे आदर मानके
परिचय दिया।
सन् १८७७
महाराजने लार्ड लिटन

महाराज रामसिंहका नाम और दूसरी ओर “ विक्टोरिया एम्प्रेस, १ जनवरी सन् १८७७ ” लिखा हुआ था । राजप्रतिनिधि महाराज रामसिंहका हाथ पकड़ कर सिंहासनसे उतरकर पताकाके सम्मुख गये, और महाराजसे बोले ।

“ महामान्या भारत राजराजेश्वरीके उपाधिधारणके स्मरणमें उनके उपहार स्वरूप आपके परिवारिक चिह्नसे अंकित यह पताका महिमवरको दी जाती है ” ।

“ महामान्याका विश्वास है कि इंग्लैण्डके राजसिंहासनके साथ आपके सभ्रान्त राजवंशका जो विशेष बनिष्ठ संबन्ध है, केवल यही नहीं बरन प्रधान राजक्षमता (अंग्रेज गवर्नमेण्ट) जो आपके वंशकी उन्नति स्थापित्व और प्रबलताकी इच्छा करती है, इसको आप भुलाकर कभी इस पताकाको त्यागन करना उचित न समझेंगे ” ।

राजप्रतिनिधिने महाराज रामसिंहके हाथमें उस पताकाको दिया, महाराजने मस्तक झुकाकर सम्मान सहित उसे ग्रहण किया ।

पताका देनेका कार्य समाप्त होगया, भारतके राजराजेश्वरीकी उपाधि धारणके स्मरणार्थ एक सोनेका पदक भी राजप्रतिनिधिने महाराजके गलेमें डाला, उस पदकके एक ओर भारतेश्वरीका आनन और नाम तथा १ जनवरी, सन् १८७७ ईसवी यह खुदा हुआ था, और दूसरी ओर अंग्रेजीभाषामें “ एम्प्रेस आफ इण्डिया ” और हिन्दी उर्दू भाषामें “ कैसरहिन्द ” खुदा हुआ था । राजप्रतिनिधिने उक्त पदक देनेके समय कहा —

महारानी और भारतकी राजराजेश्वरीकी आज्ञानुसार मैंने आज इस पदकसे आपको भूषित किया । यह पदक जिस शुभ दिनमें अंकित हुआ है उसके स्मरणके लिये आप इसको चिरकालतक धारण करें । और आपके वंशमें यह पुरुषानुक्रमिक अलंकाररूपसे रक्खा जाय ” ।

पताका और पदक देनेके पीछे राजप्रतिनिधिने महाराजको मूचित किया “ इसके पीछे आपके सम्मान मूचक इक्कीस तोपोंकी सलामी हुआ करेगी । ” जयपुरके महाराजकी अंग्रेज गवर्नमेण्टके साथ सवि करके सम्मानसूचक सत्रह तोपोंकी सलामी हुआ करती थी । महाराज रामसिंहने अपने न्याय सहित राज्यशासनके गुणसे पहिले ही उक्तीस तोपोंकी सलामी प्राप्त करली थी, इस समय इक्कीस तोपें नियत हुई । महाराज रामसिंह राजप्रतिनिधिके द्वारा सम्मानित होकर उस दिन उस स्थानको त्याग कर आनदित हो अपने स्थानको लौट आये, उनके आते और जाते समय नियमितरूपसे तोपोंकी सलामी हुई ।

दूसरे दिन (२१ दिसबरको) अपरान्हके समयमें राजप्रतिनिधि लार्ड लिटन वहादुरने महाराजके स्थान पर जाकर उनसे साक्षात् किया । महाराज रामसिंहने बड़े आदर मानके साथ राजप्रतिनिधिको ग्रहण करके अपने श्रेष्ठ गुणोंका विशेष परिचय दिया ।

सन् १८७७ ईसवीकी पहिली जनवरीको मध्याह्नके समय उस महान् विक्टोरिया समितिमें लार्ड लिटन द्वारा ब्रिटिश रानीसे “ भारतकी राजराजेश्वरी ” की उपाधि धारण

करनेकी सूचना हुई। राजपूतानेके राजाओंके प्रतिनिविस्वरूपसे “उदयपुर और जयपुरके दो अधिपतियोंने उठकर कहा कि, महामान्याके भारतमे राजराजेश्वरीकी उपाधि धारण करने पर राजपूतानेके सम्मिलित राजाओंने राजभक्तिके साथ जो अभिवादन किया है, यह समाचार महारानीको प्रगट करनेके लिये गीव्रतासे भेजा जाय, राजाओंकी यही प्रार्थना है”।

उक्त उपाधिके उपलक्ष्यमे भारतकी राजराजेश्वरीकी ओरसे “कौन्सिलर आफ् द एम्प्रेस” नामक एक श्रेणीकी नवीन उपाधि नियत हुई। उस उपाधिकी सृष्टिका कारण राजप्रतिनिधिकी निम्नलिखित उक्तिसे प्रकाशित होता है,—“सम्मिलित राज्यकी महामान्यारानी भारतकी राजराजेश्वरीने समय २ पर प्रयोजनके अनुसार आवश्यकीय कार्योंमे भारतवर्षके राजा और सरदारोंकी शुभमंत्रणा ग्रहण करके और उससे प्रधान-राज अंग्रेजी गवर्नमेण्टके साथ उनका सम्मानसूचक सम्मिलनसाधन, और उस उपायसे साम्राज्यके साधारण मंगलकी सुविधा स्थापनके लिये भारतवर्षके प्रधानमंत्रियों द्वारा हमै निम्नलिखित राजा और गवर्नमेण्टके उपरितन कर्मचारियोंको कौन्सिलर-आफ् द एम्प्रेस, (भारतकी राजराजेश्वरीके मंत्री) की उपाधि देनेकी सामर्थ्य दी है। और इससे हम उनके नाम और उनके पक्षसे उस महा सम्मानित उपाधिको देते है”। समस्त भारतवर्षमे जो आठ देशीय राजा उक्त महा सम्मानसूचक उपाधिको प्राप्त हुए है, इनमे जयपुरपति महाराज रामसिंह भी एक है। इस प्रकारसे महाराजा रामसिंह विक्टोरिया राजसमितिमे सम्मान पाकर ठीक समय पर अपनी राजधानीको लौट आये।

अत्यन्त दुःखका विषय है कि बहुत थोड़े समयके पीछे ही अर्थात् सन् १८८० ईसवीके सितम्बर महीनेमे सर्वमनरजन महाराज रामसिंह बहादुरने प्राण त्याग किये। महाराज रामसिंहकी जीवनीके सम्बन्धमे हमै अधिक कहनेकी आवश्यकता नहीं उपसंहारमे केवल इतना ही कह सकते हैं कि समस्त देशी राजाओंमे महाराज रामसिंह सबसे अधिक बुद्धिमान् थे, इनकी प्रकृति उदार थी, यह उन्नतिप्रिय, कुसम्कारहीन और प्रजारजन पुरुष थे। जयपुरराज्यकी जिस प्रकारसे अवनति होगई थी, इनके राज्यमे जयपुरने उसी प्रकारसे सबसे ऊँचे पदपर अधिकार प्राप्त किया था। इनके राज्यमे अत्याचार अशान्ति पराजकता इत्यादि सभी उपद्रव शांत होगये थे, जैसे २ प्रजाके हितकारी कार्य महाराज रामसिंहने किये थे पाँच देशीय प्रधान २ राज्योंमे आजतक वह कार्य नहीं हुए। उन सम्पूर्ण हितकारी कार्योंके अतिरिक्त देशीय राजा आजतक भी इस बातको स्वीकार नहीं करते कि बुद्धिमान महाराज रामसिंह पवित्र रुचि और मन्थताके सम्मानकी रक्षाके लिये उन २ कार्योंको कर गये है। उन सपूर्ण कार्योंमे राज्यमे जो भावी महान् मंगलका बीज बोया गया और कहीं इतिहासमे अङ्कित और पल्लवित होकर मोहन सुखमाका अमृतमय फल उत्पन्न करते है, इसका अनुमान मरलतामे होसकता है। महाराज रामसिंहजी और भी जीवित रहते तो उनमे जयपुरके राज्यकी और भी अधिक श्रीवृद्धि और उन्नति होती, इनमे किंचिन् भी मन्द

नहीं। जयपुर राज्य अक्षरोंसे ग्रथित है नवजीवन और नव है—केवल।

महाराज रामसिंहकी दूर हो जाते, रामसिंहकी अकाल हाहाकार करने लगी गवर्नमेण्टने भी तथा किया था। सर्वशुद्ध है जो भूल सकता है

महाराज रामसिंहके
रेसिडेण्टका
द्रागादवाकी दो
कलकत्तेको जाना—मह
गवर्नमेण्टका महार
प्रदर्शनीका उद्देश—मह
शासनकी रीति—मह
का नियोग—कौन्सिलके
का चलाना—सामन्तों
अमृतोप निवारण—मह
साथ महाराजका मैत्रीम
उपपहार—

महाराज राम
शयन करते समय
उन्होंने डकड़े हुए
सामन्त ठाकुर कायम
रामसिंहकी मृत्युके
नियुक्त करनेकी
गम्पनि दी। ठाकुर
महाराज माधोसिंह ना

नहीं। जयपुरराज्यका इतिहास महाराज रामसिंहके नामसे चिरकालतक हीरेके अक्षरोसे ग्रथित रहेगा, जयपुरके प्रजापुंजके वंशधर एकमात्र महाराज रामसिंहको अपना नवजीवन और नवीन वलप्राप्तिका मूल, जयपुरराज्यका यथार्थ उद्धारकर्त्ता स्वीकार करते हैं—केवल राजस्थापनमे ही नहीं वरन समस्त भारतवर्षके प्रत्येक देशीय राजसिंहासनोपर महाराज रामसिंहकी समान राजा विराजमान होते तो भारतवर्षके दुर्दिन शीघ्र ही दूर हो जाते, इसको सभी मानलेगे, राजपूत राजकुलके मार्तण्डस्वरूप महाराज रामसिंहकी अकालमृत्युसे जयपुरकी समस्त प्रजा गभीर शोकसागरमे निमग्न होकर हाहाकार करने लगी, उसके हाहाकारसे आकाश परिपूर्ण होगया, इनके वियोगसे वृटिश गवर्नमेण्टने भी तथा स्वजातीय और विजातीय मित्रमडलीने भी महान् शोक प्रकाश किया था। सर्वगुणमंडित महाराज रामसिंहके शोक और वियोगको ऐसा कौन मनुष्य है जो भूल सकता हो ?।

सातवां अध्याय ७.

महाराज माधोसिंहका आमेरके सिंहासन पर अभिषिक्त होना—उनकी अज्ञान अवस्थामे वृटिश रेसिडेण्टका जयपुरके शासनभारको ग्रहण करना—शासन समाजका नियोग—कृष्णगढ और द्रागादडाकी दो राजकुमारियोंके साथ महाराजका विवाह—महाराज माधोसिंहका बम्बई और कलकत्तेका जाना—महाराजका जयपुरमे शिल्पशालाकी प्रतिष्ठा करना—महाराजका अभिषेक—वृटिश गवर्नमेण्टका महाराजके हाथमे राज्यभारअर्पण—महाराजका जयपुरमे शिल्प और प्रदर्शनीका अनुष्ठान—प्रदर्शनीका उद्देश—प्रदर्शनीकी प्रतिष्ठा—महाराजका अभिषेक—प्रदर्शनीकी सफलता—जयपुरमे प्रकृष्ट शासनकी रीति—मंत्रीसमाज वा कौन्सिल—कौन्सिलकी सामर्थ्य—राजदरबारमे नानापदों पर सामन्तों का नियोग—कौन्सिलके सभ्यगणोंके नाम—कौन्सिलके सभ्यगणोंका नियमित वेतन दानकी व्यवस्था का चलाना—सामन्तोंके साथ सम्बन्ध—शेखावाटीके सामन्तोंका असतोष—असतोषका कारण—असतोष निवारण—वृटिश गवर्नमेण्टके साथ महाराजका अकृतिम सद्भाव—प्रतिवासी राजाओंके साथ महाराजका मैत्रीभाव—महाराज माधोसिंहके सम्बन्धमे वृटिश पोलिटिकल एजण्टका मन्तव्य—उपसंहार—

महाराज रामसिंहने पुत्रहीन अवस्थामे प्राण त्याग किये, परन्तु मृत्युके शय्यापर शयन करते समय गवर्नमेण्टने उनको दत्तकपुत्रके लेनेकी सामर्थ्य दी, उसी सामर्थ्यसे उन्होंने इकट्ठे हुए सामन्त और कर्मचारियोंके सम्मुख अपने कुटुम्बी ईशरदाके युवक सामन्त ठाकुर कायमसिंहको अपने उत्तराधिकारी पदपर नियुक्त किया। महाराज रामसिंहकी मृत्युके पीछे उनकी इच्छासे उनकी रानी और सामन्तोंने उक्त सामन्तको नियुक्त करनेकी सम्मति दी, पोलिटिकल एजण्टके प्रस्तावसे गवर्नमेण्टने भी अपनी पूर्ण सम्मति दी। ठाकुर कायमसिंहने चिर प्रचलित रीतिके अनुसार अपने पहिले नामको बदलकर माधोसिंह नाम रक्खा। और सन् १८८० ईसवीके सितम्बर महीनेमे वह आमेरके

सिंहासन पर विराजमान होकर राज्य करने लगे । महाराज माधोसिंह जिस समय आमेरके राजछत्रके नीचे विराजमान हुए उस समय उनकी अवस्था उन्नीस वर्षकी थी । जयपुरके रेसिडेण्ट मिस्टर जे०पी० स्टेटन सन् १८८३ ईसवीकी पहिली मईको, जयपुरके सन् १८८२-८३ ईसवीके शासनके वृत्तान्तमें लिखते हैं कि जिस समय महाराज राज्यपर नियुक्त नहीं थे उस समय इन्होंने कोई उपयुक्त शिक्षा प्राप्त नहीं की थी, इसी कारणसे दो वर्षतक जयपुर राज्य रेसिडेण्टकी सम्मतिसे एक कौन्सिल वा मंत्रीसमाजके द्वारा शासित हुआ, और युवक महाराज क्रम २ से शासनकी शिक्षा पाने लगे । महाराज माधोसिंहने अप्राप्त व्यवहार अवस्थामें अपने हाथमें राज्यभार लिया था गवर्नमेण्टने अपनी अवलम्बित नीतिके मतसे महाराजके हाथमें प्रथम शासनकी सामर्थ्य न दी, जयपुरराज्य बहुत दिनोंसे जिस मंत्री समाजके द्वारा शासित होता आया था रेसिडेण्टने गीव्रतासे उसी समाजके हाथमें शासनका भार अर्पण किया । वास्तवमें महाराज माधोसिंह पहिले एक साधारण प्रदेशके सामन्त थे । यह किसी दिन आमेरके सिंहासनपर विराजमान होंगे ऐसा किसीको भी अनुमान नहीं था, इस कारण उन्हें राज्यशासनके उपयुक्त कोई विशेष शिक्षा नहीं दी गई थी। यद्यपि वह उन्नीस वर्षकी अवस्थामें राज्यपरस्थित हुए परन्तु उस समय उनके पक्षमें पूर्णशासनकी सामर्थ्यका चलाना असम्भव था, जबतक महाराज माधोसिंह अज्ञान अवस्थामें रहे तबतक रेसिडेण्टकी सम्मतिसे मंत्रीसमाज राज्यशासन करता था, और महाराजने इस सुअवसरमें राज्यशासनकी प्रयोजनीय शिक्षा प्राप्त करली ।

महाराज माधोसिंह बहादुरने आमेरके राज्यपद पर प्रतिष्ठित होनेके पीछे कृष्णगढ़ और काठियावाड़के अन्तर्गत द्राङ्गादड़के राजाकी दो कन्याओंके साथ पाणिग्रहण किया, इस विवाहमें महाराजके २२७४५७ रुपये खर्च हुए, यद्यपि वह विवाहसे विपमय फल चिरकाल तक उत्पन्न होता है, परन्तु अत्यन्त ही दुःखका विषय है कि देशीय राजा मुगलशासन प्राप्त करके भी उस अनिष्ट मूलक रीतिको आज तक पूर्ण सम्मानसे रक्षा करते आये हैं । भारतवर्षके देशीय राजा स्मरणातीत कालसे बहु विवाहके अभिलाषी हैं, उन्होंने इस बहु विवाहके विपमयफलको प्रत्यक्ष करनेमें किसी प्रकारसे अनादर प्रकाश नहीं किया था, जबतक देशीय राजा भलीभाँतिसे ऊँची शिक्षाको न पासकें, तब तक बीचमें बहु विवाहसे शान्त होजायेंगे, हम ऐसी आशा नहीं कर सकते ।

महाराज माधोसिंह सन् १८८१ ईसवीमें वस्वई कलकत्ते और गयाजीको गये । अपने राज्यमें लौटनेके पीछे उन्होंने जयपुर राज्यमें एक उन्नतिका परिचायक कार्य किया सन् १८८१ ईसवी, २३ अगस्तको जयपुरमें एक इकानामिक और इण्डिस्ट्रियल मिजियम नामक गिल्डकी द्रव्य जाला प्रतिष्ठित की महाराज और बहुतसे प्रतिष्ठित मनुष्योंके सामने कर्नल वाल्टरने इसकी प्रतिष्ठा की। इसके देखनेके लिये बहुतसे दर्शक गये थे। डाक्टर

: Report of the Political Administrations of the Rajputana states for 1882-1883.

हिडली इसके अ. .
रूपका सर्व किया, इस
सन् १८८२ ई.
वर्षकी अवस्थामें ५६५५
राज काजको जानगये,
मेण्टन उनके हाथमें १।
गुण सम्पन्न होगये,
तारीखको महाराज म
समस्त राज्यका भार
इस अभिषेकके
पाठक मरलतासे ५.
होगये थे, परन्तु १।
लेकर कार्यकरते थे।
सर्वगुणसम्पन्न होगये
राजकायोंमें निपुण
सन् ८२।८३ ईसवीके
माधोसिंह इकोस वर्ष
उस समय आठ-११
प्राप्त न करले तबतक
और उनके अप्राप्त ०
हुई हैं, उक्त रेसिडे
नहीं करसकेंगे ॥
राज्यके अनेक
भारतवर्षके अन्यान्य
इसको मुक्तकठसे ५
बहुतसा जन सर्व ५५
अत्यन्त सतोषका वि
बहुतसा धन सब ५५
१८८३ ईसवीके जन
अनुष्ठान आजतक ५
स्थापन था। गिल्ड
समाधान है, उसे शि

* Report of
Stat for 1882-1

हिडली इसके आवैतनिक सम्पादक थे। महाराज माधोसिंहने इस हितकारी कार्यमें बहुतसा रुपया खर्च किया, इस मिउजियमकी प्रतिष्ठासे विशेष उपकार हुआ था।

सन् १८८२ ईस्वीके सितवर महीनेमें वर्तमान महाराज माधोसिंह बहादुरने वार्डस वर्षकी अवस्थामें पदार्पण किया, इस कारण राजपूत रीतिके अनुसार इस वर्षमें ही यह सम्पूर्ण राज काजको जानगये, महाराज इतने दिनो तक राजकार्यमें अशिक्षित रहे इसीसे गवर्नमेण्टने उनके हाथमें राज्यके पूर्ण शासनका भार नहीं दिया था, परन्तु इस समय वह सर्व गुण सम्पन्न होगये, तब गवर्नमेण्टने जोत्र ही बड़ी धूमधामके साथ सितम्बर मासकी ६ तारीखको महाराज माधोसिंहको आमेरके राज्यपर अभिषिक्त किया, और उनके हाथमें समस्त राज्यका भार अर्पण किया”।

इस अभिषेकके उत्सवके समयमें कितनी धूमधाम हुई थी इसका अनुमान हमारे पाठक सरलतासे करसकेंगे। यद्यपि महाराज माधोसिंह पूर्ण शासनके भारको प्राप्त हांगये थे, परन्तु राज्यके प्रधान २ बड़े कार्योमें अब भी पोलिटिकल एजण्टकी सम्मति लेकर कार्यकरते थे। महाराजकी अवस्था अब भी बहुत थोड़ी है, अब कई वर्षके पीछे सर्वगुणसम्पन्न होगये हैं, और इसमें भी कुछ सदेह नहीं कि इस समय वह समस्त राजकार्योमें निपुण होगये हैं। जयपुरके रेसिडेण्ट मिस्टर जे० पी० स्टेटन जयपुरके सन् ८२।८३ ईस्वीके शासन विवरणमें लिखते हैं कि “गत ६ सितंबरको महाराज माधोसिंह इकीस वर्षकी अवस्थामें राज्यकी सम्पूर्ण शासनसामर्थ्यको प्राप्त हुए थे, परन्तु उस समय आवश्यकता होनेपर यह व्यवस्था ठहरी कि जबतक महाराज संपूर्ण अभिज्ञता प्राप्त न करले तबतक वह सब विषयोमें रेसिडेण्टके साथ परामर्श करके राजकार्य करें। और उनके अप्राप्त व्यवहारके समय मंत्रीसमाजके द्वारा जिन कार्योकी व्यवस्था नियत हुई है, उक्त रेसिडेण्टकी सम्मतिके अतिरिक्त वह उसके सवन्धमें कुछ भी अदलबदल नहीं करसकेंगे”।

राज्यके अनेक विषय और साधारण हितकारी अनुष्ठानके विषय जयपुरराज्यमें जो भारतवर्षके अन्यान्य देशीयराज्योको पीछे रखकर अग्रसर हुए हैं, सर्वसाधारण मनुष्य इसको मुक्तकंठसे स्वीकार करेंगे। बुद्धिमान् महाराज रामसिंहने जिस प्रकारसे बहुतसा धन खर्च करके राज्यमें अनेक हितकारी और मंगलदायक कार्य किये थे, अत्यन्त सतोषका विषय है कि नवीन युवक महाराज माधोसिंह भी उसी प्रकार बहुतसा धन खर्च करके उन मंगलदायक कार्योके करनेके लिये अग्रसर हुए। सन् १८८३ ईस्वीके जनवरी महीनेमें जयपुरमें एक अमूर्तपूर्व अनुष्ठान हुआ। ऐसा अनुष्ठान आजतक किसी देशी राज्यमें नहीं हुआ था। वह अनुष्ठान शिल्प प्रदर्शनीका स्थापन था। शिल्प प्रदर्शनीके द्वारा वाणिज्य शिल्प इत्यादिके जो उपकार होनेकी संभावना है, उसे शिक्षित मनुष्यमात्र स्वीकार करेंगे।

* Report of the Political Administration of the Rajputana States for 1882-1883

“महाराज माधोसिंहने अपने राज्यमें उस विश्व विदित शिल्प और साधारण वाणिज्यकी उन्नतिके लिये कई लाख रुपये खर्च करके उस प्रदर्शनीकी प्रतिष्ठा की थी। प्रदर्शनीके उद्देशके सम्बन्धमें जयपुरके रेसीडेण्ट लिखते हैं कि प्रदर्शनीका यह उद्देश है कि राजपूताना और जो देश इससे लगे हुए हैं उन सब देशोंमें शिल्पका प्रचार हो जाय”।

“इस राज्य (जयपुर) में और इसकी सीमामें स्थित देशोंमें कौन २ से द्रव्य उत्पन्न होते हैं, अथवा शिल्पियोंके द्वारा बनाये जाते हैं, उनके सम्बन्धमें अभिज्ञता प्राप्त हो तथा उन सम्पूर्ण द्रव्योंको उत्पादन करनेवाले, निर्माण करनेवाले और क्रियताओंको एकत्र करके उसके सम्बन्धमें सर्व साधारणकी शिक्षाविधान और अभिज्ञता प्रदान ही इस प्रदर्शनीका उद्देश है”।

“जयपुरके इकानामिक और इण्डस्ट्रियल मिडजियममें जो जो द्रव्य सकलित हुए थे, इन सबके अतिरिक्त जिन २ का संग्रह नहीं किया था, इस प्रदर्शनीसे उन सबका संग्रह करना इसका उद्देश है”।

जयपुरके रेसीडेण्ट चिकित्सक डाक्टर हेण्डलीने सबसे पहिले इस शुभ प्रस्ताव को महाराजके निकट उपस्थित किया था। महाराज महाराजने इस प्रस्तावको उत्तम जानकर जीव्र ही इस कार्यको पूर्ण परिणत करनेकी आज्ञा दी, और इस प्रदर्शनीमें जितना रुपया लगा था वह सभी राजाके खजानेसे दिया गया। कई वर्ष हुए “अलवर्ट हाल” नामक प्रिन्स आफ वेल्सके स्मरणके लिये जो बड़ा मनोहर स्थान बनाया गया था उसी स्थानमें प्रदर्शनी होना निश्चय हुआ, जयपुरके एक जिक्वूटिव इंजिनियर मेजर जेकबने बहुत थोड़े समयमें उसके निर्माणका कार्य किया था, उन्होंने प्रदर्शनीको प्रतिष्ठाके योग्य कर दिया।

रेसीडेण्ट लिखते हैं, “कि जो प्रस्ताव किया गया उसका अनुसार सब द्रव्य इकट्ठे किये गये, क्रमानुसार दश सहस्र पदार्थोंका संग्रह किया गया। गवर्नर जनरलके राजपूतानेमें स्थित एजेण्ट कर्नल ब्राडफोर्ड और महामान्य महाराजके द्वारा सन् १८८३ ईसवी की १ जनवरीको प्रदर्शनी खोली गई। और दूसरी मार्चको बंद हुई, उन दोनों महीनोंमें ८५४ अंग्रेज और सब २३६९५४ दर्शक प्रदर्शनी देखनेके लिये गये थे, और बहुतसे रुपयोंकी चीज़ें खरीदी भी गई थी”।

“प्रदर्शनीके समस्त द्रव्योंके गुणागुण और उत्कृष्टापकृष्टताकी परीक्षा और योग्यपात्रको पुरस्कार देनेके लिये बर्बड, लाहौर कलकत्ता और इलाहाबाद इत्यादि स्थानोंसे मि० प्रिफिथ्स और मि० फिलि इत्यादि न्यायवेत्ता निरपेक्ष शिक्षित पुरुष जूरर अर्थात् परीक्षकस्वरूपसे आये थे। दोसौसे अधिक जनोको पुरस्कार दिया गया इस प्रदर्शनीमें जिस प्रकारसे महाराजने रुपया खर्च किया था उसी प्रकारसे वह पुरस्कार भी उनके द्वारा दिया गया”।

राजपूतानेमें स्थित ब्रिटिश एजेण्टने इस प्रदर्शनीके सम्बन्धमें सन् १८८३ ईसवीकी २१ अगस्तको लिखा है “कि पहली जनवरीको मैं जयपुरमें गया, उस समय शिल्पकी

प्रदर्शनी भलीभाँतिसे कर्त और परिश्रम दर्शक आये थे, और भी वस्तुओंकी विक्री प्रत्यक्ष प्रमाण है।

पाठकमंडली! कि जयपुरकी इस हम आशा करते हैं इस शुभ अनुष्ठानमें आप्रह, उत्साह, और और प्रजाके अनेक

यद्यपि महाराज वह विचारने तो अफिर व्यक्तिगत य सतोपका विषय है महाराज माधोसिंह उनके महाराज राम इसका अनुमान हम व्यक्तिगत यथेष्ट रामसिंह बहादुरने लिये मंत्रीसमाजकी अर्पण किया था, होता है यह कह गामनरीतिका परिचय दिया।

जयपुरकी वर्त ईसवीकी १७ मईको गामनरीति अत्यन्त इच्छासे अथवा कि संभावना न हो तो कर सकती है। और उस स्थान पर वैसा

“महाराजके यस्या थी, और

प्रदर्शनी भलीभाँतिसे खुली थी। इसको भलीभाँतिसे सफल करनेके लिये धनखर्च करने और परिश्रम करनेमें किसी प्रकारकी त्रुटि नहीं की गई, प्रदर्शनीमें जो बहुतसे दर्शक आये थे, और जितनी वस्तुये विक्री थी ऐसी राजपूताने भरकी किसी प्रदर्शनीमें भी वस्तुओंकी विक्री नहीं देखी गई, यही एक प्रकार अनुष्ठानकी उपकारिताका प्रत्यक्ष प्रमाण है।

पाठकमंडली ! अंग्रेजी राजपुरुषोंके उक्त मन्तव्योंको भलीभाँतिसे जानगई होगी कि जयपुरकी इस प्रथम शिल्पप्रदर्शनीने किस प्रकारका शुभ फल उत्पन्न किया था। हम आशा करते हैं कि महाराज माधोसिंह बहादुरने राज्यभारको ग्रहण करके प्रथम इस शुभ अनुष्ठानमें अपना हस्ताक्षेप प्रारंभ किया था, उन्होंने जन्मभर इस प्रकारसे आप्रह, उत्साह, और धन खर्च करके इस प्रकारके बहुतसे हितकारी अनुष्ठानोंसे राज्यके और प्रजाके अनेक हितकारी कार्य किये।

यद्यपि महाराज माधोसिंह बहादुरको राज्यकी पूर्ण सामर्थ्य प्राप्त होगई थी, यदि वह विचारते तो अपने हाथमें समस्त राज्यभार लेकर पूर्वप्रचलित रीतिके अनुसार जयपुरमें फिर व्यक्तिगत यथेच्छाचारसे शासनकी रीतिको प्रचलित कर सकते थे, परन्तु अत्यन्त सतोषका विषय है कि गत कई वर्षोंमें जिस प्रकारके लक्षण प्रकाशित हुए थे उससे महाराज माधोसिंहने उस व्यक्तिगत यथेच्छाचारके शासनकी रीतिका अनुसरण न करके महाराज रामसिंहके द्वारा चलाई हुई शासन प्रणालीके पूर्ण सम्मानको रक्षाकी। इसका अनुमान हम निसंदेह कर सकते हैं, कि भारतवर्षके संपूर्ण देशीय राज्योंमें व्यक्तिगत यथेच्छाचारके शासनकी रीति प्रचलित है—केवल एकमात्र महाराज रामसिंह बहादुरने, प्रजा साधारणके कल्याणका विधान और राज्यकी उन्नतिसाधनके लिये मंत्रीसमाजकी सृष्टि करके उसके हाथमें प्रत्येक विभागके पूर्ण शासनका भार अर्पण किया था, इस रीतिसे जो सुशासन और न्याय विचार अधिकतासे सूचित होता है यह कहना बाहुल्यमात्र है, महाराज माधोसिंहने भी इस समय उस शासनरीतिका अवलम्बन करके अपनी पवित्र रुचि और प्रजानुरागिताका विशेष परिचय दिया।

जयपुरकी वर्तमानरीतिके सन्धमे रेसिडेण्ट मिस्टर जे० पी० स्टेटन सन् १८८३ ईस्वीकी १७ मईको लिखते हैं, कि अन्यान्य सामान्य राज्योंकी अपेक्षा जयपुरकी शासनरीति अत्यन्त सुन्दररूपसे अनुष्ठित हुई है। यह कहा जासकता है, नरपतिकी इच्छासे अथवा किसी राजकर्मचारीके प्राबल्यमें यदि किसी विषयकी मीमांसा होनेकी संभावना न हो तो वर्तमान जयपुरकी शासनरीति अत्यन्त अल्पसमयमें उसे निर्धारित कर सकती है। और देशीयराजाओंमें जैसे एक जनके हाथमें शासनकी सामर्थ्य है, इस स्थान पर वैसा नहीं है।

“महाराजके अप्राप्त व्यवहार अवस्थामें स्वभावसे ही इस प्रकारके शासनकी व्यवस्था थी, और महाराजकी अल्प अवस्था तथा अनभिज्ञताके कारणसे यह रीति

प्रचलित रही है। महाराजके सभापतित्वके आधीनमे यह कौन्सिल अर्थात् शासन समाज सभारूपसे अनेक शुभकार्य कर रही है। महाराज जिस समय राजधानीमे स्वयं उपस्थित नहीं थे, उस समय भी शासन कार्य नियमितरूपसे होता था, और किसी भारी विषयमे महाराज जिस प्रकार कौन्सिलके परामर्श और सहायताका ग्रहण करना उचित जानते हैं कौन्सिल भी उसी प्रकारसे उन २ विषयोमे उनके मतकी अपेक्षा करती और समति ग्रहण करती है”।

उक्त मन्तव्य केवल कौन्सिलके संबन्धमे ही प्रयोग नहीं होता, किन्तु कौन्सिल के अधीनमे जो २ विभाग हैं उन सबके कार्य सुन्दर रीतिसे होते हैं”।

“यद्यपि उपरोक्त प्रकारसे कौन्सिलकी सृष्टि सदसे पहिले असंपूर्णतासे कार्यमे परिणत हुई, परन्तु यह रीति इस राज्यमे बहुत दिनोंसे प्रचलित है। अर्द्ध शताब्दीके पहिले मृत महाराज रामसिंहके अप्राप्त व्यवहारके समय इसकी सृष्टि हुई थी और इस समय यह पूर्ण अवयवसे परिणत हुई है। उक्त महाराजकी मृत्युके पीछे यह कौन्सिल वास्तवमे यथार्थ रीतिसे स्वाधीनताके भावकार्यमे समर्थ हुई है। प्रत्येक विभागसे उपयुक्त संख्यावाले सदस्य नियुक्त हैं”।

“महाराजके अप्राप्त अवस्थामे रेसिडेण्टके अधीनमे कौन्सिल जिस प्रकारसे राजकार्य करती थी, इस समय महाराजके अधीनमे भी उसी प्रकारसे कार्य करती है। कौन्सिलके अधिवेशनके नियमित समय नियुक्त है, और उसी समयके अनुसार कार्य होता है”।

“इस राज्यमे और भी दो एक शुभ अनुष्ठान हुए हैं। यहाँके अनेक विभागोंके कार्यमे राज्यके मैनेजरके पदपर, वकील पदपर, अन्यान्य कार्योमे सामन्तोंको और उनके कुटुंबियोंको नियुक्त किया गया है। अन्यान्य देशीय राज्योंके सामन्त इस प्रकारके पदोपर नियुक्त होनेसे घृणा करते हैं और राजा भी उनको विश्वास पूर्वक नियुक्त नहीं करते, इसी कारण अन्यान्य राज्योंमे राजकर्मचारी नामकी एक श्रेणी प्रचलित होकर अपने धन आगमन की चेष्टामे नियुक्त रहती हैं, प्रभुके कल्याणकी ओर दृष्टि नहीं रखती”।

देशीय राजाओंके छिद्र देखनेवाले रेसिडेण्ट जब जयपुरकी शासन रीतिके संबन्धमे इस प्रकारका सतोपदायक मन्तव्य प्रकाश करते हैं। तब पाठक अवश्य ही सरलतासे इसका अनुमान कर सकते हैं कि जयपुरके शासनकी रीति वर्तमान समयमे अवश्य ही प्रोत्तिदायक है, और महाराज साधोसिंह बहादुर उस उदारनीतिके किस प्रकारसे दृढ परिपोषक हैं।

जयपुरकी कौन्सिल वा शासन समाज तीन प्रधान भागोमे विभक्त है। १ राजस्व विभाग, २ शासन विभाग ३ समर वैदेशिक और अन्यान्य विभाग। महाराज रामसिंहकी मृत्युके पीछे सन् १८८० ईसवीमे निम्नलिखित विभागोंमें नीचे लिखे हुए सदस्य नियुक्त हुए।

राजस्व विभाग—	१—डिगोंके ठाकुर प्रतापसिंह
—	२—ठाकुर शम्भूसिंह
—	३—बानू यदुनाथसेन

समर

अन्या

उपरोक्त सदस्य

प्राण त्याग किये, य

ने पेन्सन लेकर पद

नियुक्त हुए हैं।

रेसिडेण्टके स

सामन्तोंको सदस्य

भोगते थे, परन्तु यह

परिश्रमके स्वरूपमे

देना असम्भव

वेतन मिलनेकी री

इस बृहत्

सामन्तोंके साथ आ

जाता है। सामन्त

हैं। सामन्तोंके प्रति

स्वत्वरक्षा, और

उसी प्रकारसे अशान्ति

करना उचित है। दे

असंतोषदायक कार्य

शासनकी रीति प्रचल

स्वत्वाधिकारको भी

हस्ताक्षेप होनेसे

राजाओंके पक्षमे

रखकर राज्यशासन

प्रकारसे अपनी निर्दिष्ट

नहीं है। महाराज

असंतोष वा अशान्ति अ

सामन्तोंके ऊपर विशेष

नियुक्त हर पक्षमे

१. ११

१.

शासन विभाग-	१-बगरूके ठाकुर सामन्तसिंह ।
-	२-ठाकुर समन्दरकरन ।
-	३-मीरकुरवानअली ।
समर वैदेशिक-	१-चौमूके ठाकुर गोविन्दसिंह ।
एव-	२-पुरोहित रामप्रसाद ।
अन्यान्यविभाग-	३-बाबू कान्तिचन्द्रमुखोपाध्याय ।

उपरोक्त सदस्योंमें पुरोहित रामप्रसादने सन् १८८३ ईसवीकी १३ वी अगस्तको प्राण त्याग किये, और सन् १८८२ ईसवीमें बाबू यदुनाथसेन और ठाकुर समन्दरकरन ने पेन्सन लेकर पद त्याग किया, उक्त तीनों मनुष्योंके पदोंपर तीन नवीन सभ्य नियुक्त हुए हैं ।

रेसीडेण्टके मन्तव्यसे जाना जाता है कि महाराजने जिस समय स्वजातीय तीन सामन्तोंको सदस्य पदपर नियुक्त किया, उस समय यह सभी मूल्यवान जागीरोंको भोगते थे, परन्तु यह कौन्सिलके सदस्य पदपर नियुक्त होकर राजकार्य करेंगे, इससे परिश्रमके स्वरूपमें महाराजके निकटसे स्थाई वृत्तिकी प्रार्थना की, परन्तु स्थाई वृत्तिको देना असम्भव विचार कर, सन् १८८३ ईसवीमें कौन्सिलके प्रत्येक सभ्योंको नियमित वेतन मिलनेकी रीति प्रचलित हुई ।

इस वृहन् इतिहासके अनेक स्थानोंमें पाठकोंने पढ़ा होगा कि जिस राज्यमें सामन्तोंके साथ अविपत्तिका मनान्तर विवाद और झगडा होता है वह राज्य नष्ट हो जाता है । सामन्त शासित देशमें, सामन्त ही नरपतिके प्रधान बल और उपाय स्वरूप है । सामन्तोंके प्रति नरपत्तिका सद्भाव, और उनकी चिरप्रचलितरीतिकी समान सगत स्वत्वरक्षा, और सन्मान प्रदर्शन जैसा अवश्य कर्तव्य है, सामन्तोंके पक्षमें भी उसी प्रकारसे अकृत्रिम राजभक्ति दिखानेके साथ अवीश्वर प्रभुकी आज्ञापालन करना उचित है । दोनोंमें व्यतिक्रम होनेसे वीर तेज राजपूत सामन्त और राजामें महा असंतोषदायक कार्य उपस्थित होता है । राजवाडेके राजपूत राज्योंमें प्रथमसे ही सामन्तोंके शासनकी रीति प्रचलित है, इस कारण सैकड़ों वर्षोंसे सामन्त ही समस्त राजनैतिक स्वत्वाधिकारको भोगते आते हैं । उन सम्पूर्ण राजनैतिक स्वत्वोंपर किसी प्रकारका हस्ताक्षेप होनेसे राज्यमें अनेक विपत्तियाँ आई हुई दृष्टि आती है, इस कारण राजपूत राजाओंके पक्षमें जिस भाँतिमें सामन्तोंके उस समस्त राजनैतिक स्वत्वको अक्षत रखकर राज्यशासन करना कर्तव्य विचारा गया है, सामन्तोंके पक्षमें भी उसी प्रकारसे अपनी निर्दिष्ट की हुई राजनैतिक सामर्थ्यकी सीमाका उल्लंघन करना उचित नहीं है । महाराज रामसिंहके शासनके समयसे आमेरके सामन्तोंमें किसी प्रकारका असंतोष वा अशांति आज तक दृष्टि नहीं हुई । वर्तमान समयके महाराज माधोसिंहने भी सामन्तोंके ऊपर विशेष दया करके राज्यके अनेक भागोंमें सम्भ्रान्त विश्वासी सामन्तोंको नियुक्त कर परोक्षमें उनके हाथमें राज्यके अनेक विषयोंके शासनका भार अर्पण किया

है, परन्तु अत्यन्त दुःखका विषय है कि आमेरके सामन्तोमे बहुतसे अल्पबुद्धिवालोने वीच २ मे प्रायः एक अत्यन्त अत्रयोजनीय घटना उपस्थित की थी ।

“जयपुरमे स्थित रेसिडेण्टके मतसे जाना जाता है कि जयपुरकी सीमाके अन्तमे पुलिसका बंदोबस्त और व्यवस्था प्रयोजनके अनुसार न होनेके कारण क्रमानुसार पंजाबसे उचित अनुयोग उपस्थित होता था । इसीलिये जयपुरके राजदरबारमे उक्त सीमामे स्थित सामन्तोको इसके सम्बन्धमे यह दृढ़ आज्ञा दी गई कि उनकी इस आज्ञाका देना वास्तवमे अत्यन्त ही प्रयोजनीय था, पर दुर्भाग्यवश उस आज्ञापत्रकी भाषा कुछ कठोर होगई इस कारण शेखावाटीके सामन्तगण, और दूसरे सामन्तगणोंने समझा कि जिन छोटे-विषयोमे बहुतकालसे हमारी क्षमता चली आती है, अब महाराज हमारी सामर्थ्य लोप करनेमे प्रवृत्त हुए है । इससे भयानक घटना उपस्थित हुई, और उसी घटनासे उक्त सामन्त राज्यके अन्यान्य सामर्थ्यशाली सामन्तोने एकसाथ मिलकर एक प्रबल प्रतिवाद उपस्थित किया ” ।

“सन् १८८३ ई०के गत जनवरी महीनेमे जिस समय गवर्नर जनरलके एजण्ट यहाँ आये थे उस समय महाराजने उन सामन्तोको जयपुरमे बुलाया और निष्कपटभावसे सब विषयोको प्रकाश करके कहसुनाया, विशेष करके धीरज देकर सामन्तोको सावधान करदिया जिससे यह झगडा शीघ्र ही मिटजाय, परन्तु एक समय इस झगडेसे भयंकर अनिष्ट होनेके लक्षण दिखाई देते थे* ” ।

गवर्नर जनरलके राजपूतानेमे स्थित एजण्टलेफ्टिनेण्ट कर्नल इ आर ब्राडफोर्डने इसके सवन्धमे लिखा है, “ कि हमारे उपस्थितिके समयमे शेखावाटीके सामन्त जयपुरमें आये, तथा दरवार और उनके मध्यमे किसी २ विषयमें जो झगडा उत्पन्न हुआ था, उससे दोनोंमे ही चिरकालतक झगडा रहनेकी सभावना थी, अत्यन्त संतोषका विषय है कि दोनों ओरका अमंगल करनेहारा झगडा दूर होगया ” ।

महाराज माधोसिंह जितनी दया सामन्तोके ऊपर करते है उतने ही वह उनके राज्यकी बढती करते है, अधिक क्या कहै, जबतक सामन्त भलीभाँतिसे शिक्षा प्राप्त न कर सकै तबतक संपूर्ण मंगल और शान्तिकी आशा नहीं है । सामन्तोके पुत्रोंकी विद्याकी शिक्षाके लिये यद्यपि राजधानी जयपुरमे उपयुक्त विद्यालय स्थापित है, और अनेक दिनोसे बड़ी २ तैयारियाँ होरही है परन्तु जिससे सामन्तोके कुमार विद्या पढनेमें भलीभाँतिसे मन लगावै, उस विषयमे भी महाराजका विशेष ध्यान है और कुमारोंको उत्साहित करना उनका एकान्त कर्तव्य है, राज्यकी प्रजा जितनी शिक्षित और बुद्धिमान होगी उतना ही राज्यका मंगल होगा ।

इस बातको अवश्य ही स्वीकार करना होगा कि भारतके देशीय राजाओंके मंगलके निमित्त जगदीश्वरने गवर्नमेण्टके हाथमे भारतके भाग्यका भार अर्पण किया है ।

* Report of the political Administration of the Rajputana State for 1882-83.

जिन १ जपूतरा १५

इस समय वही १५

गवर्नमेण्टके साथ

बहादुर सामयिक १

मेण्टके परम प्रिय

बहादुरने भी इसी

किया है। हम स०

गवर्नमेण्टके साथ

साथ उसका पालन

रेसिडेण्टके संन

मतव्यको प्रकाश

महाराज रामसिंह

भारतके

निसम्वाद और १५

परस्पर विश्वास

मानचित्र अवश्य है

पूर्ण शासनसे देशीय

जितनी अष्टात्रिंशमि

अत्यंत संतोषका वि

विशेष मित्रता वि

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सुखमर नहीं मिला,

न विशेष ५ ॥ १५

उस सवन्धमे मन्त

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* Report

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१५

जिन राजपूतराजाओंने सातसौ वर्ष तक यवन सम्राटोंकी अधीनता स्वीकार की थी। इस समय वही राजपूत ब्रिटिश गवर्नमेण्टके अधीनरूपसे गिने जाते हैं, उन्हें उस ब्रिटिश गवर्नमेण्टके साथ सद्भावकी रक्षा करना अवश्य ही कर्तव्य है। महाराज रामसिंह वहादुर सामयिक राजनीतिकी विद्यामें विशेष पारदर्शी थे, इसी कारणसे उन्होंने गवर्नमेण्टके परम प्रियपात्र होकर विशेष सम्मान प्राप्त किया था, वर्तमान महाराज माधोसिंह वहादुरने भी इसी प्रकारसे गवर्नमेण्टके साथ विशेष प्रीति करके अपने राज्यका मंगल साधन किया है। हम सरलतासे ऐसी आशा कर सकते हैं कि “ ब्रिटिश रेसिडेण्टने लिखा है कि गवर्नमेण्टके साथ जो सम्पूर्ण संधि सन्ध नियत हुआ था इस समय विश्वासके साथ उसका पालन किया जा रहा है, और महाराज भी उनके दरबारके साथ ब्रिटिश रेसिडेण्टके संबन्धमें सम्पूर्ण प्रीति जनक है ”। ब्रिटिश रेसिडेण्टने जब कि म्वयं उक्त मन्तव्यको प्रकाश किया है तब अवश्य ही यह मानना होगा कि महाराज माधोसिंहने महाराज रामसिंहकी अवलंबित नीतिका अनुसरण किया है।

भारतके पतनका कारण देशी राजाओंमें अविश्वासका होना है, अनैक्यता, विवाद निसम्बाद और स्वजातिविद्वेष है। यदि देशीय समधर्मका अवलंबन करनेवाले राजा परस्पर विश्वास-स्थापनके साथ साथ एकताके सूत्रमें बंधे रहते तो भारतका वर्तमान मानचित्र अवश्य ही भिन्नवर्णसे रंगा जाता। वर्तमान ब्रिटिश गवर्नमेण्टके शान्ति पूर्ण शासनसे देशीय राजा प्रतिवासी एक धर्मका अवलंबन करनेवाले राजाओंके साथ जितनी अकृत्रिम मित्रताके सूत्रमें बंधे उतना ही भविष्यमें मंगलदायकबीज बोया जायगा। अत्यंत सतोषका विषय है कि आमेरराज माधोसिंहके साथ रजवाड़ेके अन्यान्य राजाओंकी विशेष मित्रता विराजमान है। जयपुरके रेसिडेण्ट मि० स्टेटनने लिखा है, “ कि निकटवर्ती देशोंमें राजाओंके साथ इस प्रकारसे मैत्रीभाव साधारणतः विराजमान है। वास्तवमें उस मित्रतासे ही कितने राजाओंने जयपुरकी प्रदर्शनीमें बहुतमूल्य द्रव्योंको भेजा। यदि इनमें मित्रता न होती तो ऐसी आशा कहाँ थी? ”।

वर्तमान महाराज माधोसिंहके सम्बन्धमें राजपूतानेके गवर्नर जनरलके एजण्ट कर्नल ब्राडफोर्डने लिखा है। हम इस स्थानपर उसको प्रकाश करनेके साथ जयपुरराज्यके इतिहासका उपसंहार करनेकी अभिलाषा करते हैं। कर्नल ब्राडफोर्डने लिखा है कि “ अभिषेकके पीछे महामान्य महाराजने स्वयं शासन कार्यमें भली भाँतिसे मन लगाया और उन्हें पहिले सम्पूर्ण विषयोंमें अभिज्ञता प्राप्त करनेका कोई सुअवसर नहीं मिला, वर्तमान समयमें शीघ्रतासे उन संपूर्ण विषयोंमें अभिज्ञता प्राप्त करके वह विशेष आग्रहअन्वित हुए। जयपुरका भविष्य मंगल किस प्रकारसे सूचित होगा, उस संबन्धमें मन्तव्य प्रकाश करना वर्तमान समयमें असामयिक है, परन्तु महाराज इस समय अपने राज्यके शासन संबन्धमें जिस प्रकारसे दृष्टि रखते हैं, यदि इसी

* Report of the political Administration of the Rajputan states for the 1882-83

प्रकारसे दृष्टि रखते रहे तथा प्रत्येक विभागकी कार्यकारिता संपादनके लिये उन्होने जिस प्रकारका आग्रह प्रकाश किया है, यदि क्रमानुसार उसी प्रकारसे आग्रह प्रकाश करते रहे तो यह सरलतासे अनुमान किया जा सकता है कि अधिक उन्नतिशील अन्यान्य देशीयराज्योंके साथ जयपुर सबसे अग्रणीय होजायगा।” ब्रिटिश रेसिडेण्टका यह मन्तव्य वर्तमान महाराजके संपूर्ण गुणोका परिचायक है। महाराज माधोसिंहके शासनसे जयपुरमें जो भविष्यमें उन्नतिकी संभावना है उससे मंगलकी निसंदेह आशा की जा सकती है, इसको हम मुक्तकंठसे स्वीकार कर सकते हैं, कि महाराज माधोसिंह दीर्घजीवन प्राप्त कर जयपुरके सिंहासनको उज्ज्वलतासे प्रकाशमान और गौरवान्वित करेंगे, भविष्यमें इतिहास लेखक उनके शासनवृत्तान्तको उज्ज्वलतासे चित्रित करनेमें समर्थ हो, जगदीश्वरसे हमारी यही प्रार्थना है।

आठवाँ अध्याय ८.

जयपुरकी चारो सीमाएँ और भूपरिमाण—अधिवासी जनोकी सख्या—जाति विभाग—सीमा—जाट—ब्राह्मण, कछवाहे, राजपूत—जयपुरकी सृष्टिका—कृषि उद्भिज—राजस्व—अन्य जातिकी बनाई आमेरके अधिकारी सत्रह प्रदेशोकी सूची—प्राचीन राजकरकी सूची—वर्तमान राजकर—वाणिज्य—लक्षणविभाग—पूतकार्यका विभाग—शिल्प—रेलवे—टेलीग्राफ—स्वास्थ्यविभाग—चिकित्सा विभाग—शान्तिरक्षाका विभाग, विशेष शान्तिरक्षा विभाग—जयपुरका कालिज—चादपोलविद्यालय—राजपूतविद्यालय—संस्कृतकालिज—प्रथम शिक्षाविद्यालय—सहायताकारी विद्यालय—मेओका लिज—स्त्रीशिक्षा—समरविभाग—सामन्तोंकी प्राचीन और आधुनिक सूची—जयपुरके कुछ बड़े और प्राचीन ऐतिहासिक स्थान।

इतिहास जाननेवाले डाडू साहबने जयपुर राज्यके भौगोलिक और भीतरी अन्यान्य विवरण एक स्वतंत्र अध्यायमें लिखे हैं। हम उन सब विवरणोंको वर्तमान समयके कुछ जाननेयोग्य समाचारोंके साथ इस समय पाठकोको विदित कराते हैं।

कर्नल डाडू साहब सबसे पहिले लिखते हैं “हम कछवाहे जातिकी सृष्टि और विस्तारका विवरण लिखते हैं। अवश्य ही यहाँ ऐसे कितने मनुष्य विद्यमान होंगे जो आठसौ वर्षोंमें पन्द्रह हजार वर्गमील पृथ्वीपर विस्तृत प्रत्येक कछवाहे वंशके इतिहास जाननेको और चालीस हजार कछवाहोंके नगी तलवार हाथमें लेकर अपनी जन्मभूमि और राज्यकी रक्षाके लिये खड़े होनेके वृत्तान्तको न जानना चाहते हैं। “जन्मभूमि” यह शब्द इन्द्रजालके मंत्रकी समान राजपूतोंके हृदयमें अपने प्रकाशसे प्रबल पराक्रम उत्पन्न कर देता है। राजपूत भ्रमसे भी अपनी स्त्रीका नाम मुखसे नहीं निकालते और जन्मभूमिके नामको सम्मानके साथ किसीके न लेनेसे उसी समय तलवार गिंच जाती है। इस सचन्यके अनेक ज्ञातव्य विषय इस इतिहासके अनेक स्थानोंमें प्रकाशित

हुए हैं, किन्तु राजस्थानमें स्वदेश हम कहते हैं कि जो राजपूतजातिका मर्म

डाडू साहब उसकी राजधानीके पश्चिममें मारगाड़की नगरतक, आमेर से और उत्तरसे दक्षिण तक एकसी नहीं है। हम हजार पांचसौ वर्गमील चारसौ वर्ग मील है, साहबने सन् १८६४ है। किन्तु वायु पृथ्वीका नाप १५२५

आमेरराज्यकी लिखा है इस राज्यके सहज काम नहीं है, १५० जौर शेरानाद, दोनो प्रदेशोंकी होते हैं और जय हम विराजमान है तब उक्त शेरानादीके गाँव और मे ओर म्यालिसेन बताई है और वायु लिपी है। चिरकालसे नहीं है यह सहजमें

कर्नल डाडू साहब की संख्याका मायदा सकते हैं कि

हुए है, किन्तु अनभिज्ञ परदेशी (विदेशीय) बड़े साहसके साथ कहते हैं कि राजस्थानमें स्वदेश हितैपिता और कृतज्ञता बोधक कोई शब्दप्रचलित ही नहीं है ” । हम कहते हैं कि जो विदेशी राजपूतोंकी देशहितैपिता पर संदेह करते हैं उन्होंने राजपूतजातिका मर्म नहीं जाना ।

चारों सीमाएं और भूमिका नाप ।

टाड् साहब फिर आमेर राज्यकी सीमाके सम्बन्धमें लिखते हैं । आमेर और उसकी राजधानीके चारों ओरकी सीमा मानचित्रसे भलीभाँतिसे जानी जा सकती है । पश्चिममें मारवाड़की सीमाके अन्तमें साँभरहृदयक, पूर्वमें जाटसीमाके उस पार स्रोथ-नगरतक, आमेर सबसे बड़ा प्रदेश है । यह गवर्नमेण्ट मीलसे एकसौ बीस मील चौड़ा और उत्तरसे दक्षिणमें शेखावाटी समेत एकसौ अस्सी मील लम्बा है । इसकी आकृति एकसी नहीं है । हम अनुमान कर सकते हैं कि खास आमेर राज्यकी पृथ्वी नापमें नौ हजार पाँचसौ वर्गमील है, और उसके अधीनमें शेखावाटीकी पृथ्वीका नाप पाँच हजार चारसौ वर्ग मील है, समस्त पृथ्वीका नाप चौदह हजार नौसौ मील है । आचिसन साहबने सन् १८६४ ईस्वीमें लिखा है “जयपुरराज्यकी पृथ्वीका नाप १५००० वर्ग मील है । किन्तु बाबू लोकनाथ घोषने अपने बनाये ग्रन्थमें लिखा है कि आमेरकी पृथ्वीका नाप १५२५० वर्ग मील है ।

अधिवासी ।

आमेरराज्यकी भिन्न २ जातिके आदिनिवासियोंके सम्बन्धमें कर्नल टाड् साहबने लिखा है इस राज्यके रहनेवालोंकी संख्या ठीक २ कितनी है, उसका अनुमान करना सहज काम नहीं है, किन्तु विश्वाससे ऐसा जान पड़ता है कि आमेरके प्रत्येक मीलमें १५० और शेखावाटीके प्रत्येक मीलमें ८० मनुष्य वसते हैं ।

दोनों प्रदेशोंकी संख्या मिलानेसे १२४ मनुष्यके हिसाबसे १८५८७० मनुष्य होते हैं और जब हम विचारते हैं कि इस राज्यमें बहुत मनुष्योंसे भरेपूरे बड़े २ मकान विराजमान हैं तब उक्त संख्यामें शंका होजाती है । सब चार हजार गाँव और नगर हैं और शेखावाटीके गाँव और नगरोंकी संख्या उससे आधी है । आचिसन साहब सन् १८६४ ई० में और म्यालिसन साहबने सन् १८७४ ईस्वीमें आमेरकी मनुष्य संख्या १९००००० बताई है और बाबू लोकनाथ घोषने उनके पीछे १९९५००० मनुष्य संख्या लिखी है । चिरकालसे रहने वाली शान्तिके सूत्रमें आमेरराज्यकी मनुष्य संख्या क्रमानुसार बढी है यह सहजमें ही जाना जाता है ।

जातिविभाग ।

कर्नल टाड् साहबने लिखा है कि “ उक्त निवासियोंमें भिन्न जातिकी सम्प्रदाय और उसकी संख्याका निर्णय करना अत्यन्त कठिन है. यद्यपि इसको हम विश्वासके साथ कह सकते हैं कि यथार्थ राजपूतोंकी संख्या अन्यान्य जातिकी समष्टिकी अपेक्षा

अत्यन्त थोड़ी है, परन्तु यहाँके आदि निवासी मीनाजातिके अतिरिक्त और अन्यान्य प्रत्येक जातिकी अपेक्षा राजपूत जातिकी संख्या अधिक है। बड़े आश्चर्यका विषय है कि आजतक मीनोंकी संख्या अत्यन्त अधिक है। निम्नलिखित कई एक जातिकें प्रधान नाम लिखे गये हैं, पाठक उसके अनुसार इनकी संख्याका अनुमान कर सकते हैं।

- | | |
|--------------|-------------------------|
| १-मीना । | ४-वैश्य । |
| २-राजपूत । | ५-जाट । |
| ३-ब्राह्मण । | ६-धाकर वा किरार (किरात) |
| | ७-गूजर । |

मीना—“मीना जाति भिन्न २ वत्तीस संप्रदाय वा श्रेणियोंमें विभक्त है, यदि उनकी प्रत्येक संप्रदायका विषय वर्णन किया जाय तो ग्रन्थ बहुत बड़ा जायगा। राजवाड़ेके प्रत्येक राज्यमें यह मीनाजाति बहुतायतसे निवास करती है, हमने एक स्वतंत्र अध्यायमें उसका वर्णन करना उचित समझा है। मीनागण आमेर राज्यमें सब राजनैतिक स्वत्वाधिकार और अनुग्रह भोग करते हैं, नरवरके निकाले हुए नरपति मीनेके द्वारा ही आमेरके अधीश्वर पदपर अभिषिक्त हुए थे, इसका प्रमाण पाया जाता है। मीना जो स्वत्वाधिकार भोगते थे, इससे यह भी निःसन्देह प्रकाशित होता है कि आदिमें कछवाहे राजाने इनको जीत कर इनपर अधिकारका विस्तार नहीं किया था, किन्तु मीना गणोंने अपनी इच्छासे उनको अधीश्वर पदपर वरण कर लिया था, कारण कि कालीखोह नामक स्थानके मीना, जयपुरके प्रत्येक नरपतियोंके अभिषेकके समयमें उनके मस्तक पर अपने शरीरसे रुधिर निकाल कर तिलक करते थे। वृद्धके पैरके अंगूठेमेंसे रुधिर निकाल कर उसीसे तिलक किया जाता था, यद्यपि इस प्रकारसे इस समय टीका देनेकी रीति और भी अनेक प्राचीन व्यवहार और प्रथाएं (जैसे मेवारके रानाका भीलद्वारा अभिषेक) उठ गई हैं, परन्तु यह दोनों ही निःसन्देह इसको प्रमाणित करते हैं कि वर्तमान समयमें पतित यह मीनागण आदिमें इस देशके अधीश्वर थे। मीनागण आजतक आमेरके अधीश्वरके यहां अत्यन्त विश्वासी पदपर नियुक्त हैं। जयगढ़के धनागार और राजकीय कागजपत्रोंके देखनेमें नियुक्त हैं, राजधानीमें यह आमेरराज्यके शरीरकी रक्षा अर्थात् प्रहारितामें नियुक्त हैं, और राजाके अन्तःपुरकी रक्षाका भार भी इन्हींके हाथमें सौंपा गया है। आमेरके कछवाहे राजवंशके प्रथम अभ्युदयके समय यह मीनागण राजकीय समस्त चिह्नोंका व्यवहार करते थे, और आमेरपतिके जीवनकी रक्षाका भार भी इन्हींके हाथमें था, परन्तु परिणाममें इनकी उस राजकीय ध्वजा पताकाका व्यवहार अत्यन्त ही असंगत विचारा गया, और उनका वह स्वत्वरहित किया गया। अन्तमें मीनागणोंने नकारा और पताकाके व्यवहार करनेके लिये अनुमतिकी प्रार्थना की। आमेरराजने उसको भी असंगत विचारा। इस कारण रक्तपातके पीछे उन उपद्रवोंकी मीमांसा हुई। मीना, जाट, किरार वा किरात जाति ही आमेरकी प्रधान कृषिव्यवसायी थीं, और उनमें बहुतसी कृषिक्षेत्रकी अधिकारिणी थीं।

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जाट—“जाटोंकी संख्या मीनाओंकी समान है, इनके अधिकारी देशोंकी संख्या भी प्रायः समान है, और सम्पूर्ण किसानोंमें यही सबसे अधिक श्रमशाली है ” ।

ब्राह्मण—“ब्राह्मण जाति अध्यापना, और पवित्र धर्मकार्यमें भी अनेक लगे हुए हैं । सम्पूर्ण रजवाड़ेमें आमेरके धर्मकार्यमें लिप्त ब्राह्मणोंकी संख्या अधिक है, परन्तु इससे हम ऐसा अनुमान नहीं कर सकते कि आमेरके राजा सबसे अधिक धार्मिक हैं, वरन् इसके विपरीत सिद्धान्त है ” ।

“कछवाहे वा कछवाह राजपूत जातिके सम्बन्धमें इतिहासवेत्ता लिखते हैं कि यदि आवश्यक हो, यदि जातीय समरमें कछवाहे सामन्त-वृन्दके हृदय पर स्वजातिकी हितैषिता प्रकाशित होजाय तो रणक्षेत्रमें वह एक पिताके वशीय, तीस हजार आत्मीय राजपूतोंको इकट्ठा कर सकते थे, इस समय ऐसा अनुमान होसकता है कि उस तीस हजारमें नरुका सप्रदाय और गेखावाटी सामन्तोंको भी लिया जायगा, यद्यपि कछवाहे गणोंने सर्वजनप्रिय पजोनी, राजा मान और मिरजाराजा इत्यादिकी समान राजाओंके अधीनमें अन्यान्य जातिकी सद्गुण वीरता प्रकाश करके अपनी प्रशंसाको सग्रह किया था, परन्तु वर्तमान समयके राठौर जैसे साहसी और विक्रमी विख्यात हैं, वह उस प्रकारसे विख्यात नहीं हुए । मुगल बादशाहके साथ विशेष घनिष्ठ सन्ध और उन यवनो के कदाचारका अनुसरण करनेसे उनकी अवनति हुई तो थी, परन्तु महाराष्ट्रोंके द्वारा उनकी सबसे अधिक अवनति हुई ” । “कछवाहे राजपूत जातिके सम्बन्धमें साधु टाड साहबने ऊपर जो मन्तव्य प्रकाश किया है, उनके पहिले अंशको हम समर्थन नहीं कर सकते । मुगलसम्राट्के साथ घनिष्ठताके कारणसे कछवाहोंका पतन नहीं हुआ, वरन् उन्नति हुई, महाराज मानसिंह, मिरजाराजा जयसिंह, और सवाई जयसिंह मुगलसम्राट्के अधीनमें अपनी सेनाको नियुक्त करके समस्त भारतवर्षमें कछवाहोंकी सेनाके अतुलनीय बलविक्रमका चूडान्त प्रमाण दिखा गये हैं, जबतक बरम्बार दीर्घकालतक कठिन महाराष्ट्रोंके दस्युदलने कछवाहोंकी जातीय जीवनशक्तिकी जड़में दारुण आघात न किया, और उससे कछवाहोंकी जातिपूर्व वीरत्व और बलविक्रम तथा साहससे हीन न हुई, तबतक हमारा यही न्यायसगत अनुमान है । अर्द्ध-शताब्दीके पहिले कर्नल टाड कछवाहे जातिके सम्बन्धमें जो मन्तव्य प्रकाश कर गये हैं, इस समय हम उसकी अपेक्षा सतोषदायक मन्तव्य प्रकाशित करनेमें असमर्थ हैं । कछवाहोंकी जाति विधाताकी गतिसे इस समय मानों अनन्तनिद्रामें मग्न हैं । राजपूत जातिका बलविक्रम साहस और शूरता मानो उनके हृदयमें चिरकालसे निद्रित होरही है । जगदीश्वर जोने किस समय वह निद्रित सद्गुणावली कछवाहजातिको फिर भारतके नवीन प्रशसनीय अभिनयसे उत्कृष्ट करेगी ।

मृत्तिका, कृषि, उद्भिज-कर्नल टाड साहब जयपुर राज्यके कृषिकार्यके सम्बन्धमें लिखते हैं कि ढूढाड राज्यमें सब प्रकारकी मृत्तिका पाईजाती है, तथा खरीफ वा हैमन्तिक एवं रबी वा वसन्ती शस्य दोनों फसले ही समान अंशमें उपजती हैं ।

हैमन्तिक धान्यमे ज्वारकी अपेक्षा बाजरा अधिक होता है, और वसन्ती धान्यमे गेहूँकी अपेक्षा जौ अधिक उत्पन्न होते हैं। हिन्दुस्थानमे सर्वत्र जिस प्रकार अन्यान्य धान्य और फल मूलादि उत्पन्न होते हैं, आमेरराज्यमे भी वह बहुतायतसे उत्पन्न होते हैं, इस कारण उन सबके सवन्धमे विशदरूपसे वर्णन करनेका प्रयोजन नहीं है। पहिले ईख बहुत होती थी परन्तु कईएक कारणोंसे विशेष करके अधिक लगानसे किसानोंको इसमे बहुतसा नुकसान उठाना पड़ा। इस कारण अब ईखकी पेदावारी बहुत न्यून होगई है, पहिले ईखकी खेती पर फौ बीघे ४) चार रुपयेसे लेकर छ रुपये तक कर नियत हुआ था, परन्तु अब आग्रिम साठ रुपये लेकर ईखकी खेती करने देते हैं। आमेर राज्यके अनेक स्थानोंमे रुई बहुतायतसे होती है, और भारतवर्षके नील इत्यादि वर्ण भी यहाँ यथेष्ट उत्पन्न होते हैं, रजवाड़ेके अन्य स्थानोंमे जिस प्रकारके हलका व्यवहार होता है, यहाँके हल भी उसी प्रकारके होते हैं।

अर्द्ध शताब्दीके पहिले आमेरराज्यके राजस्वके सवन्धमे इतिहासवेत्ता टाड् साहब लिखते हैं, कि " इस देशके राजस्वकी अवस्था चिरकालसे समान नहीं रही है, कभी बढ़ जाती और कभी घट जाती थी, इस कारण राजस्वका ठीक हिसाब करना अत्यन्त कष्टसाध्य है, हमें अतीत और वर्तमान कालके राजस्वके सवन्धके कितने ही हिसाबके पत्र मिले थे। राजदरबारकी जिन बड़ी पुस्तकोंपर राज्यके प्रत्येक जिलेका नाम विवरण, राजस्व, नागरिक कर वाणिज्य शुल्क और अन्यान्य नाना प्रकार की आमदनीका वृत्तान्त लिखा हुआ था। परन्तु वह सब हिसाब पाठकोंके पक्षमे सुख दायक न होगा, इस लिये हमने उसे प्रकाशित नहीं किया। ढूढाड अर्थात् जयपुर राज्यका खास राजस्व, सामतोकी अधिकारी भूमिका राजस्वकर, वाणिज्य शुल्क इत्यादिकी सब आमदनी एक करोड रुपयेकी थी परन्तु जिस समय एक करोड रुपयेकी आमदनी सब मिलाकर होती थी, उस समय कठिन महाराष्ट्रों और माचेडोंके नरुका सामतोने आमेरराज्यके सत्रह समृद्धिवान् ग्राम और नगर आमेरसे छीन लिये थे इसी कारणसे राज्यकी आमदनी बहुत घट गई थी।

आमेरके जो सत्रह प्रदेश महाराष्ट्रों तथा अन्य मनुष्याने छीन लिये थे, कर्नल टाड् साहबने नीचे उनकी सूची प्रकाश की है।

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| १ कामा | } जनरल पीरने अपने प्रभु सेवियोंके लिये यह तीन देश आमेर से छीन लिये थे, पीछे जाटोंने इस पर इजारा किया था और उन जाटोंने तीनों देशोंपर अपना अधिकार कर लिया। |
| २ खोरी | |
| ३ पहाडी | |
| ४ कान्ति | |
| ५ उकरोद | |
| ६ पुन्दापुन | |
| ७ गार्जीका थाना | |
| ८ रामपुरा (गिरदा) | ... माचेडोंके रावके अधिकारमे |

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१३ कानोढ वा कानौद } डिवाइनने लेकर मुरतजाखाँ भड़ेचको दिये तथा
लार्ड लेकने इसमे अपनी समाति दी ।

१४ नारनौल

१५ कोट पूतली सन् १८०३-४ ईस्वीके समरमे महाराष्ट्रके निकटसे लार्ड लेकने छीन कर खेतरीके अभयसिहको देदिया ।

१६ टोक } राजा माधोसिहने हुलकरको यह दोनो देश देदिये । लार्ड
१७ रामपुरा } हष्टिग्सने अमीरखाँको इन देशोका अधिपति किया ।

कर्नल टाड् साहव फिर लिखते है कि “ यह अवश्य ही स्मरण करना उचित है, कि बहुत थोडे समय पहिले यह देश दूढाड़राज्यके प्रधान अंगस्वरूप थे और इनमे अधिकांश यवन सम्राट्के अधिकारमे थे, आमेरके राजा यवनसम्राट्के प्रतिनिधिम्वरूपसे उक्त देशोको जायदाद अर्थात् सेनादलके वेतनके हिसावसे भोगते थे । अर्द्धगताब्दी पहिले राजा पृथ्वीसिहके शासन समयमे आमेरराज और उसके अधीनस्थ करद सामन्तोकी सब आमदनी ११ लाख रुपये थी, और राजा प्रतापसिहके शासनके जेप वर्षमे अर्थात् सवत् १८५८ सन् १८०२ ईस्वीमे आमदनीका हिसाव १९ लाख रुपया था, ऐसा अनुमान होता है ।

सवत् १८५८ मे जिस समय महाराज जगत्सिह सिंहासनपर विराजमान हुए साधु टाड् साहवने उस समयकी आमदनीकी निम्नलिखित सूची प्रकाश की है —

“ खालसा वा खास भूमिकी आमदनी ।

राजाके निज तत्त्वावधानसे रक्षित वा ।

जमावंदी २०५५००० रुपया ।

देवदी ताल्लुका, (राजअन्त पुरके खर्चके लिये नियुक्त) ५००००० ”

जागिर्द पेशा (राजदरबारके सेवकोके लिये नियत की

हुई देशोकी आमदनी) ३००००० ”

राजमंत्री और दीवान आदि कर्मचारियोंकी अधिकारी भूमिकी

आमदनी २००००० ”

सिलहपोष नामक अख्तवारी सेनाकी जागीरोकी आमदनी १५०००० ”

दसदल पैदल और अश्वारोही सेनाकी जागीरोकी आमदनी ७१४००० ”

खास आमदनी ३९१९००० ”

जयपुरके सामन्तोके द्वारा शासित देशोकी आमदनी १७००००० ”

(१) आमेरके वारह प्रधान सामन्तोंमें अन्यतर अमरसिह खागारोत इन देशोके अधीश्वर थे ।

ब्राह्मणोंको दी हुई उदक वा ब्रह्मोत्तर भूमिकी आमदनी	१६०००००	"
दान और मौपा अर्थात् राज्यके भीतरी वाणिज्य		
गुल्क एव कृषिगुल्क	१९००००	"
राजधानी जयपुरकी कचहरी (नागरिक गुल्क जुरमाना इत्यादि)	२१५०००	"
दकसाल ..	६००००	"
हुडी भाडा, बीमा इत्यादि ..	६००००	"
फौजदारी (समस्त आमेरके वार्षिक जुरमानेकी आमदनी)	१२०००	"
फौजदारी, जयपुरराजधानीके जुरमानेकी आमदनी	८०००	"
विदित अर्थात् काछाविर (सामान्य २ जुरमानेकी आमदनी)	१६०००	"
सब्जीमडी अर्थात् बाजारोंकी आमदनी ..	३०००	"
कुल जोड़	७७८३०००	रुपया
शेखावाटी देशकी आमदनी	३५००००	रुपया
राजावत् और जयपुरके अन्यान्य सामन्तोंके निकटकी आमदनी	३०००	"
हाडौतीके सामन्तों की आमदनी	२००००	"
शेखावाटीकी आमदनीका जोड़	४०००००	"
सब मिलाकर	८१८३०००	रुपया

ऊपर लिखी हुई तालिका प्रकाशके साथ साधु टाड् साहब इस प्रकारसे अपना मन्तव्य प्रकाश करते हैं, कि "जगत्सिंह जिस समय सिंहासनपर विराजमान हुए, उस समय राज्यकी आमदनी अस्सी लाख रुपयेसे अधिक थी, उसको आधी खालसा अर्थात् राजाके निज अधिकारी देशोंकी आमदनी थी, रजवाड़ेके अन्यान्य समस्त राजाओंकी अपनी आमदनीसे यह प्रायः दुगुनी थी। गवर्नमेण्टके साथ जब संधि हुई उस समय इनकी निज आमदनी ४० लाख रुपयेसे वार्षिक आठ लाख रुपया करस्वरूप अंग्रेजी गवर्नमेण्टको देना स्वीकार हुआ था और ४० लाख रुपयेसे जितनी अधिक होती जाय उसके सोलहवे अंशका पाचवाँ अंश अतिरिक्त कर देना निश्चय हुआ।

यह तो हम पहिले ही कह आये हैं कि इतिहासवेत्ता कर्नल टाड् आर्द्ध शताब्दोंके अविकाल पहिले जयपुरकी आमदनीके सवन्धमे उक्त मन्तव्य और तालिकाको प्रकाश कर गये हैं पर उक्त समयके पीछे जयपुरकी अवस्था अवश्य ही बदल गई। सन १८६४ ईसवीमे आर्चिसन साहब लिखते हैं, "जागीर और धर्मसवन्धी दानसूत्रसे राज्यकी आमदनी बहुतायतसे घट गई है, राजाको सब ३६००००० रुपयामात्र प्राप्त होते हैं।

(१) बरबारा नौरनी सावर ईशगढा इत्यादि ।

(२) बलवान और इन्द्रगढ ।

सांभर हदका होता है कर्नल और कर निश्चय का विषय आमदनी इसवीके ५२४२१७ है, परन्तु ५१५२९६ जाते हैं अ।

शा. शिक्षा विशेष ११ वृत्ति दूसरे वृत्तान्तसे ४८८५९९ की अपेक्षा कि राज्यकी कि महाराज

* Re + Repc states for 1.

सांभर हृदका अधिकांश मी जयपुर नरेशके अधिकारमे है, उस हृदसे जो लवण उत्पन्न होता ह उससे राज्यको ४०००० रुपयेकी आमदनी होतो है” *

कर्नल म्यालिमनने जयपुरपतिकी समस्त आमदनी ३६ लाख रुपया लिखी है, और गवर्नमेण्टके सधिपत्रके मतसे वार्षिक आठ लाख रुपयेके बदले चार लाख रुपया कर निश्चय किया गया है। यह पाठकोने इतिहासमे पढा होगा। यह अत्यन्त संतोष का विषय है कि दीर्घस्थाई शान्ति और सुशासनके गुणसे जयपुरके महाराजकी आमदनी वर्तमान समयमे ४० लाख रुपयेसे भी अधिक होती है। सन् १८८१-१८८२ ईसवीके शासन विवरणसे प्रकाशित होता है कि “सन् १८८०-८१ ईसवीकी आमदनी ५२४२१७६ रुपये और खर्च ५५८६९३० रुपया हुआ, ऐसा अनुमान किया जाता है, परन्तु ठीक आमदनी ५५०११६२ रुपया और खर्च ४९८५८६६ रुपये हुए इसमे ५१५२९६ रुपयेकी वचत हुई, प्रधान २ आमदनीके निम्नलिखित कईएक उल्लेख किये जाते है भूराजस्व (वेतनके परिवर्तनमे प्रदत्त भूमिकी

आमदनी	...	...	...	२७३४२४८ रुपया
लवणकी आमदनी	...	..	..	७१३६६० ”
वाणिज्यकी आमदनी	..	..	..	७१२९८९ ”
सामन्तोसे जो करलिया जाता है	...			५१२४९६ ”

व्ययमे निम्नलिखित कईएक प्रधान-

प्रतिकाय विभाग ..	...	...	...	४४९९०९ रुपया
सैन्यदल ..	....	...	...	८०९३७७ ”
शासन विभागका व्यय		...	...	३४९२७९ ”
शिक्षा विभाग ..	...	...	...	४८३११ ”
विशेष दातव्य और धर्म सम्बन्धी वृत्ति इत्यादि ..				२२६४६० ”
राजदरवारमे विवाहका व्यय	...			२२७४५७ ”
ब्रिटिश गवर्नमेण्टको देयकर .	...			४०००००+ ”

दूसरे वर्षमे अर्थात् सन् १८८१-८२ ईस्वीकी आमदनीके सम्बन्धमे रिपोर्टके वृत्तान्तसे जाना जाता है, कि इस वर्षमे कुल ४९५८७६३ रुपया आमदनी और ४८८५९९ रुपया खर्च हुआ। इस कारण ७२७६४ रुपया बचा। सन् ८०-८१ ई० की अपेक्षा सन् ८१-८२ ईस्वीमे राजस्वकी अवस्था अच्छी नहीं रही। सारांश यह कि राज्यकी आमदनी किसी देशमे किसी समय भी समान नहीं थी। अनेक कारणोसे राज्यकी आमदनी घटती बढ़ती रहती थी, पाठक अवश्य ही इस बातको स्वीकार करेगे कि महाराज जगतसिंहके शासनके समयमे अथवा उसके पहिले राज्यकी समस्त आमदनी

* Report of Rajputana

+ Report of the Political Administration of the Rajputana states for 1882-1883.

जिस प्रकार राजाकी इच्छानुसार ही किसी कार्यमें व्यय होती थी, वा स्थल विशेषमें रुपया अपव्यय होता था, वर्तमान समयमें ऐसा नहीं हुआ। मृतमहाराज रामसिंहके शासन समयसे राज्यकी आमदनी श्रेष्ठ और हितकारी कामोंमें खर्च होती है। वर्तमान महाराज माधोसिंह भी महाराज रामसिंहका अनुकरण करके अनेक कार्य करते हैं।

वाणिज्य-सन् १८८१-८२ ईस्वीमें आमदनीके घटनेका दूसरा कारण यह था, कि महाराज माधोसिंहने अपने राज्यमें वाणिज्य कार्यकी वृद्धिके लिये सब प्रकारके द्रव्योपर जो आभ्यन्तरिक वाणिज्य शुल्क बराबर लिया जाता था, अफीमके सिवाय उन्होंने और समस्त वाणिज्य शुल्कको एकवार ही माफ कर दिया। इससे शुल्कके हिसाबसे राजस्व यद्यपि घट तो गया परन्तु अन्तमें वाणिज्य वृद्धिके साथ २ आमदनीकी वृद्धिकी सम्भावना है। अन्यान्य वाणिज्य द्रव्योंका आभ्यन्तरिक शुल्क जिस प्रकारसे एकवार ही माफ किया गया, उसी प्रकारसे अफीमके ऊपर वाणिज्य शुल्ककी वृद्धि की गई। शासन रिपोर्टसे जाना जाता है कि “गत बारह महीनेके वाणिज्य शुल्ककी आमदनी ७३१०९५ रुपये हुई। पहिले वर्षमें ७२६५४१ रुपया आया था। इससे जाना जाता है कि वाणिज्यकी क्रमशः श्रीवृद्धि होती जाती है”।

रेल इत्यादिके विस्तारसे वाणिज्यकी उन्नति की और भी सम्भावना है, इसका कहना बाहुल्यमात्र है।

लवणविभाग-सांभर हृद अधिकांश जयपुर अधीश्वरके अधिकारमें है। ब्रिटिश गवर्नमेण्टने महाराजके साथ एक नवीन संधिपत्र नियुक्त करके महाराजको वार्षिक कई लाख रुपया देना स्वीकार करके उक्त लवणहृदको ठेकेमें ले लिया है, महाराज उक्त संधिपत्रके मतसे अपने राज्यके किसी स्थानमें भी लवण नहीं बना सकते, इस संधिपत्रसे और ब्रिटिश गवर्नमेण्टको सांभरहृद देनेसे महाराजको लाभके बदलेमें कितनी हानि हुई है इसका अनुमान करना असम्भव है। और हम इसका अनुमान सरलतासे कर सकते हैं कि इससे गवर्नमेण्टको ही अधिक लाभ हुआ है।

पूर्तकार्य विभाग। जयपुरके पूर्तकार्यविभागका नाम एक स्वतंत्र विभाग है। राजपूतानेके सन् १८८२-८३ ईस्वीके शासन विवरणसे जाना जाता है कि उक्त वर्षमें पूर्तकार्य विभागमें महाराजने ८ लाख रुपयेसे अधिक खर्च किया, इसके अतिरिक्त इमारतके विभागमें उक्त वर्षमें ९६८४२ रुपया खर्च हुआ था। इस विभागके हाथमें ग्रामनाद इत्यादिका बनाना राजमार्गका बनाना या सुधारना खाल खनन, जयपुरकी राजधानीमें जलकी कलका विस्तार, ग्रासा लोकन साधारण उद्यानकी रक्षा और वनकी रक्षाका भार अर्पण हुआ है।

सन् १८८२-८३ ईस्वीमें एकमात्र सरोवरादिके, खुदवानेमें इस विभागमें २३८६२४ रुपया खर्च हुआ था। इस विभागमें उक्त वर्षमें सब १४०१५६ रुपया खर्च हुआ है। सन् १८६८ ईस्वीसे उक्त वर्ष तक खाल खननकार्यमें महाराजका सब १४८०७९४ रुपया खर्च हुआ था। सन् १८७१-७२ ईस्वीसे १८७१।

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८२ ईस्वीतक सब ४४०१२३ रुपयेकी आमदनी हुई, इस खाल खननसे कृषिकार्यकी उन्नतिके साथ महाराजकी आमदनीके बढ़नेकी और भी अधिक संभावना है।

शिल्प-जयपुरके शिल्प द्रव्य समस्त भारतवर्षमें प्रसिद्ध है। दीर्घस्थाई शान्तिके कारण एव मृत और वर्तमान दोनों महाराजोंके व्यव उत्साह, और अनुष्ठानसे उस प्राचीन शिल्पकी उन्नति क्रमशः होती गई, जयपुरके स्वतंत्र विद्यालयमें १८८२।८३ में एक शिल्पशालाकी भी प्रतिष्ठा हुई थी। शिल्पविद्यालयमें सन् १८८२।८३ ईस्वीमें १०३ विद्यार्थियोंने शिक्षा प्राप्त की थी। इस विद्यालयमें उपयुक्त शिक्षकोंके द्वारा अनेक प्रकारके शिल्पोंकी शिक्षा दीजाती है। जिससे स्वराज्यमें शिल्पकी विशेष उन्नति हो, उसके प्रति वर्तमान महाराजकी विशेष दृष्टि है। सन् १८८२-८३ में जयपुरके महाराजने बहुतसा रुपया खर्च करके शिल्प प्रदर्शनीका अनुष्ठान किया था, यह उनके शिल्प-प्रेमका प्रमाण आजतक विद्यमान है।

रेलवे-राजपूताना स्टेट रेलवेका जयपुरराज्यमें १०५ मीलतक विस्तार हुआ है। राज्यमें सब मिलाकर २२ स्टेशन है। जयपुरका स्टेशन बड़ा बना हुआ है, इस रेलके विस्तारसे जयपुरके राज्यमें अनेक प्रकारके असीम उपकार हुए हैं।

टेलिग्राफ-जयपुर राज्यके समस्त रेलके स्टेशनोंके अतिरिक्त राजधानीमें भी एक टेलिग्राफ आफिस है।

स्वास्थ्य और पोष्ट विभाग-जयपुरराज्यमें ब्रिटिश गवर्नमेंटके अधीन २० पोष्ट आफिस है, इसके सिवाय राज्यके अधीनमें पृथक् पोस्ट आफिस है, उनका कार्य भली प्रकारसे चलता है प्रजा साधारणकी स्वास्थ्य रक्षाके प्रति महाराजका विशेष ध्यान है। राजधानी जयपुरमें एक मिडनिसिपैलिटी है, सम्पूर्ण वातोमें कुशल पुरुष इस मिडनिसिपैलिटीके सभापति पदपर नियुक्त है। राजधानीके स्वास्थ्यकी रक्षा, सौष्टव वर्धन, गैसकी रोशनी, राजपथ-पारिष्कार सस्कार इत्यादि समस्त कार्य सुन्दरतासे चलते हैं। मिडनिसिपैलिटीके तत्त्वावधानसे जयपुरकी राजधानीका स्वास्थ्य दिन २ बढ़ता जाता है। कई वर्षोंसे केवल राजधानी जयपुरके निवासियोंकी संख्या सब १२५२८५ जन थी सन् १८८२।८३ ईसवीमें राजधानीमें २०८५ पुत्र और १८१४ कन्याएं जन्मी। अतएव सबकी संख्या मिलाकर ३८३९ हुई। इस वर्षमें ११४० पुरुष ११४४ स्त्री और १४०७ शिशु सब ३५९१ मनुष्य मरे, निम्नलिखित तालिकाके पढ़नेसे जाना जाता है कि मिडनिसिपैलिटीके द्वारा नगरमें किस प्रकारसे स्वास्थ्यकी वृद्धि हुई।

	जन्म	मृत्यु
" १८७९-८० ईसवी०		६६६६ मनुष्य।
८०।८१ "	२३११	५३५० "
८२।८३ "	३८३९	३५९१ " *

* Report of the political Administration for 1882-3.

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जयपुरकी राजधानीके चारोओर बड़ी २ दीवारे बनी हुई है, मुर्दे फूकनेके लिये नगरसे बाहर भेजे जाते हैं। इस कारण उस नगरके द्वारसे मृत्युकी तालिका ग्रहण करनेका विशेष सुभीता हुआ है।

चिकित्सा विभाग-अंग्रेजी चिकित्साकी रीति तथा औषधिके व्यवहार करनेमें राजपूत जाति बहुत दिनोंसे वीतराग थी। परन्तु समयके गुणसे उनमेंसे बहुतसे आजकल अंग्रेजी शिक्षाके पक्षपाती हुए हैं। राज्यके नि.सहाय दरिद्रोंके प्राणोंकी रक्षा तथा रोगनिवारणके लिये महाराजने प्रत्येक वर्षमें बहुतसा धन खर्च किया है। ब्रिटिश रेसिडेण्टके चिकित्सक डाक्टर हेण्डली महाराजके चिकित्सा विभागमें अध्यक्ष पदपर नियुक्त हैं, भारतवर्षके भूतपूर्व मृतकराज्यके प्रतिनिधि अर्ल मेओ, जयपुरके मृतमहाराज रामसिंहके परम मित्र थे। लार्ड मेओकी मृत्युसे उनके स्मरण चिह्न स्थापन करनेके लिये महाराजने बहुतसा रुपया खर्च करके एक "मेओहोस्पिटल" और चिकित्सालय स्थापित किया था। इसके अतिरिक्त कारागारमें और भी एक अस्पताल है, तथा सब मिलाकर २२ और चिकित्सालय हैं।

सन् १८८२।८३ ईस्वीमें समस्त अस्पताल और चिकित्सालयोंमें मिलाकर १२२६९ रोगियोंकी चिकित्सा हुई, पूर्व वर्षकी अपेक्षा इस वर्षकी संख्या १४९५५ अधिक रही। संख्याके बढ़नेका कारण यह था कि उक्तवर्षमें दो नवीन विभागी चिकित्सालय स्थापित हुए थे। और एक प्राचीन चिकित्सालय दुबारा स्थापित हुआ था, और प्रजा अंग्रेजी चिकित्साकी विशेष पक्षपातिनी हुई*।

अन्यान्य अनुष्ठानोंकी समान जयपुरमें चेचकका टीका देनेकी रीति भी प्रचलित हुई है। सन् १८८२।८३ ईस्वीमें सब ३०९९६ मनुष्योंको टीका दिया गया था, पूर्व-वर्षकी अपेक्षा इस वर्षमें ११४८५ मनुष्योंको अधिक टीका लगाया गया।

शान्तिरक्षा विभाग।-जिस राज्यमें सब प्रकारसे शान्ति विराजमान होती है, उस राज्यमें प्रजाकी उन्नति सरलतासे होती है और उसीसे राज्यके मंगल सूचित होते हैं। अशान्ति, अत्याचार, उत्पीड़न, अराजकता जिस प्रकारसे राज्यको विध्वंस करने-वाले हैं, उसी प्रकारसे प्रजाके प्राणधनकी रक्षा, और वाणिज्य कृषिके व्याघात निवारणसे शान्ति होकर राज्यकी उन्नतिके द्वार स्वतः ही खुलजाते हैं। जयपुर महाराजकी प्रार्थनासे पंजाबके लैफ्टिनेण्ट गवर्नर एक्यूअसिस्टेण्ट कमिशनरने महाराजकिशन नामक एक योग्यपात्रको जयपुरमें शान्ति रक्षाके विभाग पर अध्यक्ष करके भेजा।

उन्होंने उस पदको ग्रहण करके आमेरमें शान्ति स्थापित की थी। शान्ति रक्षा विभागकी अवस्था इस समय सतोपदायक है।

* Report of Political Administration of the Rajputana states for the 1882-1883

गिरा
इकतीको नि
राज्यमें इसी
उपद्रव इ
यह गिराई
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जाती है,
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हैं। जयपुर
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नउको पकड़
साथ एक व
वर्षके लिये
लित थी। ये
पुरुष कन्याके
हैं। मिस्टर
ही होती जाती

गिराई वा विशेष शांति रक्षा विभाग—ब्रिटिश भारतवर्षमें जिस प्रकार ठगी और डकैतीको निवारण करनेके लिये एक स्वतंत्र विभाग है। जयपुरके महाराजने भी अपने राज्यमें इसी प्रकारसे डकैती, राजमार्गमें तम्करता, और राज्यकी सीमाके अन्तमें उपद्रव इत्यादिको दूर करनेके लिये एक स्वतंत्र शांति रक्षाके विभागकी सृष्टि की। यह गिराई पुलिसके नामसे विख्यात है। कँवर नारायणसिंह नामक एक साहसी कार्याध्यक्ष मनुष्य इस विभागके अध्यक्ष है, इसके शासनसे आमेरराज्यमें इस समय समस्त प्रजा निर्भय होकर वाणिज्य और कृषिकार्यमें लग रही है।

कारागार—जयपुरके कारागारकी अवस्था इस समय बहुत उत्कृष्ट है, पाठकोने कर्नल साहबके लिखे हुए इस इतिहासके अनेक स्थानोंमें राजपूत राज्यके कारागारोंके शोचनीय वृत्तान्तको पढ़ा होगा। कारागारके अनेक स्थान यमालयस्वरूप थे। कैदी अनेक स्थानोंपर अनाहार दंड पाकर उसी कारागारमें बंद रहते थे। जयपुरके कारागारकी वर्तमान अवस्था उससे सम्पूर्ण विपरीत है। सभ्यरीतिसे इस समय कारागार बनाये गये हैं, और कैदियोंको इस समय शिल्प इत्यादि अनेक विषयोंकी शिक्षा दी जाती है, और कैदियोंकी स्वास्थ्यकी ओर भी विशेष ध्यान रहता है। जयपुरके गतवर्षके शासनवृत्तान्तसे जाना जाता है कि सन् १८८२।८३ ईसवीमें वहाँके कारागारमें प्रतिदिन ६०० कैदी बंदी रहते हैं, पहिले “वर्षकी अपेक्षा इनकी संख्या बहुत कम है। उक्त वर्षमें कैदियोंने जिन शिल्प द्रव्योंको बनाया था उनको बेचकर १४१८ रुपयेकी आमदनी हुई।

सतीदाह—यद्यपि बहुत दिनोंसे सतीदाहकी रीति एक साथही लोप होगई है, परन्तु इस समय बीच २ में अनेक राजपूत स्त्रियाँ मृतक स्वामीके साथ चितामें भस्म होनेकी चेष्टा करती हैं। यद्यपि सबकी वह चेष्टा सफल नहीं हुई, परन्तु एक दो स्थान पर अपने कुटुम्बियोंकी सहायतासे किसी २ स्त्रीने प्रज्वलित अग्निमें जीवन त्याग किया है। जयपुरके रेसिडेण्ट मिस्टर फ्राटनने लिखा है, सन् १८८२ ईसवी अक्टूबर महीनेमें जयपुरके अधीनके देशमें एक ठाकुरकी विधवा स्त्रीने चिताकी अग्निमें जीवन विसर्जन किया। दरबारमें यह समाचार पहुँचते ही मनुष्य भेजा गया, जो लोग इस कार्यमें लिप्त थे उनको पकड़ कर ले आये, और विचार करके उसमेंके प्रधान अपराधियोंको कठिन परिश्रमके साथ एक वर्षके लिये कारावासकी आज्ञा दी गई, और अन्यान्य अपराधियोंको तीन वर्षके लिये कारावासकी आज्ञा दी।”

“शिशुकन्याकी हत्या—रजवाड़ेमें बहुत समयसे शिशुकन्याकी हत्याकी रीति प्रचलित थी। योग्यपात्रके न मिलनेसे तथा विवाहमें अधिक धनके खर्च होनेसे असमर्थ पुरुष कन्याके जन्म लेते ही उसको मार डालते थे। इस समय वह रीति भी दूर होगई है। मिस्टर फ्राटनने लिखा है कि गत वर्षसे शिशुकन्याकी हत्या आज तक नहीं हुई।”

शिक्षाका विभाग—जो जाति जितनी शिक्षित होती है उसकी उन्नति भी उतनी ही होती जाती है। यही नहीं कि यह शिक्षा केवल मनुष्योंके मंगलके ही लिये हो,

परन्तु यह शिक्षा जाति विशेषकी और सम्पूर्ण जगत्की उन्नतिका कारण है। शिक्षाके विस्तारके साथ ही साथ मानवमंडलीको यथार्थ मनुष्यत्व प्राप्तिकी सुविधा प्राप्त हुई है। जयपुरके मृतमहाराज रामसिंह वहादुरने शिक्षाके शुभफलका अनुसंधान करके अपनी प्रजामे विद्याका प्रचार करना आवश्यक विचारा था, और उसीसे जयपुर राज्य मे सर्वत्र शिक्षाके विस्तारका बीज बोया गया था, और थोड़ेसे ही समयमे उस अमूल्य शिक्षारूपी वृक्षका अमृतमय फल उन्होंने अपने राज्यमे उत्पन्न होता हुआ देखा। देशीय राज्योंमे जितना शिक्षाका विस्तार हुआ है उतनी ही उस जातिकी जीवनी शक्तिने पहिलेकी अपेक्षा दृढ़तासे प्रबल होकर राजपूतजातिकी नवीन मूर्ति संसारमे उपस्थित कर दी। विचारवान मनुष्य इसका अनुमान सरलतासे करनेमे समर्थ होंगे। मृत महाराज रामसिंहने केवल संस्कृत अंग्रेजी हिन्दी उर्दू इत्यादि भाषाओकी शिक्षाके विस्तारके लिये प्रति वर्ष बहुतसा धन खर्च किया था, यही नहीं, वरन वे इसको भलीभाँतिसे जानते थे कि अंग्रेजी भाषाकी शिक्षाका अपने राज्यमे प्रचार होनेसे प्रजा विलायतकी शिक्षाको पाकर समय पर जन्मभूमिके बहुतसे उपकार करसकेगी। इसी कारणसे उन्होंने जयपुरमे अंग्रेजी पढनेके लिये बहुतसे कालिज बनवा दिये। सन् १८८२-८३ ईसवी की शासनप्रणालीके देखनेसे हमने जयपुरके शिक्षा विभागको निम्नलिखित सक्षिप्तता से सकलित किया है।

कालिज-राजधानी जयपुरमे “महाराज कालिज” नामका एक ऊँची श्रेणीका कालिज है। सन् १८४४ ईसवीमे यह कालिज स्थापित हुआ था। यह कलकत्तेके विश्व-विद्यालयके अधिकारमे है। इस कालिजके तीन भाग है, प्रथम अंग्रेजी भाग-दूसरा संस्कृत और हिन्दीभाग, तीसरा फारसी और उर्दू विभाग। सन् १८८२। ८३ ईसवीमे इसमे सब विद्यार्थी ९८२ थे। औसतसे प्रतिदिन ३३१ छात्र उपस्थित होते थे। इसके पहिले वर्षमे छात्रोंकी संख्या ८८६ थी। अंग्रेजी भागमे ८०९ विद्यार्थी पढा करते है। अन्यान्य विभागोंमे छात्रोंको अंग्रेजी शिक्षा भी दी जाती है। कालिजके सब भागोंमे समस्त विद्यार्थियोंमे तीन अंशोंमेसे दो अंशोंके विद्यार्थियोंको अंग्रेजी शिक्षा दी जाती है। कालिजमे उक्त वर्षमे सब २४३१५ रुपया खर्च हुआ था, इसमे विद्यार्थियोंको ३३४४ रुपया दिया गया, कालिजके विद्यार्थियोंमे हिन्दू ७८१, मुसल्मान १९८ ईसाई २ और १ पारसी थे। कितने ही उपयुक्त शिक्षित बगाली इस कालिजके अध्यापक पदपर नियुक्त ह। उनके यत्न, श्रम, और पढानेसे कालिजकी उन्नति क्रमश होती जाती है, गवर्नर जनरलके राजपूतानेमे स्थित एजेंट कर्नल ब्राडफोर्डने लिखा है कि “जयपुरके कालिजमे विद्यार्थियोंकी संख्या बढ गई है। इस कालिजसे फर्स्टआटे अर्थात् कलकत्तेके विश्वविद्यालयमे प्रथम परीक्षा देनेके लिये नौ विद्यार्थी गये थे, जिनमेमे तीन पास हुए, और दस विद्यार्थियोंने प्रवेशिकाकी परीक्षा दी थी, इनमेसे एक पास हुआ।”

+ Report of the political Administration of the Rajputana states for the 1892-1893

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चौदपोल विद्यालय-जयपुर राजधानीके अन्तर्गत चौदपोल नामक स्थानपर उक्त कालिजके अधीनमे एक शाखा पाठशाला है। यह शाखा सन् १८८२ ईसवीमे स्थापित हुई थी। उक्त वर्षमे उक्त विद्यालयके ४९ हिन्दू और पाँच मुसल्मान सब ५४ विद्यार्थी पढ़ा करते थे। इस विद्यालयमे हिन्दी, उर्दूकी शिशा दी जाती है इस विद्यालयका उक्त वर्षमे २८९॥) खर्च हुआ था।

राजपूत विद्यालय-राज्यके सामन्त इत्यादि उच्च राजपूतोंके पुत्रोंको विद्या प्राप्तिके लिये राजधानीमे सन् १८६२ ईसवी मे एक विद्यालय स्थापित हुआ है। सन् १८८२।८३ ईसवीमे उस विद्यालयमे ३५ विद्यार्थी पढ़ते थे। उसमे ३१ हिन्दू और चार मुसल्मान थे उक्त वर्षमे औसत प्रतिदिन १५ विद्यार्थी पढ़ने आते थे। इस विद्यालयमे भी तीन दर्जे है। उक्त वर्षमे इस विद्यालयमे कुल ४४३२॥) रुपये खर्च हुए।

संस्कृत कालिज-सन् १८४४ ईसवीमे राजधानीके बीच यह संस्कृत कालिज स्थापित हुआ है। इस कालिजमे संस्कृतके अतिरिक्त हिन्दी भाषा भी सिखाई जाती है। सन् १८८२।८३ ईसवीमे इस कालिजके छात्रोंकी संख्या २६१ थी, पहिले वर्षमे छात्र संख्या २१२ थी। औसत प्रतिदिन उपस्थित १०० विद्यार्थी, उक्त वर्षमे कुल ७५१६) रुपया व्यय हुआ।

प्रथम शिक्षा विद्यालय-राजधानीके अतिरिक्त मुफस्सिल राज्यकीय प्रथम शिक्षाके विद्यालयोंकी संख्या सन् १८८२।८३ ईसवीमे ४६ थी। इसमे २६ मे उर्दू, और २० मे हिन्दी की शिक्षा दीजाती है। विद्यार्थियोंकी संख्या कुल १०६५ है।

साहाय्य कृतविद्यालय-राजधानी जयपुर और राज्यके अन्यान्य प्रदेशोंमे सन् १८८२।८३ ईस्वीमे राज्यसे सहायता पानेवाले विद्यालयोंकी संख्या ४१० थी। इसमे ३०३ हिन्दी और १०७ मे उर्दू की शिक्षा दीजाती है, उक्त वर्षमे विद्यार्थियोंकी संख्या ८२२० थी।

मेओकालिज-देशीय राजकुमार और सामन्त कुमारोंके लिये अजमेरमे मेओ-कालिज स्थापित है। उस कालिजमें जयपुरके वारह राजकुमार और सामन्तोंकी पढाईका खर्चा स्वयं महाराज ही देते हैं।

स्त्रीशिक्षा-बुद्धिमान् मृत महाराज रामसिंह स्त्रीशिक्षाके विशेष प्रेमी थे, इस कारण उन्होंने अपने राज्यमे स्त्री शिक्षाका प्रचार होनेके लिये विशेष यत्न किया था, और इस विषयमे वह सफल मनोरथ भी हुए थे। सन् १८८२।८३ ईस्वीमे राजधानी जयपुर और उपनगरमे १० और अन्यत्र तीन सब मिलाकर १३ कन्या पाठशालाएं थीं, कन्याओंको हिन्दी उर्दू भाषाकी शिक्षा और परिवारिक शिल्प शिक्षा भी दी जाती थी कन्याओंकी संख्या ७६२। औसत उपस्थितिकी संख्या ५४७, उक्त समस्त विद्यालयोंमे उक्त वर्षमे कुल ६१५० रुपया खर्च हुआ था।

शिक्षा ही मनुष्यको मनुष्यत्व प्राप्तिके मार्ग पर चलादेती है। आर्य्य राज्यमे साधारण लोकशिक्षा भलीभाँतिसे प्रचलित थी, इसका कोई प्रमाण नहीं पायाजाता। इस कारण

आर्यशासनसे जो श्रेणी शिक्षाके बलसे बलवान् थी केवल उसी श्रेणीके लोग मनुष्यत्व प्राप्त करके अपने स्वार्थसाधन करनेके लिये सब प्रकारसे समर्थ हुए थे। यदि आर्यराज्यमें साधारण लोकशिक्षा भली भाँतिसे प्रचलित होजाती तो सामन्त शासनकी रीतिके द्वारा देशीय राज्योंमें जो भयंकर घटनाएं उपस्थित हुई थी वे इससे अवश्य ही दूर होसकती थी। उच्चश्रेणीके सामन्तोंमें बहुतोंकी शिक्षाका स्वाद आजतक नहीं मिला। अधिक क्या कहे वह अपने नामके हस्ताक्षर तक भी लिखने नहीं जानते। कईसौ वर्षके पहिले यूरूपमें जिस प्रकार उच्चश्रेणीके सम्मानित सामन्त और नाइटगण घोर मूर्ख थे, हस्ताक्षर करनेकी आवश्यकता पडनेपर वह केवल अपने हाथसे अस्त्रका चिह्न पत्रमें अंकित करदेते थे, हमने देखा है कि सैकड़ों वर्ष पहिले रजवाड़ेके ऊँचो श्रेणीके सामन्तोंमें बहुतसे सामन्त इस प्रकारसे अस्त्रका चिह्न ही पत्रमें अंकित कर देते थे। सतोपका विषय है कि अब वह समय नहीं रहा है। यद्यपि इस समय शिक्षाकी ज्यातिका प्रकाश धारे २ रजवाड़ेमें हो रहा है, परन्तु यह अवश्य ही कहना होगा कि यदि राजा और सामन्त इस बातको विचारते तो इतनी शिक्षाका विस्तार कर सकते थे, कि जिसके कारण आज यह घटी न होती।

जयपुरके शिक्षाविभागकी व्यवस्था रजवाड़ेके सम्पूर्ण राज्योंकी अपेक्षा सबसे श्रेष्ठ और वर्तमान समयके लिये उपयोगी है। इसको सभी मुक्त कठसे स्वीकार करते हैं। हमें ऐसी आशा है कि वर्तमान महाराजके शासनसे शिक्षाभागकी क्रमशः उन्नति होती रहैगी।

समरविभाग-इतिहासवेत्ता टाड् साहब लिखते हैं कि "सन् १८०३ ईस्वीमें आमेरराजने तेरह हजार विदेशीय सेना अपने अधीमें रक्खी थी, इनमें तोपखाने सहित दश कंपनी पैदल चार हजार नगासेना एकदल अलिगोल नामक सेनिक प्रहरी और सातसौ अश्वारोही सेना थी। इस सेनाके अतिरिक्त सामन्त प्रायः चार हजार शिक्षित अश्वारोही सेनाकी सरवराही करते थे, यह संख्या राज्यरक्षाके पक्षमें यथेष्ट थी, परन्तु किसी विजाति पर आक्रमण उपस्थित होनेपर कलवाहोकी जातिमें बीस हजार सेना इकट्ठी होसकती है" आचिसन साहब सन् १८६४ ईस्वीमें लिखते हैं कि जयपुरकी रणकुल सेनामें गोलन्दाज ४५२ पदाती ४६००, अश्वारोही ५१४२ और नागा ४०५६ थे। "

वर्तमान सेनाकी संख्या ७६८ गोलन्दाज, १०५०० पैदल, ३५३० अश्वारोही ४०९६ नागा और ७८ तोपखाने हैं। समरविभागमें इस समय प्रत्येक वर्षमें औसत ८०१००० रुपये खर्च होते हैं।

गवर्नेमेण्टके प्रतापसे इस समय भारतवर्षके चारोंओर गान्तिमतीदेवी नृत्य करती है, कोई विदेशी शत्रु आमेर पर आक्रमण करनेके लिये उपस्थित नहीं हुआ, इस कारण जयपुरकी सेना बहुत दिनोंसे कार्यहीन भावसे रहती थी, कोई जीरजाति क्यों न हो जहा बहुत समय तक सेनाने आलस्य भावसे समय व्यतीत किया, कि उसकी सामर्थ्य नष्ट होजाती है, इसका अनुमान सरलतासे होसकता है। सेनादल जितना समर क्षेत्रमें

* Report of the Political Administration for the Rajputana states 1892-1893

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			रु०	मनुष्य
	चतुर्भुजोत	६	५३८००	९२
	कल्याणोत	१९	२४५१९६	४२२
	नाथावन	१०	२२०८००	३७१
	बलभद्रोत	२	१३०८५०	१५७
	खागारोत	२२	४०२८०६	६४३
+ १२	मुलतानोत	—	—	—
	पचानोत	३	२४७००	४५
	गोगावत	१३	१६७९००	२७३
	कुम्भानी	२	२२७८७	३५
	कुम्भावत	६	८०७३८	६८
	शिववरनपोता	३	४९५००	७३
	वनवीरपोता	३	२६५७५	४८
+ ४	राजावत	१६	१९८१३७	३९२
	नरुका	६	९१०६९	९२
	वाकावत	४	३४६००	५३
	पूर्णमलोत	१	१००००	१९
	भाटी	४	१०४०३९	२०५
	चौहान	४	३०५००	६१
	वडगूजर	६	३२०००	५८
	चदावत	१	१४०००	२१
* १०	सीकरवार	२	४५००	८
	गूजर	३	१५३००	३०
	रागड	६	२९११०५	५४९
	खेतडी	४	१२००००	२८१
	ब्राह्मण	१२	३१२०००	६०६
	मुसल्मान	९	१४१४००	२७४

(१) प्रथम बारह प्रधान सामन्तोंकी सम्प्रदाय ।

(२) यद्यपि यह चार सम्प्रदाय कछवाहे, जातिकी थी परन्तु उन बारह सम्प्रदायोंके अधिकारमें नहीं थी यह बारह विदेशीय सामन्त हैं । इनमें अनेक जाति और वर्णन हैं ।

(३) टाड साहब लिखते हैं कि उक्त सम्प्रदायोंमें इस समय अवश्य ही अदलप्रदल हो गये हैं, हम कह सकते हैं कि इस समय इसका और भी परिवर्तन हुआ है ।

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आचिसन साहब सन् १८६४ ईसवीमे अपने ग्रन्थमे जयपुर राज्यके सामन्तोकी श्रेणीकी निम्नलिखित तालिका प्रकाश करगये है, हमने टाड् साहबके लिखे हुए और आचिसन साहबकी प्रकाशित सामन्त श्रेणीकी तालिकाको प्रकाशित किया, अधिक क्या कहै वर्तमान समयमे इस सामन्त श्रेणीकी अवस्थाका परिवर्तन होगया है।

सम्प्रदाय	अधिकारी देशोके नाम	प्रधान सामन्तो की आमदनी रु०	वशोके उपव- शकी सख्या	सब आमदनी रु०	
पूर्णमछोत्	नीमेडा	१००००	१	१००००	वारह प्रधान सामन्त.
भीमपोता	लुप्त	०	०	२०००	
नाथावत्	चूरन	१००००	१०	२४७००	
पचायेनोत्	साभर	१७७००	३	०	
सुलतानोत्	सूरत	२२०००	०	१३००००	
खागारोत्	डिग्गी	५०००	२२	०	
राजावत	चदलाई	२००००	२६	२४५०००	
प्रतापजी	विलुप्त	०	०	१०००००	
वलभट्टोत्	आचरोल	२८८५०	२	१६७९००	
सूरदास	विलुप्त	०	०	२३७८७	
कल्यानोत्	कालवार	२५०००	१८	४०७३८	अन्यान्य राजवंश धर.
चतुर्भुजोत्	वगरू	४००००	६	४९५००	
गोगावत	दूनी	७००००	१३	२६५७५	
कुम्भानी	भानुक	२१०००	२	३००००	
कुम्भावत	महार	२७५३८	६	३४६००	
सुवर्णपोता	नीनधार	१००००	३	०	
वनवीरपोता	वाटको	१९०००	३	०	
नरूका	जनियारा	२००००	६	०	
वाकावत	लवान	१५०००	४	०	

इतिहासवेत्ता टाड् साहबने निम्नलिखित मन्तव्यको प्रकाश करके जयपुर राज्यके इतिहासका उपसंहार किया है, आमेरराज्यके कितने ही अत्यन्त प्राचीन नगरोके नाम प्रकाशित करके हम इतिहासका उपसंहार करते है, खोज करनेसे इस सब वगरोके सम्बन्धमे अनेक प्राचीन प्रमाण मिल सकत है।

“ मोरा देवगाहसे नौकोश पूर्वकी ओर स्थित मोरध्वज ? “ मयूरध्वज नामक एक चौहान राजाने इसको बनाया था।

“आमानेर—यह लालसोठसे तीन कोस पूर्वकी ओर स्थित है, यह नगरी अत्यन्त प्राचीन है। यह पहिले एक चौहान राजाकी राजधानी थी।

मानगढ़—यह थोलाईसे पांच कोस दूर है इसके दुर्गके ऊपर बना हुआ एक प्राचीन नगरका ध्वंश स्तूप है, यह कछवाहोके अभ्युदयके पहले ढूढाड़के आदिम राजाने बनाया था।

अमरगढ़—खुशालगढ़से तीनकोस दूर है, यह नाग वशियोके द्वारा बनाया गया था।

वरोट—माचेरीके अन्तर्गत वस्तीसे तीन कोस है, प्रवाद यह है कि पाण्डवोंके द्वारा बनाया गया है।

पाटन और गनीपुर—यह दोनों दिल्लीके प्राचीन तूँअर राजाओंके द्वारा बनाये गये थे।

खेरार व खण्डार—रनथंभौरके निकट है।

ओट गिर—चम्बलके तीरवर्ती है।

आमेर वा आम्बकेस्वर—प्राचीन आमेर राजधानीमें यहां देवादि देव महादेवके नामसे एक कुण्ड विशेष है, कुण्डके बीचमें एक शिवालिंग है। कुण्डका जल लिगके आधे अंगतक ढका हुआ है। ऐसा मत प्रचलित है कि, जिस दिन कुण्डके जलसे सब लिग ढक जायगा उसी दिन जयपुर राज्यका पतन होगा। इस स्थानपर अनेक शिलालेख भी हैं*।

* सूचना—मूल पुस्तकमें आमेरके वर्णनके केवल ८ अध्याय हैं। प्रथम चार अध्यायोंमें वंशानुक्रमसे जयपुर राज्यका इतिहास वर्णन करके तीन अध्यायोंमें शेखावाटीके इतिहासका वर्णन है तत्पश्चात् पुनः एक अध्यायमें जयपुरके भूगोलका वर्णन एवं उपसंहार है।

परंतु ध्यान रहे कि यह भाषा अनुवाद बंगला भाषासे हुआ है और बंगाली लेखकने केवल जयपुरके इतिहासको आठ अध्यायोंमें बढाया है और जयपुरके शेखावाटीके इतिहासको समाप्त करके पुन जयपुरके इतिहासका परिशिष्ट लिखा है। इस प्रकारसे कुल आठ अध्यायोंको बंगाली आलोचक महाशयने १४ अध्यायोंमें रचित किया है परन्तु शेखावाटीके इतिहासमें अध्यायोंकी गणना पुन एवंसे आरम्भ होती है। इससे पाठकोंको भ्रम होना संभव है। अतः केवल भ्रम निवारणके लिये यहाँपर उद्दिष्टित बातोंका ध्यान रहना आवश्यक है।

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राजस्थान का इतिहास
दूसरा भाग
शेखावाटीका इतिहास

इस पुस्तक में राजस्थान के
इतिहास का वर्णन है।
इसमें राजस्थान के राजाओं का
वर्णन है।
इसमें राजस्थान के राजाओं का
वर्णन है।

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शीकर (शेखावाटी.)

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४. लाव
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शेखावाटीका इतिहास

प्रथम अध्याय १.

शेखावातु सम्प्रदायकी सृष्टिका आदि विवरण—आमेरराज्यके उदयकरणके तीसरे पुत्र बालूजीसे उक्त सम्प्रदायकी उत्पत्ति—मोकलजी—मुसलमान धर्मप्रचारक गेल बुरहान—उनके आशीर्वादसे मोकलजीको पुत्र लाभ—पुत्रको शेखाजी नामका प्रदान—शेखार्जी द्वारा राज्यका विस्तार—रायमल्ल—नजा, रायसाल, उसकी वीरताका प्रकाश करना—सम्राट अकबरका शासनकी सनद देना—खण्डेला और उदयपुर लाभ—उनकी वीरता और चरित्र—गिरिधरजी—उनकी हत्याका विवरण—द्वारकादास—मिहके साथ उनका विचित्र समर—छो जहानलोदीके साथ समरमें उनका प्राणनाश—वरसिंहदेव—बहादुरसिंह—जोरगजेरका खण्डेलाके देवमंदिरको विध्वंस करनेकी आज्ञा देना—बहादुरका राजधानी छोड़ कर भाग जाना—देवमंदिरकी रक्षाके लिये सुजनसिंहकी प्रतिज्ञा—यवनसेनाके साथ युद्ध—मंदिरका विध्वंस करना—सम्राटकी सेनाका खण्डेलाराज्यपर अधिकार करना—केसरीसिंह और फतेहसिंह दोनों भ्राताओंका खण्डेलाराज्यपर विभाग करना—फतेहसिंहका प्राणनाश—दिल्लीके सम्राटके विरुद्ध केसरीसिंहकी अवाप्त्यता प्रकाश—सम्राटकी सेनाके साथ केसरीसिंहका युद्ध—उनका प्राणनाश यवनसेनाका उनके पुत्र उदयसिंहको बंदी करना—उदयसिंहका बंदीभावसे अजमेरमें रहना—खण्डेला पर फिर अधिकार—उदयसिंहका मुक्तिलाभ और खण्डेलाकी प्राप्ति—मनोहरपतिके विरुद्ध उदयसिंह का समर—पडयन्त्र—आमेरपति जयसिंहका खण्डेलाको घेरना—उदयसिंहको भागना—उनके पुत्र मवाईसिंहका खण्डेला प्राप्त करना—मवाईसिंहका आमेरराज्यकी अधीनता स्वीकार करना—खण्डेला विभाग करना, मवाईसिंहका प्राण त्याग ।

इतिहासवेत्ता कर्नल टाड् साहब मूल जयपुरराज्यके राजनैतिक इतिहासको वर्णन करनेके पीछे उस मूलराज्यसे उत्पन्न हुई शेखावाटी नामक एक स्वतंत्र सामान्तोके अधिकारी देशके इतिहासको वर्णन कर गये हैं । इतिहासवेत्ताने लिखा है, “कि हम शेखावातु सामन्त सम्प्रदायके इतिहासको वर्णन करनेके लिये आगे बढ़े हैं। यह सम्प्रदाय आमेरकी बहुतसी सामन्त श्रेणीसे सृष्ट हुई थी और ऐसी कितनी ही घटनाओं और समयके गुणसे यह सामन्तोंकी सम्प्रदाय इस समय प्रबल सामर्थ्यको सच्य कर रही है । इसका मूलराज जयपुरके समान है । यद्यपि इस सम्प्रदायमें किसी लिखी हुई शासनमलक व्यवस्थाका प्रचार नहीं हुआ, स्थाई राजनैतिक सम्मिलित शासनकी सभा नहीं है, न इसका कोई प्रधान नेता नियुक्त है । परन्तु सामन्त साधारणकी स्वार्थरक्षाके लिये सभी एकताके सूत्रमें बंध रहे हैं, मानों इसका किसीने भी इस प्रकारका विचार नहीं किया । इस सम्मिलित सम्प्रदायमें कोई निर्दिष्ट राजनीति नहीं है, कारण कि जिस समय साधारण सामन्त अथवा किसी सामन्तके विशेष स्वार्थनाशके लिये कोई उद्योग हुआ उस समय शेखावाटीके समस्त सामन्तोंने उदयपुरमें इकट्ठे होकर किस प्रकारके उपाय अवलम्बन करके कल्याणके निमित्त एक मतसे कार्य किया था” ।

इस शेखावाटी सामन्त सम्प्रदायकी उत्पत्तिके सम्बन्धमें डाडू साहब लिखते हैं, "आमेरके राजा उदयकरणके तीसरे पुत्र वालोजी संवत् १४४५ सन् २३८९ ईस्वीमें आमेरके सिंहासन पर अभिषिक्त हुए, यह सामन्त उन्हींके वंशधर हैं। वालोजीके समयमें आमेरके समाजकी जैसी राजनैतिक अवस्था थी यदि उसकी ओर हम देखते हैं तो जाना जाता है कि वर्तमानके समस्त भूखंड शेखावाटीके सामन्तोंकी सम्प्रदायके अधिकारमें थे। वह चौहान और नवरराजवंशीय सामन्त इस देशको खंड २ में विभक्त करके शासन करते थे, तभी वह कठिन मुसलमानोंके अन्याचार और पीड़नसे जीत्र ही समय २ पर वज्रता स्वीकार करनेको बाध्य होते थे।

इस समय शेखावत नामकी जो सामन्त सम्प्रदाय विशेषरूपसे प्रसिद्ध है, वास्तवमें वालोजी उन अगणित वंशधरोंके आदि पुरुष थे। वालोजीके पोतेको अमृतसर नामक देशका अधिकार प्राप्त हुआ, परन्तु उन्होंने अपने बाहुबलसे उक्त देशपर अधिकार किया था, या और किसी उपायसे प्राप्त किया हो यह नहीं जाना जाता। उनके तीन पुत्र उत्पन्न हुए—(१) मोकलजी, (२) खेमराजजी (३) खारद। मोकलजी अपने पिताके पदपर अमृतसरके अधीश्वर हुए। दूसरे पुत्र खेमराजजीके वंशधर वालापोता नामसे विदित थे। इनमें एक आमेरके वाराकोटरी अर्थात् गहर प्रधान नामन्तोंके अन्यतर है। खारदके औरसमें तुमन नामका एक पुत्र उत्पन्न हुआ उसके उत्तराधिकारी कूमावन् नामसे विदित थे, परन्तु इस समय उनकी सख्या प्रायः लोप होगई थी।

"मोकलने दीर्घकालतक पुत्रहीन अवस्थामें समय व्यतीत किया, एक मुसलमान धर्मप्रचारक फकीरके आशीर्वादसे मोकलके एक पुत्र उत्पन्न हुआ, उस फकीरके सम्मानके लिये पुत्रका नाम शेखाजी रक्खा गया। राजपूतानेका एक प्रधान अग्र जो वर्तमान समयमें शेखावन् नामसे विदित है, इस भूखंडमें अगणित सामन्त वंशधरोंके आदिपुरुष यह शेखाजी थे। उस मुसलमान धर्मप्रचारक फकीरका नाम सेख बुरहान था। उसकी दरगाह अचरोलसे तीन कोम और मोकलके स्थानसे सातकोम दूरीपर बनी हुई है। वह दरगाह इस समय भी विराजमान हो रही है। यह घटना तैमूरके भारतजयमें थोड़े ही कालके पीछे हुई थी। इस कारण यह भी संभव होसकता है, कि उक्त सेखबुरहान एक परमधार्मिक धर्मप्रचारक हो, वह वीर तेजस्वी राजपूत जातिको अपने धर्ममें दीक्षित करनेके लिये इस वंशमें रहते थे, इस बातको वह भली भाँतिसे जान गये थे, यद्यपि वह अपने उद्देशको पूर्ण अर्थात् राजपूतजातिमें मुसलमान धर्मका प्रचार करके सफल मनोरथ नहीं होसकते थे। परन्तु अतिथि और शरणागत पालक राजपूत गण अवश्य ही उनके प्राणोंकी रक्षा करके उनका प्रतिपालन करते थे"।

शेख बुरहान भ्रमण करनेके लिये बाहर जाकर एक समय अमृतसरकी सीमाके एक विस्तारित प्रान्तमें पहुँच गये। देवयोगसे मोकलजी भी उस स्थान पर

उपस्थित थे, हमको कुछ वही है। हट। इस कारण शेखजीके थनोसे देसकर हो देसना समर्थ है। पुत्र उत्पन्न उनके एक जातिके न बालक करेगा। दरगाहमें और जो जिसमें यह कहा बलि देज बालकको मोकलजी मानी जा वह लोग चित्तविले शिकार समय भी पक्ष नहरा प्रत्येक शेर शेखावतोने सहित रक्ष लगाया जात पर निवास गलेमेंकी वद्ध होसकेगे, राजा

उपस्थित थे, शेखवुरहान मोकलजीके समीप जाकर अभिवादन करके बोले, क्या आप हमको कुछ भिक्षा देंगे ? ” मोकलजीने नम्रतापूर्वक कहा, कि “ आप जो इच्छा करेंगे वही मिलेगा । ” शेखवुरहानने केवल थोड़ेसे दूधकी इच्छाकी । सेखावत् सामन्तोको दृढ़ विश्वास था कि शेखवुरहान उक्त प्रार्थनाके पीछे एक असम्भव कार्य दिखावेंगे, इस कारण एक दो दूधवाली भैंस कि जिनका दूध कुछ ही समय पहिले दुहागया था, शेखजीके समीप लेआये । शेखवुरहानने कुछही समयके उपरान्त उन दुग्धहीन भैंसोके थनोमेसे नदीकी समान प्रबल स्रोतेसे दुग्धको दुहलिया । इस आश्चर्यजनित कार्यको देखकर वृद्ध मोकलजीके मनमे दृढ़ विश्वास होगया कि यह मुसल्मान फकीर अवश्य ही दैवशक्ति सम्पन्न है, यह अवश्य ही इस प्रकारसे दैवशक्तिका कार्य दिखानेमे समर्थ है । उन्होने कुछही कालके पीछे उस फकीरसे आशिर्वाद माँगा कि मेरे एक पुत्र उत्पन्न हों । वास्तवमे मोकलजीकी यह अभिलाषा पूर्ण होगई, यथा समयमे उनके एक पुत्र उत्पन्न हुआ और वुरहानकी आज्ञासे उस पुत्रका नाम वुरहानकी जातिके नामके अनुसार “शेखा” रक्खा गया । वुरहानने और भी आज्ञादी कि “ यह बालक मानो आजीवन मुसल्मान बालकोके व्यवहारयोग्य बद्धी नामक माला धारण करेगा । जिस समय मालाके ग्वोलकर रखनेका प्रयोजन होगा उस समय वह पीरकी दरगाहके किसी ऊँचे स्थानपर रखनी होगी और इस बालकको नोले वर्णका जामा और टोपी पहराई जायगी । किसी समय शूकरका मांस वा अन्य कोई मांस जिसमे उसका रुधिर रहै, बालकको आहार न कराया जायगा । शेखवुरहानने मोकलसे यह कहा कि शेखावत् वंशमे जिस समय कोई पुत्र उत्पन्न होगा, उस समय एक बकरेकी बलि दीजायगी । कुरानके कलमेका पाठ किया जायगा, और उस बकरेके रुधिरसे बालकको स्नान कराया जायगा ” । यद्यपि इस बातको चारसौ वर्ष बीत गये परन्तु मोकलजीने शेखवुरहानसे उक्त नियमपालन करनेके लिये जो प्रतिज्ञा की थी वह बराबर मानी जाती है । मोकलजीके अगणित वंशधर दशहजार मीलकी भूमिमे निवास करते है, वह लोग आजतक धर्मविश्वासके साथ उस आज्ञाका पालन करते आते है । यद्यपि चिरकालसे प्रचलित हुई रीतिके अनुसार प्रत्येक राजपूत प्रत्येक वर्षमे एकदिन मूकरका शिकार करके उसके भागको खाते है ऐसी विधि प्रचलित है, परन्तु शेखावातने किसी समय भी बराहका शिकार नहीं किया । यद्यपि समयके फेरसे शेखावत बालकोको बद्धीपहराना, उसे दरगाहमे रखनेकी प्रथा इस समय प्रबल नहीं है परन्तु आजतक भी प्रत्येक शेखावतका बालक जन्म लेते ही दो वर्षतक नोले रंगके कुर्ता टोपी पहिरा करता है । शेखावतोने उक्त शेखवुरहानके सम्मानके लिये और एक प्रबल चिह्नकी आजतक सम्मान सहित रक्षाकी है, अर्थात् शेखावतकी जातीय हरिद्रा वर्णकी पताकाके चारोओर नीला फीता लगाया जाता है । शेखावतोमे ऐसा प्रबल मन्तव्य प्रचलित है, कि शेखावत् चाहे दूरस्थान पर निवास करनेसे अथवा अन्य किसी कारणसे शेखकी दरगाहमे अपने २ बालकोके गलेमेकी बद्धीकी रक्षा नहीं करसकै, नहीं तो वह किसी समय भी सौभाग्यवान् नहीं होसकैगे, राजपूतजातिकी प्रतिज्ञापालनका एक चूडान्त निदर्शन यह है कि यद्यपि उक्त

अमृतसर और उसके निकटवर्ती देश आमेरराज्यके अधिकारमें थे, परन्तु उक्त शेख-बुरहानकी दरगाह आजतक स्वाधीनभावसे रक्षित है, और उसपर राजसामर्थ्यका प्रयोग नहीं किया जाता। जो कोई उनकी शरणागत जाता है, राजा उनको वलपूर्वक नहीं पकड़ सकता। दरगाहके निकट ताला नामक नगरमें उक्त शेखके सौसे अधिक वंशधर वसते हैं और वे जमीजातका लगान नहीं देते।

शेखाजी पिताकी मृत्युके पीछे पितृपद पर विराजमान हुए, और अपने बाहु-बलसे प्रतिवासियोंके निकटसे तीनसौ साठखड ग्रामोंको उन्होंने अपने अधिकारमें कर लिया। शेखाजीके बाहुबल और प्रतापका समाचार शीघ्र ही आमेरराज्यके अधीश्वरने सुना। तुरन्त ही आमेरकी सेनाने उनपर आक्रमण किया, पर उन्होंने यूनी पठानोंकी सहायतासे अपने अधीश्वर प्रभु आमेर राज्यकी सेनाको भगा दिया। इस समय इस देशके प्रत्येक सामन्त आमेरपतिको अपना अधीश्वर मानते थे, इस देशमें जो थोड़ेका वच्चा उत्पन्न होता था, वह कर स्वरूपमें आमेरराजको दिया जाता था, परन्तु शेखाजीने अपने बाहुबल और प्रबल प्रतापसे आमेरराज्यके अधीन तानीगढोंको एकवार ही छीन लिया, और सम्पूर्ण स्वाधीनताको सग्रह कर लिया। इस कारण जिस आमेर राज्यसे यह शेखावाटी का राज्य बना था, इसी समयसे उस मूलराज्यके साथ परस्परमें सम्पूर्णतः विच्छिन्नभाव स्थापित हुआ। आमेरपति सवाई जयसिंहके समयतक दीर्घकालसे शेखावाटीके सामन्त इस प्रकारसे स्वाधीनताके अमृतमय फलको भोगते रहे। पीछे सवाई जयसिंहने दिल्लीके सम्राट्के अधीनमें ऊँचे पदपर नियुक्त होकर सम्राट्की सेनाकी सहायतासे इस शेखावाटीके स्वाधीन सामन्तोंपर आक्रमण करके उन्हें युद्धमें परास्त किया। और इनको आमेर राज्यके अधीन सामन्त पदपर स्थापित कर रीतिके अनुसार उनसे कर लिया।

शेखावाटीके आदि नेता शेखाजीने दीर्घकाल तक प्रबल प्रभुता विस्तार करके अपने प्राण त्याग किये। उनके पुत्र रायमल्ल पिताके पदपर स्थित हुए रायमल्लके शासन और बलविक्रमका इतिहासमें कोई लेख दिखाई नहीं दिया। रायमल्लके पीछे सूजा अमृतसरके सिंहासनपर विराजमान हुए। उनके तीन पुत्र उत्पन्न हुए (१) नूनकरण (२) रायसाल और (३) गोपाल। बड़ापुत्र अमृतसर और उसके अधीनके ३६० ग्रामोंका अधीश्वर हुआ, और रायसाल, लाम्बी नामक देशपर और गोपाल झाडली नाम देशके सामन्त पदपर स्थित हुए। दूसरे भ्राता रायसालसे एक घटनोंक कारण शेखावाटीके सौभाग्यका मूर्त्य शीघ्रतासे उदित हुआ।

शेखावाटीके नेता नूनकरणका देवीदास नामका एक वनिया मंत्री था, वह बड़ा ही तेजस्वी और चतुर पुरुष था, एक समय देवीदासने अपने प्रभुके साथ तर्क करते

(१) कर्नल टाउ साहबने टीकेमें लिखा है कि “ इस रीतिका पाठ करके पाठकोंको स्मरण होमसेगा कि प्राचीन फारिसराज्यमें इस प्रकारकी रीति प्रचलित थी, दूरके शासनकर्ता इस प्रकारसे थोड़ेक वंशको परम भेजते थे। हेरोडाटसने कहा है कि एक आरमेनियाने करस्वरूपमें वर्षादिनमें तीन हजार पोंडे भेजे थे। ”

हुए कहा “
और ‘नूनकरणने
कि आपकी
रायसालके
मन्तव्यको
कुटुंबको
सत्कारके
फिर जिस
करनेका
दिल्लीमें
अपने साथ
एक ऊँची
साथ ले
अधीनकी
करनेपर
युद्धमें
सम्मुख
उस दिन
कहाँ रहता
सेनापति
रायसालने
रहने लगे,
परीक्षा सर
किया कि
नामक नम
दियावै।
श्रेणीके
उनको मान
होते ही
वीरके लिये
गया।”

हुए कहा “कि पिताकी सम्पत्ति पर अधिकार प्राप्त करनेकी अपेक्षा अपने ही बल और पराक्रमसे सौभाग्यका उपाज्जन मनुष्यका कर्त्तव्य है, यही जगदीश्वरका अनुग्रह है। नूनकरणने इसका विना ही समर्थन किये दृढ़तापूर्वक प्रतिवाद करके उत्तर दिया कि आपकी यह युक्ति कदापि न्यायसंगत नहीं है, वरन् अब आप हमारे भ्राता रायसालके समीप लाम्बीमे जाकर इस युक्तिकी सत्यताकी परीक्षा कीजिये। नूनकरणने सरलभावसे उसको पदसे उतार दिया, परन्तु देवीदासने किसी प्रकार भी अपने मन्तव्यको न बदला, और शीघ्र ही वह अमृतसरको छोड़कर अपनी धनसम्पत्ति और कुटुम्बको साथ ले लांवीमे आपहुँचा। यद्यपि रायसालने उनको भलीभाँति आदर सत्कारके साथ ग्रहण किया परन्तु देवीदास तुरन्त ही इस बातको जानगया कि रायसालकी आमदनी बहुत थोड़ी है इस कारण यहाँ रहनेसे खर्च बहुत बढ़ जायगा, फिर जिस मन्तव्यको प्रकाश करनेके लिये पदसे अलग हुआ हूँ उस मन्तव्यकी परीक्षा करनेका यहाँ कोई विशेष उपाय नहीं है, अतएव उसने स्पष्ट शब्दोंमे कहा कि मैं दिल्लीमे यवनसम्राट्के दरबारमे जानेकी अभिलाषा करता हूँ। वरन इसने रायसालको भी अपने साथ वहाँ लेजाकर दरबारमें अपने भाग्यकी परीक्षा करनेका परामर्श दिया। रायसाल एक ऊँची अभिलाषाका वार पुरुष था यह केवल अपनी सामर्थ्यके बलसे बीस सवारोंको साथ ले दिल्लीको गया। इस समय अफगानियोंके आक्रमणको रोकनेके लिये सम्राट्के अधीनकी एक सेना सज रही थी। ऐसी घटना प्रायः हुआ ही करती है। रायसाल मना करनेपर भी अपने उन बीस सवारोंके साथ रणक्षेत्र पर गया, और इस भयंकर युद्धमे उसने असीम बलविक्रम प्रकाश करके बादशाही सेनाके प्रधान सेनापतिके सम्मुख रणक्षेत्रमे शत्रुपक्षके एक नेताका मस्तक काटकर विशेष प्रसिद्धि प्राप्त की। उस दिन उसी नेताके मारेजानेसे युद्धमे विजय प्राप्त हुई थी। रायसाल कौन है, और कहाँ रहता है। यवनसेनापति इसको कुछ भी नहीं जानता था युद्ध समाप्त होनेके पीछे सेनापति उस अपरिचित वीरकी खोज करने लगा, परन्तु किसी विशेष कारणसे रायसालने स्वजातीय सेनाका संग त्याग दिया, यह पहिलेसे ही अन्य स्थान पर रहने लगे, इस कारण यवनसेनापतिको इसका कुछ पता न मिला। परन्तु उन्होने रायसालकी खोज कुछ विशेषतासे नहीं की। उसीसे देवीदासकी उक्तिकी सत्यताकी परीक्षा सरलतासे न होसकी। तब प्रधान सेनापतिने शीघ्र ही यह समाचार प्रचारित किया कि सेनाकी प्रत्येक श्रेणीके सेनापति जो रणक्षेत्रमे उपस्थित थे सबको “जियाफत” नामक प्रमोदसभामे आना होगा और वह उस स्थानपर प्रधानसेनापतिके प्रतिसन्मान दिखावै। शीघ्र ही जियाफत नामक प्रमोदसमिति स्थापित हुई, प्रत्येक जातिके प्रत्येक श्रेणीके प्रधान सेनापति एकएक करके प्रधानसेनापतिके सम्मुख आ उपस्थित हुए, और उनको मान दिखाने लगे, रायसाल भी उक्त घोषणापत्रके अनुसार वहाँ गए इनके सम्मुख होते ही प्रधान सेनापतिने तुरन्त ही इनको पहिचान लिया, कि इसी असीम साहसी वीरके लिये इतनी खोज रही थी। शीघ्र ही उसका नाम और उसके वंशका वृत्तान्त पृछा गया। अमृतसरके महाराज नूनकरण भी अपनीसेनाके साथ इसी स्थानपर यवनसेनाके

अधिकारमे उपस्थित थे। उन्होंने रायसालको देखकर ईर्ष्यावश हो तिरस्कार करते हुए कहा, कि मेरी विना आज्ञाके तुम इस स्थानपर क्यों आये ? परन्तु नूनकरणके इस तिरस्कारसे रायसालकी कोई हानि नहीं हुई। प्रधानसेनापतिने वीर श्रेष्ठ रायसालको सम्राट् अकबरके निकट परिचित करा दिया, और उसके बलविक्रमकी ऊँची प्रशंसा की। बादशाह अकबर सदैव गुणियोंको उचित पुरस्कार दिया करता था। उसने शीघ्र ही रायसालको “ रायसाल दरवारी ” की उपाधि दी, और अपनी कृपाके विशेष चिह्न स्वरूप उस समय चन्देल राजपूतोंके अधिकार भुक्त देवासो और कासली नामके दो देशोंका अधिकार उसको दिया। रायसालका अपने ही भाग्यसे उन्नति पानेका प्रथम सूत्रपात हुआ। उसने सम्राट्के दिये हुए नवीन देशोंपर अपना अधिकार किया था कि इतनेमें सम्राट् अकबरका बुलावा आनेसे उसे वहाँ फिर जाना पड़ा, इस समय भटनेरके विरुद्ध सम्राट्की सेना जा रही थी। सम्राट् अकबरने रायसालको महाबलवान् पुरुष जानकर उसको उस सेनाके साथ भेज दिया। युद्धक्षेत्रमें फिर इनके विशेष बल विक्रम प्रकाशसे सम्राट् अकबर और भी संतुष्ट हुए, और इसको खण्डेला तथा उदयपुर नामक दो देशोंकी सनद दी। यह दोनों देश उस समय निरबाण राजपूतोंके अधिकारमें थे, परन्तु उन राजपूतोंने यवन-सम्राट्की अधीनता स्वीकार न की थी और क्रमानुसार अत्याचार उत्पन्न और लूटमारमें लिप्त थे।

वीर श्रेष्ठ रायसालने देखा कि सम्राट्ने उनको जिन देशोंके अधिकारका स्वत्व दिया है उन दोनों देशों परसे राजपूतोंको भगानेकी किसीकी सामर्थ्य नहीं है, इस कारण वह कौशलजालका विस्तार करने लगे। रायसालने भटनेरके युद्धमें जानेके पहिले खण्डेलाके अधीश्वरकी एक कन्याके साथ पाणिग्रहण किया था। विवाहके समय कन्याके पिताने जो दहेज दिया था वह अत्यन्त सामान्य था, इनके योग्य न था इसीसे इसने दहेजको बढ़ानेके लिये कहा, निरबाण राजपूतने धीरज धरनेमें असमर्थ होकर कहा, कि “ हमारे पास अब कुछ नहीं है, केवल यह शिखर प्रस्तुत है, यदि इच्छा हो तो ले लीजिये ”। यह बात उस समय रायसालके हृदयमें चुभ गई थी, इस समय रायसाल उपयुक्त समरमें जाकर मेनासहित खण्डेलाकी ओर चला। वह उस बातको भली भाँतिसे जानता था कि आवश्यकता होने पर अपनी सेना इस विषयमें सहायता करेगी। रायसालको सेना सहित आताहुआ सुनकर जब खण्डेलाके अधीश्वरने अपनी रक्षाका कोई उपाय न देखा तब वह भयभीत हो नगर छोड़कर भाग गया। नगरनिवासियोंने भ्रमके वश हो रायसालकी अधीनता स्वीकार की, इसी समयसे यह खण्डेलादेश जेखावाटीका एक प्रधान नगर माना गया। रायसालके उत्तराधिकारी रायसालोत् नामसे पुकारे जाकर जेखावाटीके समस्त दक्षिण देशमें निवास करते थे। परिणाममें मृष्ट और एक वंशकी शाखासे उत्पन्न सिद्धानी नामकी सम्प्रदाय उत्तर अग्रे निवास करती थी। रायसालने खण्डेला पर अधिकार करनेके बहुत

दिन पीछे
अधीनमें
राय
महाराणा
अनगानिय
साथ भी
बहुतसा
रायसालने
धिकारित
ही आव-
कर दि।
शान्ति
उन्होंने
अगणित
अनुमार म
रजवाड़ोंमें

हुआ था,
प्रकाशित
की। इस
पहाड़ी दे-

(१)

इस देशमें
प्रसिद्ध है, वहाँ
जातीय नरपकी

दिन पीछे उदयपुरको अपने अधिकारमे करलिया । उदयपुर पहिले निरवाण राजपूतोके अधीनमे कसुंवी नामसे प्रख्यात थी ।

रायसाल अपने यथार्थ अधीश्वर आमेरराज मानसिहके साथ मेवाड़के महाराणा प्रातपसिहके साथ युद्ध करनेको गये थे । कावुलके अधीन कोहिस्थानके अफगानियोंके विरुद्धमे दिल्लीके सम्राट्ने जो सेना भेजी थी, रायसालको उस सेनाके साथ भी वहाँ भेजा था । रायसालने प्रत्येक युद्धमे बड़ी वीरता दिखाकर बादशाहसे बहुतसा पुरस्कार पाया था । इस विषयका हमें कोई समाचार नहीं मिला कि रायसालने किस समय प्राणत्याग किये । देवीदासने जो कहा था कि पिताके उत्तराधिकारित्व लाभकी अपेक्षा अपनी प्रतिभाके बलसे अपना सौभाग्य उपार्जन करना ही आवश्यक है, और वही जगदीश्वरका प्रधान अनुग्रह है सो रायसालने सम्पूर्णरूपसे कर दिखाया ।

वीरश्रेष्ठ रायसालने अपने सुशासनसे अपने अधिकारी देशोमे सम्पूर्णरूपसे शान्ति स्थापन करके प्राण त्याग किये, वह जिस सुविस्तृत देशपर शासन करते थे उसे उन्होंने सात भागोमे विभक्त कर अपने सातों पुत्रोको देदिया । उन सात पुत्रोसे अगणित परिवार और संप्रदायोकी रृष्टि हुई; और वह पैतृक आदि पुरुषके नामके अनुसार भोजानी, सिद्धानी, लाड़खानी, ताजखानी, परशुरामपोता, हररामपोता, नामसे रजवाड़ोमे सर्वत्र शेखावत् ख्यातिसे विदित हुए ।

रायसालके निम्नलिखित सात पुत्रोको निम्नलिखित यह सात देश मिले थे—

१-गिरिधर	खण्डेला और रेवासा ।
२-लाड़खान	खाचरियावास ।
३-भोजराज	उदयपुर ।
४-तिरमलराव	कासली और ८४ ग्राम ।
५-परशुराम	विवाई ।
६-हररामजी	मून्दड़ी ।
७-ताजखान	कोई देश प्राप्त नहीं हुआ ।

ज्येष्ठ पुत्र गिरिधरजीको जिस प्रकार पिताके अधिकारी देशोका प्रधान अंश प्राप्त हुआ था, उन्होंने उसी प्रकारसे पिताकी समान साहस शूरवीरता और बल विक्रमको प्रकाशित कर दिल्लीके यवनसम्राट्के द्वारा “खण्डेलाके राजा” की उपाधि प्राप्त की । इस समय भारतके यवन साम्राज्यमे बड़ी गड़बड़ होरही थी । मेवातके पहाड़ी देशोपर मेव जातिके पहाड़ी तस्कर लोगोने भारतवर्षकी राजधानीके निकट

(१) निरवाण सम्प्रदाय चौहान जातिकी एक शाखा विशेष थी । इन निरवाण राजपूतोने इस देशमे बड़ा आधिपत्य विस्तार किया था, और उक्त कसुंवी जो इस समय उदयपुर नामसे प्रसिद्ध है, वहा उनकी राजधानी थी । इस उदयपुरमे ही शेखावाटीके समस्त सामन्त समयपर जातीय प्रश्नकी मीमासाके लिये इकट्ठे होते थे ।

विशेष लूटमार करनी प्रारंभ की। यवनसम्राट् ने वीरवंशोय खण्डेलापति गिरधरजीको सब अंशोमे योग्यजानकर उस दस्युदलके नेताके जीवित पकड़ लाने वा मारनेका भार उन्हीके अर्पण किया। गिरधर उस कार्यके पूर्ण करनेमे समर्थ भी हुए। गिरधर उक्त आज्ञाको मान विचारने लगे कि यदि एक बड़ी सेना साथमें लेकर उस तस्करदलके पकड़नेके लिये बाहर होंगे तो वे अवश्य ही भयभीत ही पहाड़की कन्दराओमे छिप जायेंगे और कभी भी सरलतासे हाथ नहीं आवेंगे इस कारण उन्होंने असोम साहसके साथ निर्भय हो अत्यन्त सामान्य सेना साथ ले प्रत्येक पर्वत पर भ्रमण करनेके पीछे तस्करोंके नेताको एक स्थानमे पाकर उसपर आक्रमण किया। आक्रमण करते ही समर उपास्थित होगया, उस समरमे असोम वलविक्रम प्रकाश करके गिरधरने दस्युदलको परास्त करके उनके नेताका जीवन समाप्त करादिया। बादशाहने इससे अत्यन्त ही सतुष्ट हो उनको राजाकी उपाधि दी। अत्यन्त दुःखका विषय है कि गिरधर बहुत दिनोतक इस ससारमे जीवित न रहसके। वह एक समय यमुनाजामे स्नान कर रहे थे, इसी समयमे सम्राट् की सभाके एक उच्च पदाधिकारी दुश्चरित्र मुसलमानने अत्यन्त शोचनीय रूपसे उनके प्राणनाश किये। नीचे उसका वर्णन किया गया है।

एक समय खण्डेलाराज गिरधरजीका एक अनुचर दिल्लीके एक लुहारकी दूकानमे बैठा हुआ अपने स्वामीकी तलवार वनवा रहा था। उस समय रास्तेमे एक मुसलमान जारहा था। उसने इस राजपूतको अकेला खड़ा हुआ देखकर कोई असभ्य मनुष्य समझा और उसे चिढ़ानेकी इच्छासे उसने लुहारकी दूकान पर जाकर उस राजपूतको व्यग्न वचन कहना और विद्रूप करना प्रारंभ किया। राजपूतने अपनी मातृ-भाषामे धीरभावसे उत्तर दिया। इसपर मुसलमानने एक जलता हुआ अगर उस राजपूतकी बड़ी पगड़ीके ऊपर डालदिया। राजपूत इससे भी कुछ कुपित न हुआ मुसलमान आनन्दित होकर हँसने लगा। परन्तु कुछ ही समयके पाछे पगड़ीमे आग जलने लगी। तब तुरन्त ही उस राजपूतने अपनी सानधरी हुई तलवारसे मुसलमानके दो टुकड़े करदिये। वह मुसलमान बादशाहकी सभाके एक प्रतिष्ठित अमीरका सेवक था। उक्त अमीर खण्डेलाराजके एक सेवकसे अपने सेवकके प्राणनाशकी वार्ता सुनकर अत्यन्त ही क्रोधित हुआ। वह अपने अनुचरोंके साथ खण्डेलाके राजाके निवासस्थानपर गया खण्डेलाराज गिरधर उस समय वहाँ नहीं थे। वह उस समय इकले ही अखहीन अवस्थामे यमुनामे स्नान कर रहे थे। अन्तमे उक्त अमीरने यमुनाके किनारे जाकर कायर पुरुषोंकी तरह उस अखहीन वीर खण्डेलाराज गिरधरकी हत्या की।

खण्डेलाराज गिरधरने कई एक पुत्र छोड़े थे, इनमे बड़े पुत्र द्वारकादास पिताके सिंहासन पर विराजमान हुए। परन्तु उनको सिंहासन पर बैठनेके कुछ ही दिन पीछे एक भयानक पड्यत्रजालमे फँसना पड़ा। शेखावत् सम्प्रदायकी प्रधान शाखाके आदि पुरुष नूतनकरणके एक वंशधर थे, जो उस समय मनोहरपुरके अधीश्वर पदपर प्रतिष्ठित

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जबक है।
दिन्येके साथ

थे, उन्होने जाति शत्रुताको चरितार्थ करनेके लिये द्वारकादासको उस महाविपत्तिमे डालनेकी गुप्तभावसे चेष्टा की। दिल्लीके बादशाह इस समय शिकार करके एक सिंहको पकड़ लाये। उन्होने प्रचलित रीतिके अनुसार एक समय उस सिंहके साथ वीरोसे युद्ध करनेका समाचार प्रकाशित किया गया, उक्त प्रचारके प्रकाश होतेही उल्लिखित मनोहरपुरपतिने सम्राट्के यहाँ जाकर कहा “हमारे जातिके रायसालोतु द्वारकादास जो विख्यात वीर नाहरसिंहके शिष्य है वही इस पशुराजसिंहके साथ युद्ध करनेके योग्यपात्र है”। बादशाहने यह बात सुनकर द्वारकादासको सिंहके साथ युद्धकरनेकी आज्ञा दी। द्वारकादास इसबातको भलीभाँतिसे जान गये थे कि मनोहरपुरपतिनेही उनके प्राणनाशके लिये इस पड्यंत्रजालका विस्तार किया है, परन्तु वे इससे कुछ भी विचलित वा भयभीत न हुए, वरन शीघ्र ही उस आज्ञाके पालन करनेमे सम्मत हुए। रंगभूमि मनुष्योंसे भरगई। द्वारकादास स्नान पूजाकर एक पीतलके पात्रमे पूजाकी समस्त सामग्री अर्थात् फूल नैवेद्य लेकर रंगभूमिमे जा पहुँचे और उस भयानक सिंह पशुराजके सम्मुख हुए। मनोहरपुरपति विचार रहे थे कि द्वारकादास जिस समय निरस्त्र होकर उन्मत्तकी समान पूजनकी सामग्री लेकर महावली सिंहके निकट जा रहे है, तब तो इनकी मृत्यु अत्यन्त ही निकट होगी। इस रंगभूमिमे साधारण दर्शकोंके अतिरिक्त स्वयं बादशाह भी आये थे और द्वारकादासको उस भावमे बैठा हुआ देखकर अत्यन्त विस्मित हुए। परन्तु द्वारकादासने सिंहके सम्मुख जाकर सबसे पहिले सिंहके मस्तकपर चन्दनका टोका लगाकर उसके गलेमे माला डाली और आप आसन पर बैठ कर पूजा करने लगे, सिंह धीरेभावसे आगे जा द्वारकादासके मुखकमलको अपनी जीभसे चाटने लगा। द्वारकादास यथार्थ भक्तकी समान अपनी अन्तर्हित शक्तिसे निर्भयहो अटलभावसे बैठा रहा। कुछ ही समयके पीछे द्वारकादास सम्राट्की आज्ञासे वहाँसे चला आया। सिंह किंचित भी क्रोधित न हुआ, और न उसने उनपर आक्रमण करनेकी चेष्टा की। यह देखकर प्रत्येकदर्शक अगाध विस्मयके समुद्रमे निमग्न हुए। यवनसम्राट्ने विचारा कि द्वारकादास अवश्य ही दैवीमंत्रसे वलवान है, इस कारण उन्होने इनको अपने निकट बुलाकर कहा, कि “आपकी जो इच्छा हो सो माँगो, मैं वही तुम्हारी इच्छा पूरी करूँगा।” द्वारकादासने केवल इतना ही कहा “कि मैंने इस विपत्तिसे अपने भाग्यबलसे ही उद्धार पाया है, आप ऐसी विपत्तिके मुखमे अब और किसी मनुष्यको न डालना, वस आपसे मेरी एकमात्र यही प्रार्थना है”।

मालूम होता है कि द्वारकादास उस समयके सुप्रसिद्ध महायोधा खाँ जिहानलोदी के द्वारा मारे गये। शेखावाटीकी दत्तकथाओमे वर्णित है कि उक्त खाँजिहान लोदी भी द्वारकादासके द्वारा मारा गया था। उक्त प्रवादमे दोनों वीरोकी वीरताकी कहानी जिस भावसे वर्णित हुई है, वह इस वीरजातिके इतिहासके पक्षमे अत्यंत प्रशंसा जनक है। खाँजिहान और द्वारकादास दोनों ही परम मित्र थे, एक समय दिल्लीके सम्राट् खाँजिहानके प्रति अत्यन्त ही कुपित हुए और द्वारकादासको

आज्ञा दी कि शीघ्र ही खांजिहानके जीवित वा मृत शरीरको लाकर हाजिर करो । इस आज्ञाको सुनकर द्वारकादास महा विपत्तिमें पड़े । उन्होंने खांजिहानसे कहला भेजा कि हमारे ऊपर यह अत्यन्त घृणित कार्यके साधनका भार अपित हुआ है अतएव क्या तो आपही आत्मसमर्पण कीजिये नहीं तो आप भाग जाइये परन्तु उस वीरने कादरकी भांति भागनेकी अपेक्षा मित्रके हाथसे मरना ही श्रेष्ठ समझा । फरिश्तेसे यह खांजिहानकी जीवनी और वीरता मूलक कार्य कौतूहलका पूर्ण विवरण वर्णन पाया जाता है अधिक क्या कहै उसी कारणसे उक्त शेखावतके नेताकी वीरताका वर्णन भी उसमें सम्बद्ध हुआ है । दोनों वीर सग्राम क्षेत्रमें जाकर एक दूसरेकी तलवारसे मारेगये ।

द्वारकादासके पुत्र वीरसिंह देव अपने पिताके पदपर विराजमानहुए, वीरसिंहदेव सेना सहित यवनसम्राट्की आज्ञासे उनकी सेनाके साथ दक्षिण देशकी विजयमें नियुक्त थे । और उन्होंने अपने बलविक्रमके बलसे बादशाहको सतुष्ट कर परनाला देगके शासनकर्ता पदपर प्राप्त हो प्रबलप्रतापके साथ उस देशपर अपना राज्य स्थापित किया । खण्डेलाके इतिहास लेखक लिखते हैं कि वीरसिंहदेव, उनके अधीश्वर प्रभु आमेरपतिके अधीनमें न रहकर स्वयं स्वाधीनभावसे कार्य करते थे । परन्तु कर्नल टाड् साहब लिखते हैं कि मिरजा राजा जयसिंह इस समय राजपूत राजाओंमें सम्राट्की सभामें सबसे अधिक सम्मानित और प्रसिद्ध तथा सेनानीरूपसे प्रबल सामर्थ्यवान् थे और वीरसिंह उनके अधीनमें आज्ञा पालन करते थे ।

वीरसिंहदेवके निम्नलिखित सात पुत्र उत्पन्न हुए, (१) बहादुरसिंह, (२) अमरसिंह (३) श्यामसिंह, (४) जगदेव (५) भूपालसिंह (६) मोकरीसिंह (७) पेमसिंह । वीरसिंहने जीवित अवस्थामें बहादुरसिंहको युवराज पदपर अभिषिक्त किया, और अन्यान्य पुत्रोंको राज्यका एक २ देश जागीरमें दिया । राजा वीरसिंहदेव, बहादुरसिंहको अपनी राजधानीमें रखकर अपनी सेना सहित सम्राट्की सेनाके साथ दक्षिणको गये, उन्होंने वहाँ जाते ही यह समाचार पाया कि उनके ज्येष्ठ पुत्र बहादुरसिंहदेव स्वयं राजाकी उपाधि धारण करके राज्यशासन कर रहे हैं । वीरसिंह यह समाचार सुनकर पुत्रके आचरणसे अत्यन्त ही क्रोधित हुए । और चार सवारोंको साथ लेकर दक्षिणके डेरोसे अपने राज्यकी ओरको चले आये । राजा वीरसिंहदेवने खण्डेलासे दो कोशकी दूरीपर एक ग्राममें जाकर एक जाटकी स्त्रीके यहाँ डेरा लिया और उससे भोजन तैयार करनेके लिये कहा, और यह भी कहा कि हमारे घोड़ोंको सावधानीसे रखना, कहीं चोर आदि न लेजाय । यह वचन सुनकर जाटकी स्त्रीने कहा, कि क्या “बहादुरसिंह यहाँके राजा नहीं हैं? तुम राजमार्गमें सुवर्णकी मुद्रा फेर आओ कोई भी उनको नहीं छू सकता ” । पुत्रके ऐसे युक्तिसंगत राज्यकी प्रशंसा सुनकर वृद्ध वीरसिंहदेव इतने प्रसन्न हुए कि वह जिस छद्मवेशसे आये थे उसीसे अपने डेरोको लौट गये । वीरसिंहदेवने दक्षिण देशमें ही प्राण त्याग किये ।

इस समय
सिंह भी
परन्तु बहादुर
था, गोड़ा मु
इससे तजस्व
सरदारोंकी
औरंगजेबने
एकवार ही
शेख
सौकी शत्रु
कर सग्रह
बहादुरसिंह
सेनाके
जातीय वे
वीरोंकी
वलिदान
आगई,
उसी समय
समय राज्य
पदपर आते

(१)
ने पालन किया
महाराजके दूरे
इतने बड़े न
पालनेके लिये
भारतकी भूति
कि—“ यदि य
कहता है कि
की धारा वह
नहीं किया ।
किन्तु उक्त
समय मूर्तिमें आ

पिताकी मृत्युके पीछे वहादुरसिंह पिताके पदपर नियमितरूपसे अभिषिक्त हुए । इस समय दिल्लीके सम्राट् औरंगजेब स्वयं सेनासहित दक्षिणके युद्धमें लिप्त थे । वहादुरसिंह भी अपनी सेनाके साथ दक्षिणात्यमें जाकर बादशाहकी सेनाके साथ जामिले । परन्तु वहादुरखाँ नामक एक प्रतिष्ठित मुसलमान ने वहादुरसिंहका घोर अपमान किया था, गोड़ा मुसलमानको बादशाहके निकटसे उस अपमान करनेका कोई फल न मिला इससे तेजस्वी राजपूत वहादुर अपने डेरे त्यागकर चले आये । इसी कारणसे मनसबदार सरदारोंकी तालिकासे इनका नाम काट दिया गया । इस कठिन समरमें नरपिशाच औरंगजेबने प्रत्येक हिन्दू प्रजासे जिजियाकर संग्रह करके राज्यके समस्त हिन्दूमात्रको एकवार ही समभूमि करनेकी आज्ञा दी ।

शेखावाटीके अधीश्वर राजा वहादुरसिंहके साथ जिस यवनसेनापति वहादुरखाँकी शत्रुता होगई थी, दुराचारी औरंगजेबने उसी वहादुरखाँको खण्डेलासे जिजियाकर संग्रह करने और खण्डेलादेशके समस्त देवमंदिरोंको तुड़वानेके लिये भेजा । वहादुरखाँके सम्राट्की सेनाके साथ खण्डेलाके सम्मुख पहुँचते ही खण्डेलाराज वहादुरसिंह कापुरुषोंकी तरह अपनी राजधानी छोड़कर भाग गये । सम्राट्की भयंकर सेनाके साथ जयकी आशा न देखकर यद्यपि वह भाग गये परन्तु जब जातीय धर्म जातीय विग्रह विध्वंस करनेके लिये विजातीय विधर्मी इकट्ठे हुए थे तब यथार्थ राजपूत वीरोंकी समान उनके लिये तो रणभूमिमें यथाशक्ति बल प्रकाश करके जीवनका वलिदान करना ही उचित था । सम्राट्की सेना खण्डेला राजधानीके दो कोशपर निर्विघ्नतासे आगई, समस्त शेखावत् देशमें यह समाचार फैल गया कि वहादुरसिंह खण्डेलासे भाग गये । उसी समय यवन खण्डेलामें विग्रह मचाकर संपूर्ण मंदिरोंकी विध्वंस करने लगे । इस समय रायसालके दूसरे पुत्र भोजराजके वंशधर सुजानसिंह चापोली प्रदेशके अधिष्ठाता पदपर प्रतिष्ठित थे । सुजानसिंहने इस समाचारको सुनते ही यथार्थ राजपूत वीरोंकी

(१) पापात्मा औरंगजेबकी इस आज्ञाको किस प्रकारसे प्रबल आग्रहके साथ उसके सेवकों ने पालन किया था उसके प्रत्यक्ष उदाहरणस्वरूप प्रत्येक नगर और गाँवोंके अगणित देवालय एवं मंदिरोंके टूटे फूटे खंडहर और खंडित मूर्तियाँ आजलों हिनदशामें पड़ी हैं, लाहौरसे कन्याकुमारी तक इतने बड़े प्रदेशमें ऐसी एक भी प्राचीनमूर्ति नहीं है, जिसका कोई न कोई अंग औरंगजेबकी आज्ञा पालनेके लिये न तोड़ दिया गया हो । नर्मदाके एक छोटे द्वीपपर ओंकारजीकी मूर्ति है, इस मूर्तिने भारतकी मूर्तियोंके तोड़ते समय अपनी विचित्र शक्ति प्रकाशित की थी । नराधम औरंगजेबने कहा, कि—“ यदि यथार्थ देवता हो तो अपनी शक्तिको प्रगट कर मेरी आज्ञा व्यर्थ करे ” । इतिहास कहता है कि उक्त ओंकारजीके मस्तकमें लगुड़का आघात लगते ही उनकी नाक और मुखसे रुधिर की धारा बह निकली, उसको देखकर पापी यवनोंने दूसरीवार मूर्तिमें कुल्हाड़ा मारनेका साहस नहीं किया । यद्यपि ओंकारजीने पापी औरंगजेबको प्रत्यक्षमें किसी प्रकारका दंड नहीं दिया किन्तु उक्त समयसे ओंकारजीके प्रति सर्वसारधण हिन्दू मात्रकी प्रबल भक्ति होगई और उस देशकी सनस्त मूर्तिमें ओंकारजीकी अधिक पूजाहाने लगी ।

समान महाक्रोधित हो उसी समय यह प्रतिज्ञा की “कि मैं अवश्य ही प्राणपणसे खण्डेलाके समस्त मंदिरोकी रक्षा करूँगा, यदि ऐसा न करूँ तो अपना जीवन दे दूँगा”। जिस समय खण्डेलामे बादशाहकी सेनाने प्रवेश किया उस समय सुजानसिंह मारवाड़की सीमामे विवाह करनेके लिये गयेथे, अतएव वह शीघ्र ही नवविवाहिता वधूके साथ अपने स्थानको लौट आये और उसको अपनी माताके समीप रखकर दोनोंसे अन्तिम विदाले खण्डेलाकी ओर चले। इसी समय उनके समस्त कुटुम्बकेलोग भी आकर उनको खण्डेलामे जानेके लिये मना करने लगे, और बोले कि “जब बादशाहकी सेना खण्डेलाके मंदिरोको तोड़नेके लिये आई है तब खण्डेलाके राजा बहादुरसिंहही इसको रोकनेका उपाय करेंगे, आपको इस कार्यमे हस्ताक्षेप करनेका कोई प्रयोजन नहीं है”। इसपर क्रोधिताचित्त सुजानसिंहने उत्तर दिया था, “कि क्या मैं रायसालके वंशधरोमे नहीं हूँ, यवन ठाकुरजीके मंदिरोको तोड़डालें और मैं उनको निवारण न करसकूँ झगड़ेके मिटानेका उपाय न करूँ”। भला यह कैसे होसकता है ? राजपूत क्या कभी इस आक्रमणको सहन कर सकते हैं ?” इस कार्यमे सुजानसिंहको दृढ़प्रतिज्ञा देकर उनके कुटुम्बियोमेसे ६० वीर और भी उनकी सहायता करनेके लिये चले। और उसी अल्पसेनाके साथ सुजानसिंहने खण्डेलामे प्रवेश किया,। यवनसेनापति बहादुरखाने यह नहीं विचारा था कि हमारे साथ लड़नेके लिये यह इस प्रकारसे आजायेंगे इस कारण यह समाचार सुनकर वह अत्यन्त ही आश्चर्यमे हुआ। वह भली भाँतिसे जानगया कि जब राजपूत वीर किसी कार्यमे दृढ़प्रतिज्ञा हो जाते हैं तब वे महा भयंकर कार्य करडालते हैं, इस कारणसे अथवा यह स्मरण करके कि अत्यन्त सामान्य संख्यक राजपूत उसी प्रबल सेनाके विरुद्ध समर करके जीवन देनेके लिये आये हैं उसने दयाके वश हो सुजानसिंहके दो बुद्धिमान अनुचरोको अपने डेरोमे सलाह करनेके लिये बुला भेजा, तदनुसार इधरसे दो सम्भ्रान्त राजपूत बहादुरखानेके डेरोमे जा पहुँचे, बहादुर खाने उनसे कहा “यद्यपि बादशाहने खण्डेलाके देव मन्दिरोके तोड़नेकी आज्ञा दी है परन्तु यदि आप नियमितरूपसे हमारी अधीनता स्वीकार करके मन्दिरोके समस्त सुवर्णके कलशोको हमें दैदेगे तो हम प्रसन्न होकर मन्दिरोको नहीं तोड़ेंगे। यह सुनकर राजपूत वीरोने बहादुरखानेसे अपनी सामर्थ्यके अनुसार बहुतसा धन देकर उक्त कार्य रोकनेका अनुरोध किया, पर बहादुरखाने किसी भाँति भी इस बातको स्वीकार नहीं किया। वह बारम्बार कहने लगा “कि आपको कलश ही तोड़ कर देने होंगे” इस वचनको सुनकर उक्त दोनो राजपूतोमेसे एक भी वीर धीरज धारण करनेको समर्थन हुआ, वह सिंहकी समान गर्जने लगा “कलश उतार लेंगे !” उसके इतना कहते ही उसी समय उसने एक मिट्टीके पिंडका कलश बनाकर सम्मुख स्थापित कर क्रोधित सिंहकी समान लाल २ नेत्र करके कहा, “कलश तोड़ लगे ? अच्छा, मैं कहता हूँ यदि तुममेसे किसीकी भी सामर्थ्य है तो इस मिट्टीके कलशको ही पहिले तोड़कर देखलो ?” उस राजपूतके ऐसे क्रोध भरे वचन सुनकर शत्रु बहादुरखाने भी मनही मनमे राजपूत जातिके साहसको धन्यवाद देने लगा। परन्तु वह कलश तोड़ लेनेकी प्रतिज्ञासे

विरक्त न हुआ करनेका हम नहीं था। बीचोंबीच ज सुजानसिंहने साथ उस की की राजपूत वीर देखने लगे, तोरणद्वारकी उत्तरमे राज अतमे उन राजपूतोपर राजपूत मंदि समान श प्राप्त होने रणविजयी जहाँ मंदिर पापोने ऐसा एक लिये अपनी अपने जो वहाँ एक अधीनमे जो शासन और भागे दिन पीछे कुछ अंश अ मन पीछे एक मिलने लगा। पीछे बादश प्राता दिहाके सिंहने उनको

विरक्त न हुआ। इसके पीछे वह दोनो राजपूत उसके डेरोसे चले गये, और सम्मुख युद्ध करनेका प्रस्ताव पक्का करगए।

हम जिस समयकी बात लिख रहे है उस समय तक खण्डेलामे कोई किला नहीं था। उच्च शिखर पर स्थित खण्डेलोके राजप्रासाद और उक्त विग्रह मूलमंदिरके बीचोंबीच जो एक भोहरा था, उसी मार्गके मध्यस्थानमे एक बड़ा तोरण (फाटक) था। सुजानसिहने अपनी कितनी ही सेना उस तोरणमे रखी और आप स्वयं कुटुम्बियोंके साथ उस मंदिरकी रक्षापर नियुक्त हुए। यद्यपि वह इस बातको जानते थे, कि मुसल्मानो की सेनाकी संख्या अधिक है, उनसे परास्त होनेकी संपूर्ण सभावना है, तथापि वह यथार्थ राजपूत वीरोकी समान अपने धर्मकी रक्षाके लिये अटलभावसे शत्रुओंके आनेकी बाट देखने लगे, थोड़ेही समयके उपरान्त पापात्मा औरंगजेबकी सेनाने आगे बढ़कर तोरणद्वारकी रक्षा पर सन्नद्ध राजपूतोंके ऊपर गोलियोंकी वर्षा करनी आरंभकी। इसके उत्तरमे राजपूतसेनाने भी महापराक्रमसे आक्रमण किया। और शत्रुदलका संहार करते-अंतमे उन सभीके प्राणोका नाश होगया। तब विजयी मुसल्मानोका दल मंदिरके रक्षक राजपूतोंपर आक्रमण करनेके लिये आगे बढ़ा, यह देखते ही सुजानसिहके अनुचर राजपूत मंदिरमे स्थित प्रतिमाको प्रणाम कर नंगी तलवारे हाथमें ले कालान्तक कालकी समान शत्रुओंके सम्मुख आडटे। वे शत्रु सेनाका नाश करते-अंतमें आप भी नाशको प्राप्त होने लगे। सबसे पीछे वीरश्रेष्ठ सुजानसिह रणभूमिमे सर्वदाके लिये निद्रित हुए। रणविजयी यवनोंने तुरन्तही मंदिरोंको तोड़फोड़ कर मूर्तियोंको चूर्ण २ करडाला। जहाँ मंदिर थे वहाँ मसजिदे बनवादी। और उस मसजिदकी दीवारोंकी जड़में उस पापीने मूर्तियोंके टुकड़े भरवा दिये। कर्नेल टाड लिखते है कि "समस्त रजवाड़ेमें ऐसा एक भी प्रसिद्ध नगर नहीं है कि जिसमे पापात्मा औरंगजेबने मंदिरोंके तोड़नेके लिये अपनी सेना न भेजी हो; और उन मंदिरोंकी रक्षा करनेमे इस प्रकारसे राजपूतोंने अपने जीवनका वलिदान न किया हो"। यवनसेनापति बहादुरखाने खण्डेलाको जीतकर वहाँ एक दल बादशाही सेनाका छोड़ दिया। परन्तु खण्डेलाके राजा बहादुरसिहके अधीनमे जो समस्त प्राचीन राजकर्मचारी नियुक्त थे विजयी बहादुरखाने उन सबको शासन और राजस्वभागके कामोंपर अपने अधीनमे रक्खा।

भागे हुए कायर बहादुरसिह समीपहीके एक नगरमे निवास करते थे। कुछ ही दिन पीछे वहाँके दीवानकी सहायतासे उन्होंने बहादुरखानेसे उक्त देशकी पैदावारीका कुछ अंश और वाणिज्य शुल्कका कुछ अंश पानेकी अनुमति ली, अर्थात् उत्पन्न धान्यके मन पीछे एक सेर और वाणिज्य शुल्कके ऊपर रुपये पर एक पैसेके हिसाबसे उनको मिलने लगा। इस प्रकारसे राजा बहादुरसिह अतिकष्टसे कुछ समय व्यतीत करते रहे, पीछे बादशाहने इनको बाग और महल दे दिये। इसके पीछे जिस समय सैयदके दोनो भ्राता दिल्लीके बादशाहकी सभामे अपनी प्रबल सामर्थ्य चलाते थे, उस समय बहादुरसिहने उनको संतुष्ट कर अपने समस्त राज्यको पालिया, परन्तु उस समय भी खण्डेला

(१) तहसील उसूलका महकमा।

मे वादशाहकी एक सेनाका दल रहता था, और बहादुरसिंह उसका सारा खर्च देते थे। राजा बहादुरसिंहके तीन पुत्र थे। केसरीसिंह, फतेसिंह और उदयसिंह।

बहादुरसिंहकी मृत्युके पीछे केसरीसिंह पिताके सिंहासन पर अभिषिक्त हुए, और जिस प्रकारसे इनके बापदादे खण्डेलाको शासन करते थे अर्थात् वे जिस भाँतिसे सेनाके साथ दिल्लीके बादशाहकी सेनाके अधीनमें रहकर स्वाधीनभावसे खण्डेलाको शासन करगये है उसी भावसे शासन करनेके अभिप्रायसे केसरीसिंहने अपने समस्त अनुचर और सेना को इकट्ठा करके फतेसिंहके सहित बादशाहके डेरोमे जाकर सब प्रकारसे अधीनता स्वीकार कर बादशाहकी आज्ञामें रहनेकी अभिलाषा की। खण्डेला बहादुरसिंहके पतनके साथ ही साथ रायसालकी ज्येष्ठ शाखासे उत्पन्न मनोहरपुरके अधीश्वरने सम्राट्के यहाँसे नष्ट हुई सामर्थ्यका फिर उद्धार करलिया था। इस समय जब केसरीसिंह फिर सम्राट्के डेरोमे आकर अपने वज्रकी पूर्ण कीर्तिको संग्रह करनेके अभिलाषी हुए, तब उक्त मनोहरपुरपतिके हृदयमें ईर्ष्याग्नि प्रज्वलित होगई कि जिससे केसरीसिंह राजसभामें और स्वत्व प्राप्त न करसके। और वह ऐसे पड़्यत्रोका विस्तार करने लगे कि उन्होंने फतेहसिंहको कलाकौशलसे हस्तगत करके कहा “आप भी तो बहादुरसिंहके पुत्र है। खण्डेला देशपर आपका भी तो हक है इकले केसरीसिंह ही क्यों राज्यसुख भोगें ? आप केसरीसिंहसे राज्यका आधा हिस्सा बँटालीजिये”। अज्ञानी फतेसिंहने मनोहरपुरपतिके उक्त वचनोसे उत्तेजित और ऊँची अभिलाषासे प्रदीप्त होकर भाईके साथ झगडा करना प्रारभ किया। खण्डेलाराज्यके दीवानने इन दोनों भ्राताओंमें विवादकी अग्नि प्रज्वलित होते देखकर स्थिर किया, कि इससे तो सर्वनाश होनेकी संभावना है, इस कारण उसने जीव्र ही खण्डेलाकी राजधानीमें जाकर राजमाताको समस्त वृत्तान्त सुनाकर दोनों भाइयोंकी रक्षाके लिये और खण्डेलाके कल्याण साधनके निमित्त दोनों पुत्रोंको राज्य बाँट देनेका अनुरोध किया। राजमाताने उस प्रस्तावमें अपनी सम्मति प्रकाशित की और केसरीसिंह और फतेसिंहने जीव्र ही अपना २ भाग लेना स्वीकार किया तब खण्डेला देगकी समस्त जनसंख्या भूमिको पाँच हिस्सोंमें विभाजित कर दो भाग फतेसिंहको और राजा केसरीसिंह को तीन भाग दिये गए। इसी प्रकारसे राजधानी नगरके भी भाग करके विभाजित किये गये। इसी समयसे दोनों भ्राताओंमेंसे परस्पर प्रेम तो एक बार ही दूर होगया वरन वे एक दूसरेकी सूरतसे घृणा करने लगे। राजा केसरीसिंह राजा खण्डेलाको त्याग कर कवटा नामक स्थानमें रहने लगे। वह जब कभी २ राजधानी खण्डेलामें आते तब फतेसिंह वहाँसे चले जाते थे। दोनों भ्राताओंमें इस प्रकारसे भयकर विद्वेष चला जाता था। मनोहरपुरपति इस समय शेखावत सम्प्रदायके सम्पूर्ण रूपमें नेता बनगये। इस प्रकारसे कुछ दिन व्यतीत होगये, राजा केसरीसिंहसे उक्त दीवानने गुप्तभावमें प्रस्ताव किया कि फतेसिंहको मारकर मनोहरपुरपतिकी प्रबलताको दूर करना अवश्य कर्तव्य है परन्तु राजा केसरीसिंह इस बातपर सम्मत हुए, चतुर दीवानजीने प्रगटमें दोनों भ्राताओंमें मेल होनेकी डृच्छासे कवटामें जानेकी तैयारी

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की। फतेसिंहको इस बातका स्वप्नमे भी ध्यान न था कि मेरे प्राणनाशके लिये यह पड्यंत्र हो रहा है। वह भाईके साथ प्रेम बढ़ानेकी इच्छासे कावटेमे आये और उसी समय तलवार मारकर उनके प्राण लेलिये गये। परन्तु इस हत्या करनेके मूलकारण दीवानजीने भी अपनी करनीका फल तुरन्त ही पालिया, उसने जो तलवार फतेसिंहजी पर चलाई थी वही तलवार दीवानजीके भी गलेमे जाकर लगी, जिससे वह तुरन्त ही इस संसारसे विदा हो गये।

राजा केसरीसिंहने महापाप करके अपने भाईके प्राणोंका नाश कर उसकी सम्पूर्ण सम्पत्ति और देशोंको अपने अधिकारमे कर लिया और दिल्लीके बादशाहके ऊपर प्रवंचना भक्ति दिखाकर केसरीसिंहने इस प्रकारसे अपना मनोरथ पूर्ण किया। इस प्रकारसे संपूर्ण खंडेलाराज्यका पूर्ण स्वत्व प्राप्त करके रेवासो स्थानका कर जो अजमेरके खजानेमे और खण्डेलदेशका कर नारनोलके खजानेमे दिया जाता था उसे भी इस समय वंद कर दिया। इस समय सैयद अब्दुल्ला दिल्लीके बादशाहके यहाँ प्रधानमंत्रीपदपर अभिषिक्त था, वह केसरीसिंहकी ऐसी अराजभक्ति देखकर अत्यन्त ही क्रोधित हुआ, और उन्हे इसका बदला देनेके लिये उसने खंडेलदेशपर एक सेना भेज दी। परन्तु राजा केसरीसिंहने इस समय अपनी सामर्थ्यको इतना फैला दिया था कि जिससे शेखावत्की समस्त सम्प्रदायोंमे उनका अधिकार फिर प्रबल होगया था, सम्राट्की सेनाके आनेका समाचार सुनकर केसरीसिंहने समस्त शेखावत् सामन्तोंको अपनी अपनी सेना सहित बुलाया—उनके उस बुलावे पर जातीय स्वत्व और सम्मानकी रक्षाके लिये प्रत्येक रायसालोत् इकट्ठे होने लगे। अधिक क्या केसरीसिंहके चिर शत्रु मनोहरपुरके सामन्त भी अपने धात्री पुत्रके अधीन बादशाहकी सेनाके विरुद्धमे केसरीसिंह की सहायता देनेके लिये आये। राजा केसरीसिंह इस प्रकारसे स्वजातीय सेनाके बलसे बलवान् हो बादशाहकी सेनाके साथ युद्ध करनेके लिये आगे बढ़े। सीमाके अन्तमे स्थित देवली नामक स्थानमे दोनों ओरसे भयंकर समरानल प्रज्वलित होगई, परन्तु अत्यन्त ही दुःखका विषय है कि उस युद्धमे राजा केसरीसिंहके भाग्यमे जयकी आशा शीघ्र ही असंभव होगई, जोचनीय जाति वैरने उनके भाग्यका द्वार तुरन्त ही बंद कर दिया। राजा केसरीसिंहकी जय होते देख उनके जातिशत्रु मनोहरपुरपतिकी सेनाका सेनापति उनका धाभाई केसरीसिंहका पक्ष छोड़ अपनी सेना सहित रणक्षेत्रसे इक्वारगी हट। गया राजा केसरीसिंह इस समय और भी एक विपत्तिमे पड़े। कासलीके जिस महावीर सामन्तने इस समय राजा केसरीसिंहके पक्षमे सेनासहित प्रबल युद्धमे प्रबल पराक्रम प्रकाश किया था, जिसके ऊपर केसरीसिंहको बड़ा भरोसा था, वह भी इस समय युद्धमे मारे गये। इस प्रकारसे केसरीसिंहको विपत्तिमे पड़ा हुआ देखकर दांता वा दाता देशके लाड़खानी सम्प्रदायके सामन्तनेताने इस सुअवसर पर अपना स्वार्थ साधन करना कर्तव्य विचारा। और कापुरुषोंकी तरह युद्धभूमि छोड़कर राजा केसरीसिंहके अधिकारी खासा देशपर अधिकार करनेके लिये सेना सहित वह उधरको चला गया।

इस समय युद्धभूमिमें चारों ओरसे राजा केसरीसिंहकी जयध्वनि हो रही थी परन्तु उन्होंने स्वजातिके उक्त असत् व्यवहारको देखकर अत्यन्त विपादपूर्ण हृदयसे कहा, “हो पाप ! यदि जो इस समय फतेसिंह जीवित होते तो वे कभी भी इस प्रकारसे मुझे पीठ न दिखाते, यद्यपि उपरोक्त दोनों सामन्त केसरीसिंह को छोड़कर चले गये परन्तु वे इससे कुछ भी विचलित नहीं हुए । यथार्थमें रायसालोत्तने वीरकी समान रणक्षेत्रमें अपने भाग्यकी परीक्षा करनेके लिये उन्होंने दृढ़प्रतिज्ञा की । इस समय दोनों ओरकी सेना प्रबल पराक्रमके साथ अपनी २ वीरता दिखा रही थी । उसी समय उन्होंने युद्धमें विषम वीरता प्रकाश करते हुए अपने छोटे भाई उदयसिंहको बुलाया और उनको युद्धक्षेत्र छोड़कर अपनी रक्षा करनेके लिये अनुरोध किया । इस प्रकार राजपूत वीरोंके पक्षमें अपमानकारी आज्ञा पालन करनेमें उदयसिंहने सर्वथा सम्मति प्रकाशकी । परन्तु जब राजा केसरीसिंहने कहा कि “मैंने अपने वंशके मस्तकपर कलंकका टीका देनेके लिये सेना सहित युद्धमेंसे भागनेके लिये नहीं कहा मैं स्वयं रणक्षेत्रमें रहूँगा, तुम इस स्थानसे चले जाओ । यदि तुम भी मारे जाओगे, तो हमारा वग एकवार ही नष्ट हो जायगा ।” राजा केसरीसिंहके यह वचन सुनकर दूसरे सामन्त भी उदयसिंहको रणक्षेत्र त्यागनेका अनुरोध करने लगे, उन्होंने केसरीसिंहको भी समरभूमिसे भागनेका आग्रह किया, परन्तु राजा केसरीसिंहने कहा “नहीं अब हम जीवित रहनेकी इच्छा नहीं करते, मेरे मस्तकपर दो महापापोंके कलंककी रेखा खचित हो चुकी है । मैंने अपने भाईके प्राणनाश किये हैं, और विवाहके समय वीकानेरके चारणकविको विवाहका उपहार नहीं दिया । इसी कारण उसने मुझे शाप दिया था । इन दोनों कलकोंके ऊपर कायर पुरुषोंकी समान भागनेका तीसरा कलंक अब संचय करना नहीं चाहता, यह कह कर राजा केसरीसिंहने फिर भी उदयसिंहसे वही अनुरोध किया । तब उदयसिंह इच्छा न होने पर भी भाईकी आज्ञानुसार रणभूमिसे चले गये ।

जिससे खण्डेलाका राज्य गनुओंके हाथमें न जाय । जिससे खण्डेला देशपर शेखावत् वगका शासन प्रचलित रहे । उस महायुद्धमें स्थित राजा केसरीसिंहने इसी लिये प्रचलित रीतिके अनुसार “मेदिनी माताको” रुधिर मांस, और मट्टीके पिंड देनेका संकल्प किया । उन्होंने शीघ्र ही अपने शरीरमेंसे एक मांसका टुकड़ा काट डाला, किन्तु उस कटे हुए टुकड़ेसे प्रयोजनके अनुसार रुधिर न निकला । तब उन्होंने अपने दूसरे अंगको काटकर उसमेंसे निकले हुए रुधिरसे अपना संकल्प पूर्ण किया । कविश्रेष्ठ मन्त्र पढ़ने लगे, पिंडदान समाप्त होगया, कविने कहा कि मेदिनीमाताने दान लिया है, आपके पीछे सात पुरुष खण्डेला पर राज्य करेंगे ।

नहाराज केसरीसिंह पृथ्वीमाताके निमित्त इस प्रकारसे रुधिर मांस और मट्टीका पिंडदान करके सहारमूर्ति वारण कर नगी तलवार हाथमें ले युद्ध सागरमें कूद पड़े । मनोहरपुर और दांताकी सामन्त सेनाने विश्वासघातकता करके पीठ दिखाई और केसरी सिंहकी सेनाका बल भी अत्यन्त क्षीण हो गया था, परन्तु उन्होंने फिर भी अनुल पराक्रमके

साथ संग्राम भूमिके नि गये थे । खण्डेलादेश किलेमें रहे सेनाको किलेमें के को उद्य उद्योग । री नीतिनी ऐसा कह करनेका कहकर सेनाके परास्त । मन्त्रों दिया था समस्त उसपर उद्योग जायकार छोड़ युवक मेरी माता प्रकारसे विश्वा भी दि इनको सिंहासन अनु हो खण्डेला उन्होंने भी

साथ संग्राम किया। अतमे यवनसेनाने विजय प्राप्त की और वीरश्रेष्ठ केसरीसिंह जन्म-भूमिके निमित्त रणशैयापर अनन्त निद्रामे सो गये। उदयसिंह पहिलेसे ही खडेलालो चले गये थे। पर विजयी बादशाहकी सेनाने खडेला जीतकर उदयसिंहको बंदी कर लिया। खडेलाले बादशाहके अधिकारमे होगया; उदयसिंह बंदीभावसे तीन वर्षतक अजमेरके किलेमे रहे। तीन वर्षके पीछे उदयपुर और कासलोक के शेखावत दो सामन्तोंने सम्राटकी सेनाको विध्वंस कर फिर खडेलालो स्वाधीनता देनेकी अभिलाषा की। किन्तु अजमेरके किलेमे वैद राजा उदयसिंह पर विपत्ति आपडनेकी आशंकासे उन्होंने गुप्तभावसे एक दूत को उदयसिंहके पास भेजकर कहला भेजा, कि "हमने खडेलालपर फिर अधिकार करनेका उद्योग किया है। पीछे अजमेरमे स्थित बादशाहके प्रतिनिधि आपको भी इसमे सम्मिलित समझेंगे, इस कारण आप अपनी निर्दोषिता दिखानेके लिये उक्त राजाके प्रतिनिधिसे कह दीजिये जिससे कि हम खडेलालपर अधिकार न करले। जब आप उनसे ऐसा कहेंगे तब वह कभी नहीं विचारेंगे कि आपहीके लिये हमने खडेलालो विजय करनेका उद्योग किया है तथा आप भी इसमे शरीक हैं।" वह दूत उदयसिंहसे ऐसा कहकर लौट आया, उसी समय उदयपुर और कासलोक के दोनो सामन्तोंने अपनी प्रबल सेनाके साथ हठान् खडेलालपर आक्रमण कर वहाँसे दिल्लीके बादशाहकी सेनाको परास्त करके ओर उसके सेनापति देवनाथको मार डाला। उदयसिंहने उक्त दोनो सामन्तोंके उपदेशसे पहिले ही अजमेरके यवनराजप्रतिनिधिको यह समाचार प्रगट कर दिया था, इस कारण राजप्रतिनिधिने उक्त दोनो सामन्तोंका खडेलाल पर अधिकार करके समस्त सेनाके विनाशका समाचार सुना तो उसने विचारा कि अब किस प्रकारसे फिर उसपर अपना अधिकार होसकता है, इसीलिये उसने उदयसिंहके साथ सलाह की। उदयसिंहने कहा कि "यदि आप मुझको कैदसे छोड़ें तो मैं खडेलालदेशको फिर बादशाहके अधिगारमे करा सकता हूँ उनके यह वचन सुनकर राजप्रतिनिधिने कहा "कि मैं आपको छोड़ सकता हूँ परन्तु आप अपनी प्रतिज्ञाको पालन करेंगे इसका क्या प्रमाण है?" तब युवक उदयसिंहने कहा, "मेरे वधु तथा कुटुम्बी कोई भी नहीं हैं, केवल एक वृद्धा माता है, मेरी साक्षीस्वरूपमे आप उनको बंदी रख सकते हैं।" वास्तवमे उदयसिंहकी वृद्धा माता अपने पुत्रकी साक्षीस्वरूप हो बंदीदशमे रहने लगी। अंतमे उदयसिंहने इस प्रकारसे अपनी प्रतिज्ञाको पूरण किया कि जिससे राजप्रतिनिधि इनकी भक्ति और विश्वासको देखकर अत्यन्त प्रसन्न हुआ। उदयसिंहने उस राजप्रतिनिधिको बहुतसा धन भी दिया इससे राजप्रतिनिधिने अत्यन्त ही प्रसन्न होकर खडेलाल देशका अधिकार इनको अर्पण किया।

उदयसिंह इस प्रकारसे पिताके नष्टहुए राज्यका फिर उद्धार करके खडेलालके सिंहासन पर विराजमान हुए, और सबसे पहिले वह अपने समस्त स्वजातीय और अनुचरोकी सेनाको इकट्ठा करने लगे। मनोहरपुरके अधीश्वरकी विश्वासघातकतासे ही खडेलालका पतन हुआ था, इसको स्मरण करके उनको उचित दंड देनेके लिये उन्होंने शीघ्र ही प्रबल सेनाकी सृष्टिकी। मनोहरपुरपतिने उदयसिंहको अपने नगर पर

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केसरी
पतामने
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आक्रमण करनेके लिये आता हुआ देखकर अपने धाभाईके हाथमे सेनाका भार अर्पण कर उसीको युद्ध करनेके लिये भेजा । परन्तु वह तो मुकाबिला होनेके पहिले ही अपने प्राण लेकर भाग गया, इस कारण विजयी उदयसिहने सरलतासे मनोहरपुरको जा घेरा । जब मनोहरपुरपतिने शत्रुओसे अपनेको घेरा हुआ देखा तब वह अपने उद्धारका उपाय सोचने लगे, और षड्यंत्र करने लगे । कासलीके सामन्त दीपसिहने सेनासहित उदयसिहके अधीनमे मनोहरपुरको घेर लिया था । अस्तु मनोहरपुरपतिने दो विश्वासी सामन्तोंके हाथ एक पत्र लिखाकर दीपसिहको जनाया कि “उदय सिंह केवल मनोहरपुरपर ही अधिकार करके शान्त न होंगे यह हमें भली भाँतिसे विश्वास होगया है, वह मनोहरपुर पर अधिकार करनेके पीछे आपके अधिकारी देश कासलीको भी जीत लेंगे, यह आप निश्चय जानिये ।” दीपसिह इस पत्रको पाकर इस पर संपूर्णतः विश्वास कर दूसरे दिन प्रभात होते ही जिस समय मनोहरपुर पर अधिकार करनेके लिये रणभेरी बजने लगी, उसी समय उस सामन्तने अपनी सेनासहित डेरोको छोड़ दिया, और वह अपने देशकी ओरको चला गया । उदयसिह इस षड्यंत्रको कुछ भी नहीं समझे, इस कारण दीपसिहको उस भावसे भागता हुआ देख तथा उसी कारणसे मनोहरपुर पर अधिकार करके अपना बदला लेनेमे सफलता न देखकर वह मारे क्रोधके उन्मत्त होगये, और शीघ्रतासे सेना सहित दीपसिहके पीछे चले । दीपसिह भलीभाँतिसे जानगये कि यह किसी प्रकारसे भी उदयसिहके आक्रमणको निवारण नहीं करसकेंगे, इस कारण वह कासलीको छोड़कर जयपुरके महाराजका आश्रय लेनेके लिये भागगये । यद्यपि उदयसिहने कासलीपर अपना अधिकार करलिया । परन्तु मनोहरपुरपतिने उक्त षड्यंत्रजालके विस्तारसे शत्रुओंके हाथसे उद्धार पाया, महावीर जयसिह इस समय आमेरके सिंहासनपर विराजमान थे, उन्होंने शरणागत दीपसिहको अभय देकर कहा कि “यदि आप शपथ करके हमारी अधीनता स्वीकार कर हमको कर देनेमे सम्मत हो सामन्तोंकी श्रेणीमें नियुक्त हो तो मैं उदयसिहसे कासली देशको छीनकर आपको देदूंगा, और उदयसिहको इसका उचित दंड दूंगा ।” दीपसिहने इन धीरजदायक वचनों पर विश्वास करके शीघ्र ही आमेरराजके अधीनता-स्वीकार पत्रपर हस्ताक्षर करदिये, और जयपुरेश्वरको वार्षिक चार हजार रुपया कर देना भी स्वीकार करलिया ।

इस प्रकारसे शेखावतके सामन्तोंकी सम्प्रदायके ऊपर बहुत दिनोंके पीछे जयपुरपतिके आधिपत्य विस्तारका फिर सूत्रपात हुआ, हमारे पाठकोंको यह तो भलीभाँतिसे स्मरण होगा कि जिस समय शेखावतके सामन्तोंकी संख्या बहुत सामान्य थी, और उनकी सेनाकी संख्या कई सौ थी, उस समय प्राचीन रीतिके अनुसार अमृतसरसे थोड़ोके वच्चे करस्वरूप देनेमे शेखावतके नेता असम्मत हुए थे, और इसी कारणसे आमेरपतिके साथ प्रबल समर उपस्थित हुआ था । उसीके फलस्वरूपमे शेखावत पतिने आमेरराज्यकी अधीनताकी शृंखला भगकर सब प्रकारसे स्वाधीनताको सग्रह कर लिया था । पर आज इतने दिनोंके पीछे उस शेखावत

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देशमें फिर आमेरराजवंशके आधिपत्यका विस्तार आरंभ हुआ। जब कासलीके सामन्त दीपसिहने इस प्रकारसे वञ्चता स्वीकार करके कर देनेसे अपनी सम्मति प्रकाश की, तब कई दिनोंके पीछे आमेरराज जयसिंह सूर्यग्रहणके समय गंगाजी पर स्नान करनेके लिये गये। उस समय दीपसिंह भी उनके साथ गये। जयसिंहने गंगाजीके निकट जा स्नानकर ब्राह्मण और दीन दरिद्रोंको धन देनेके लिये उद्यत हो एक सेवकसे पूछा, "आज कौन दान लेनेके लिये उपस्थित है?" कसालीके सामन्त दीपसिंहने यह वचन सुनकर महाराज जयसिंहके सम्मुख अपने अंगरखेका दामन फैलाकर कहा, "मैं आपकी कृपाका प्रार्थी हूँ"। महाराज जयसिंहने हँसकर कहा, "इस दानको ब्राह्मण, संन्यासी और दरिद्रों लेसकते हैं। आप क्या चाहते हैं?" दीपसिंहने उसी समय उत्तर दिया कि "आपकी कृपासे फतेसिंहके पुत्रको खंडेला देशके वह अंग जिनपर इनके पिताका अधिकार था मिलजाय, आपसे मेरी एकमात्र यही प्रार्थना है"। महाराज जयसिंहने गंगाजीके किनारे खड़े होकर प्रतिज्ञा की कि मैं आपकी इस प्रार्थनाको पूर्ण करूँगा।

सन् १७१६ ईसवीमें यह घटना हुई थी, इस समय जाटजाति नवीन बलसे बलवान् होकर मस्तक ऊँचा कर रही थी, और आमेरपति महाराज जयसिंह इस समय दिल्लीके बादशाहके यहाँ प्रतिनिधिस्वरूपसे अगणित सेनादलके ऊपर सेनापतिभावसे नियुक्त थे। और समस्त नीची श्रेणियोंके राजा उनके अधीनमें रहते थे। करौली भदावर, शिवपुर और अन्यान्य देशोंके तीसरी श्रेणीके राजाओंमें खंडेलाके राजा उदयसिंह भी इस समय अपनी सेना सहित जयपुरके महाराजके अधीनमें रहते थे, महाराज जयसिंहने जाट जातिके नवीन बलसे बलवान् नेता चूडामणिके अधिकारी थून नामक किलेको इस समय घेर लिया, उक्त राजाओंके साथ खंडेलापति उदयसिंहने भी उनकी सहायता की। परन्तु उदयसिंह नियम सहित अपने कर्तव्यको पालन न करसके, इसपर जयसिंहने उनका महातिरस्कार किया। जयसिंह उदयसिंहके निकटवर्ती उच्च कक्षाके प्रभु अधीश्वर और सम्राट् के प्रतिनिधि थे। उदयसिंह उनके ऊपर विशेष सम्मान दिखानेको बाध्य थे, तथापि वह न्यायके विरुद्ध इस तिरस्कारको न सहन कर क्रोधित हो उक्त स्थानको छोड़कर सेना सहित वहाँसे चले गये। महाराज जयसिंहने दीर्घकालतक थूनक किलेको घेरकर जिस समय वह किलेको जीतनेकी सम्पूर्ण संभावना करने लगे, उस समय थूनपति चूडामणने गुप्तभावसे दिल्लीके बादशाहके मंत्री सैयदके साथ संधिवंधन कर लिया। इस कारण जयसिंह नव बलसे बलवान् हुए जाटपतिको उचित दंड देनेमें असमर्थने हो अत्यन्त व्यथित होगये, परन्तु खंडेला राज उदयसिंहको उस गुप्त संधिका एक नेता मानकर उसको उचित दंड देकर अपना बदला लेनेके लिये उद्यत हुए।

उदयसिंहने खंडेलाके शासनका अधिकार पाकर वहाँ उदयगढ़ नामक एक दुर्भेद्य किला बनवाया, इस कारण उन्होंने जयसिंहके खंडेला जयकी इच्छा जानकर सेनासहित उस किलेमें प्रवेश किया, और दृढ़भावसे वहाँ रहने लगे। इस ओर महाराज जयसिंहने वाजीदख्खानेके अधीनकी समस्त सामन्त सेना और जयपुरकी राजसेनाको

इकट्ठा करके उस उदयगढ़को जा घेरा। उदयसिंह अपने नामसे बनाये हुए, उस उदयगढ़में एक महीने तक रहे। पर जब उन्होंने देखा कि भोजनकी समस्त सामग्री समाप्त होगई है, भूखोंके मारे सेनाके प्राण नाशकी संभावना है तब वह उसी समय किलेको छोड़कर मारवाड़के अन्तर्गत नारु नामक स्थानको चले गये। उदयसिंहके पुत्र सवाईसिंहने पिताको भागा हुआ देखकर विजयी जयसिंहके चरणोंमें आत्मसमर्पण करके किलेकी ताली उनके हाथमें दे कृपाकी प्रार्थनाकी। महाराज जयसिंहने उसको बड़े आदरसाहित ग्रहण कर क्षमाकिया, और उसको आमेरकी अधीनता स्वीकार करने के लिये कहा। कासलीके अधीश्वरकी समान सवाईसिंह आमेरराजकी वश्यताके स्वीकार पत्रपर अपने हस्ताक्षर करके वार्षिक एक लाख रुपया कर देनेके लिये सम्मत हुए। समय पर उक्त करमें से पंद्रह हजार रुपया घटाया गया और फिर खंडेलापति आमेरराजको ६४ हजार रुपया प्रत्येक वर्षमें कर स्वरूपसे देने लगे। पीछे जब आमेरराजका प्रताप अत्यन्त हीन होगया और मरहठे तथा पठानोंके तस्करदलने आमेरराजके चारोंओर अत्याचार करने आरंभ करदिये। तब जयपुरपति खंडेलासे नियमित करके संग्रह करनेमें असमर्थ होगये, और उस समय करका परिमाण भी पहिलेकी समान नहीं रहा। यद्यपि आमेरराज जयसिंहने सवाईसिंहको अभय देकर उसको खंडेलाके शासनका अधिकार और शेखावत् सम्प्रदायके नेताकी उपाधि दी थी, परन्तु उन्होंने गंगाजीके किनारे कासलीके अधीश्वरके सम्मुख जो प्रतिज्ञा की थी कि फतेसिंहके पुत्रको खंडेलाका पूर्व अधिकार दिया जायगा, उसको स्मरण करके इस समय उस प्रतिज्ञाके पालन करनेमें भी शान्त न हुए। फतेसिंह जिस प्रकार खंडेलाराजके दो अंशोंको भोगते थे उनके पुत्र धीरसिंहको वही अंश दिये गये। इस प्रकारसे सवाईसिंहके दोनो जाति भ्राता खंडेलाका अधिकार पाकर अपने अधीश्वर प्रभु जयसिंहके अधीनमें सेना सहित चले गये। सवाईसिंहके खंडेलाके छोड़ते ही इस सुअवसरको पाकर उदयसिंहने लाडखानी नामक स्वजानीय एक दल मदस्वभाव राजपूतोंकी सहायताको लेकर हठात् उदयपुर पर आक्रमण कर उसे अपने अधिकारमें करलिया। पुत्र सवाईसिंहने पिताका यह आचरण जयपुरके महाराजको कह सुनाया, जयपुरपति महाराजने शीघ्र ही सवाईसिंहके साथ सेनाको खंडेलामें भेजकर उदयसिंहको भगा देनेकी आज्ञा दी। सवाईसिंहने तुरन्त ही महाराजकी आज्ञानुसार जयपुरकी सेनाके साथ उदयगढ़पर आक्रमण कर वहाँसे अपने पिताको भगा दिया। सवाईसिंहके उदयगढ़को घेरनेमें उदयसिंहने पहिले ही से विरोध वाधा दी थी और अतमें फिर पहिलेकी समान नारुदेगको भाग गये। उन्होंने अपने जीवनके दोष अगको उस नारुदेगमें ही व्यतीत किया और पुत्र सवाईसिंहने उनके खर्चके लिये प्रतिदिन पाँच रुपया नियत करदिया था, परन्तु सवाईसिंहने पिताकी मृत्युके पहिले ही इस सत्सारको छोड़दिया। सवाईसिंहके तीन पुत्र उत्पन्न हुए, बड़ा वृन्दावन, विचला प्रभु और छोटा कुगल था। बड़ा पुत्र खंडेलाके राजपद पर प्रतिष्ठित हुआ, सव्यम रानीली देग पर और छोटा पिपरौली देगपर स्थित हुआ।

प्रा. और
पहिली
होना-
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महाराज
जयसिंह

द्वितीय अध्याय २.

वृन्दावनदास-उनका आमेरपति माधवसिंहकी सहायता करना-और माधवसिंहका वृन्दावन-
दासको सम्पूर्ण खंडेलाका राज्य देना-वृन्दावनदासके साथ इन्द्रसिंहका युद्ध-वृन्दावनका
प्रजा और ब्राह्मणोंसे दंडस्वरूप कर लेना-उसके उपलक्ष्यमें ब्राह्मणोंका आत्मनाश-माधवसिंहका
पहिली आज्ञाका उलंघन करना-ब्राह्मणोंको धन देना-इन्द्रसिंहको फिर पिताके अधिकारका प्राप्त
होना-खंडेलाके दोनो राजाओंमें झगडा-फिर समर-नजफ अलीखों पर आक्रमण-पापोंके नाश होने
के लिये वृन्दावनका ब्राह्मणोंको भूवृत्ति देना-उनके पुत्र गोविन्ददास पर आपत्ति-वृन्दावनका
खंडेला राज्यका अधिकार पुत्रके हाथमें देना-गोविन्दसिंहका हत्याकाण्ड-नरसिंहको पिताके पदकी
प्राप्ति-शेखावाटी देशपर महाराष्ट्रोंका अत्याचार-महाराष्ट्रोंके द्वारा खंडेला पर आक्रमण करनेका
उद्योग-सविका प्रस्ताव-महाराष्ट्रोंके द्वारा खंडेलाके दो सामन्तोंकी हत्या-प्रतिहिंसा देनेके लिये इन्द्र-
सिंहका उद्योग-इन्द्रसिंहका प्राण त्याग-प्रतापसिंह-महाराष्ट्रोंको कर देना-नरसिंह और प्रतापसिंह
का खंडेला पर शासन-सीकरके सामन्तोंकी प्रबलताका विस्तार-सीकरके सामन्तोंके दमनके लिये
नन्दराम हलदियाका सेना सहित आगमन-सीकरपतिके साथ विचित्र उपायसे संधि स्थापन-
प्रतापसिंहका समस्त खंडेला पर अधिकार प्राप्त करना-रावल इन्द्रसिंह-चौमूके सामन्तको पदस-
म्मान प्राप्त होना-प्रतापका समस्त खंडेलापर अधिकार करनेकी चेष्टा करना-युद्ध-नरसिंहका फिर
पैतृक स्वत्व प्राप्त करना-जातीय स्वाधीनताकी रक्षाके लिये शेखावाटीके समस्त अधीश्वरोंका एक
साथ मिलना-नन्दराम हलदियाको पदसे अलग करना-राजाराम-शेखावाटीके अधीश्वरके साथ
आमेरराजकी संधि-आमेरराजका संधिभंग-सामन्तोंका अपने वलसे अपने २ अधिकारी देशोंको
ग्रहण करना-नरसिंहकी आमेरराजको कर देनेमें अयममति-आमेरराजका खंडेला राज्यपर अधिकार
करना-कौशलद्वारा नरसिंहको बंदी करके उसे आमेरके कारागारमें रखना ।

वृन्दावनदास जिस समय खंडेलाके अधीश्वर पदपर प्रतिष्ठित हुए, उस समय
आमेरके सिंहासनको लेनेके लिये माधवसिंहने ईश्वरसिंहके साथ भयंकर युद्धान्तल
प्रवृत्त की थी । वृन्दावनदास पहिलेसे ही गाववासिंहका पक्ष समर्थन कर सामर्थ्यके
अनुसार उनकी सहायता करते थे, जिस समय गाववासिंह आमेरके सिंहासन पर
विराजमान हुए, उस समय उन्होंने उपकारी वृन्दावनदासके प्रति उपकार करनेकी
इच्छा की । वृन्दावनदासने यह प्रार्थना करी कि खंडेलाका राज्य दो भागोंमें विभक्त होकर
उसमें दो प्रतिवासी अधीश्वर स्थित हैं, इसलिये आपसमें बहुत दिनोंसे झगडा और
युद्ध चला आ रहा है । इस कारण उस दृष्टा रक्तपातको दूर करनेके लिये एकके हाथमें
खंडेलाका राज्य देना उचित है, ऐसा करनेसे फिर परस्परमें क्लेश नहीं होगा । इस समय
फतेसिंहके पुत्र धीरसिंहके अप्राप्त व्यवहार पौत्र इन्द्रसिंह खंडेलाके अन्यान्य अगोके
अधीश्वर थे । आमेरपति माधवसिंहने वृन्दावनदासकी कामनाको पूर्ण करनेके लिये
शीघ्र ही उसके अधीनमें पांच हजार सेना भेजकर इन्द्रसिंहको भगानेकी आज्ञा दी,
वृन्दावनदास इस प्रकारसे उस पांच हजार सेनाके साथ शीघ्र ही खंडेलापर गये, और
उसने इन्द्रसिंह पर आक्रमण किया । इन्द्रसिंह प्रबल पराक्रमके साथ कई महीनेतक

किलेमें रहे, और अंतमें प्रबल वलशाली शत्रुओंके कराल ग्राससे अपनी रक्षा करना असंभव विचार कर वह शीघ्र ही किलेको छोड़कर पारासोली स्थानको चले गये। वृन्दावनदासने फिर वहाँ जाकर इन्द्रसिंह पर आक्रमण किया, उन्होंने कुछ कालतक अपनी रक्षा करके अंतमें आत्म समर्पण करना ही कर्त्तव्य समझा। उस समय इनके सौभाग्यसे ही एक विचित्र घटना हुई, उसीसे उन्होंने अपना उद्धार कर लिया। यही नहीं, वरन अपने पिताके अधिकारको भी फिरसे प्राप्त कर लिया।

आमेरराज माधवसिंहने वृन्दावनदासके अधीनमें जो पांच सहस्र सेना भेजी थी, उसके वेतन देनेका भार वृन्दावनके ही ऊपर रक्खा गया था, परन्तु वृन्दावनके पूर्व पुरुष खजानेकी रक्षा भलीभाँतिसे न करसके थे, उसी प्रकार वृन्दावनने भी शीघ्र ही उससेनाका वेतन देनेके लिये अन्य उपायका अवलम्बन किया। वृन्दावनने सर्व साधारण प्रजासे और देवालयोंसे दंड लेना आरंभ कर दिया। उसने अन्याय करके ब्राह्मणोंके निकटसे कर ग्रहण किया था, इससे वे महा क्रोधित होकर वृन्दावनको धिक्कार देने लगे, परन्तु वृन्दावनने कुछ भी ध्यान नहीं दिया, कारण कि इस समय तो किसी उपायसे ही धनका संग्रह करना ही उसने आवश्यक समझा, इधर ब्राह्मणोंने वृन्दावनदासका अपमान किया और उसके कहनेपर भी कुछ नहीं सुना, तथा उसको बलपूर्वक कर ग्रहण करते हुए देखकर वे लोग शीघ्र ही रजवाड़ेमें बहुत समयसे प्रचलित रीतिके अनुसार आत्मघात करके वृन्दावनको ब्रह्महत्यारूपी महापापका भागी करनेके लिये उद्यत हुए। उनके दलके दल वृन्दावनके सम्मुख जाकर अपने २ शरीर पर अस्त्राघात करके अपने प्राणोंका बलिदान करने लगे। इस ब्रह्महत्याके कारणसे वृन्दावनदास अपनी जातिसे पतित होगये। इधर परम हिन्दू आमेरराज माधवसिंहने, वृन्दावनको बलपूर्वक ब्राह्मणोंसे दंड लेते हुए देखकर और इसीसे ब्राह्मणोंको आत्मघात करते हुए देखकर अपनेको भी अप्रत्यक्ष भावसे उस ब्रह्महत्या पापके अंशका भागी जानकर शीघ्र ही, उस भेजीहुई सेनाको आमेरमें बुला भेजा, और दंडित ब्राह्मणोंको अपनी राजधानीमें बुलाकर उनको बीस हजार रुपये दिये। इस प्रकार वृन्दावनदासके अन्यायकार्यसे सेना बलहीन होगई, और घोर विपत्तिमें पड़े हुये इन्द्रसिंह सहसा श्रेष्ठ उपायको प्राप्तकर अपने समस्त सेवकों को फिर इकट्ठा करके आमेरपतिका अनुग्रह संग्रह करनेके लिये बाहर हुए। इसी समय माचेडीके राव आमेरराजके विपैले नेत्रोंमें पतित होनेसे, खुशालीराम वोहरा आमेरराजकी ओरसे समस्त सेना लेकर माचेडीके रावपर आक्रमण करनेके लिये जा रहे थे, इन्द्रसिंह आयाचित होकर समस्त सेनाके साथ उस आमेरकी सेनाको लेकर माचेडीके रावके साथ युद्ध करनेके लिये चले। माचेडीके रावने देखा कि इस समय अपनी रक्षा करना असंभव है तब उसने तुरन्त ही जाटोंके अधीश्वरके निकट जाकर उसकी शरण ली। उक्त माचेडी पर बहुत समय तक इन्द्रसिंहने इस प्रकारस अपने बलविक्रमके द्वारा आमेर राजका उपकार किया, इससे आमेरपति इनके ऊपर परम प्रसन्न हुए, इस समय इन्द्रसिंहने भेटमें आमेरपतिको पचास हजार रुपये भी दिये। तब आमेरराजने नियमित पट्टा देकर फिर उनको खंडेलराज्यमें पिताका अंश दे दिया।

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यद्यपि इन्द्रसिंहको अपने स्वामी आमेरराजसे राज्यकी सनद मिल गई, परन्तु वृन्दावनदासके साथ उनकी बराबर शत्रुता चली आती थी। खण्डेलाके दोनों राजाओंने अपने २ किलोको भलीभाँति सेनासे पूर्ण करके आत्मविग्रहके समुद्रको बराबर मथन करनेमें त्रुटि न की। इस परस्परके झगड़ने धीरे धीरे ऐसी भयंकर मूर्ति धारण की, कि ऐसा द्रोह आजतक किसी जातिमें भी नहीं हुआ था। पिताके साथ पुत्र, चचाके साथ भ्रातृपुत्रने सांसारिक सम्बन्ध बंधनको भूलकर उस झगड़ेके मुखमें युद्धकी अग्नि प्रज्वलित करदी।

वृन्दावनदास जिस प्रकारसे सेनाके बलसे वीरता और बलविक्रमसे बलवान होगये थे, इन्द्रसिंहने भी उसी प्रकार प्रजाके ऊपर असीम प्रेम और भक्ति दिखाकर अपना पक्ष प्रबल करलिया था। इन्द्रसिंह एक समय अपनी सेना साथ लेकर वृन्दावनदासके उदयगढ़ नामक किलेपर अधिकार करनेके लिये चले, उनके विपक्ष वृन्दावनके छोटे पुत्र रघुनाथसिंहने आकर उस समय अपने जन्मदाता पिताके साथ युद्ध करनेके लिये इन्द्रसिंहका साथ दिया। वृन्दावनदासने अपने उक्त पुत्र रघुनाथको कुचोर नामक देशका अधिकार दिया था, परन्तु रघुनाथने पिताकी असम्मतिसे और भी तीन देशोंको अपने अधिकारमें करलिया था। इसीसे वृन्दावनने क्रोधित हो रघुनाथ पर अपना बल प्रबल करनेकी इच्छासे इन्द्रसिंहके साथ मेल किया था। वृन्दावनदास गुप्तभावसे इन्द्रसिंहके बलको घटानेके लिये कितनी ही सेना साथमें लेकर कुचोर पर आक्रमण करनेके लिये चले। तब रघुनाथने इन्द्रसिंहका साथ छोड़ कर उनके भाँजे रानोलीके सामन्त पृथ्वीसिंहको साथ लेकर कुचोरकी रक्षा करनेके लिये उधरका रास्ता लिया। परन्तु वृन्दावनदास पहिले ही कुचोरपर अधिकार करनेमें असमर्थ हो जिस समय खण्डेलाकी ओरको जा रहे थे, उस समय मार्गमें इन्द्रसिंह और रघुनाथने सेना सहित इनका मार्ग रोका। जिससे किसी ओरका भी मनुष्य नगरमें प्रवेश न करने पावे, इस लिये खण्डेला नगरके द्वारको बंद करदिया। जिस समय इन्द्रसिंहने वृन्दावनका मार्ग रोका उसी समय उदयगढ़ पर भी आक्रमण हुआ था। वृन्दावनके बड़े पुत्र गोविन्दसिंहने जिस प्रकार प्रबल विक्रमके साथ उदयगढ़की रक्षाकी थी, उसी प्रकारसे इन्द्रसिंहके शत्रु चिरानाकै सामन्त नाहरसिंहने उदयगढ़पर अधिकार करनेके लिये विशेष चेष्टा की थी। क्रमानुसार कितने ही दिनोत्तक प्रतिदिन नगरके बाहर युद्ध होता रहा; उस युद्धमें पितापुत्र, पितृव्य, भ्रातृपुत्र और जातिके भ्राता परस्पर संहारमूर्ति धारण करके आक्रमण करने लगे। अंतमें दोनों पक्ष अत्यन्त हीनतेज होगये, वृन्दावनदास अन्तमें इन्द्रसिंहके पहिले अधिकार देनेको बाध्य हुए। इन्द्रसिंहने इसप्रकारसे अपने अधिकारको पाकर खण्डेलाका आत्मविग्रह शान्त किया।

यद्यपि खण्डेलाराज्यपर शान्तिकी वर्षा होगई, परन्तु शीघ्र ही और एक शत्रुने आकर शेखावाटीके देशोपर अशान्तिकी अग्नि प्रज्वलित कर दी। इसी समयमें लुप्तप्रताप

(१) उर्दूतर्जुमे भतीजे ।

और हीनवल दिल्लीके बादशाहकी सेनाका सेनापति नजफकुलीखॉ एकवार ही अंतिम वलके साथ अपने प्रभुत्वका विस्तार करनेके लिये बादशाहकी सेनाके साथ शेखावाटी राज्यमे आपहुँचा। माचेडीके विश्वासहन्ता राव उस यवनसेनापतिकी विशेष सहायताके लिये तत्पर थे। वही उसको शेखावाटीमे लाये थे, उसने प्रत्येक देशके अधीश्वरके ऊपर अनेक भांतिके अत्याचार कर वलपूर्वक दंड संग्रह करना प्रारंभ कर दिया। नवलगढ़के नवलसिंह खेतड़ीके बाघसिंह, वसाऊके सूर्यमल इत्यादि सिद्धानी सम्प्रदायके अधीश्वर उस यवनसेनापतिके निरधारित दंडस्वरूप कई लाख रुपये देनेमे असमर्थ होगये। तब नजफकुलीखॉने उनको बंदी करलिया। शेषमे शेखावाटीके दीनदरिद्री किसानोसे कई लाख रुपये संग्रह करके वह समस्त धन यवनसेनापतिको दे दिया, इसके पीछे उक्त सामन्तोको मुक्ति प्राप्त हुई।

इस प्रकारसे खंडेलाराज्यमे आत्मविग्रह दूर होनेके पीछे धनके लोभी ब्राह्मण दिन प्रतिदिन वृन्दावनदासको जातिवध इत्यादि महापातकोका भय दिखाकर उसे उन पापोंके नाशके लिये प्रायश्चित्त और भूसम्पत्ति दान करनेके लिये उत्तेजित करने लगे। वृन्दावनदास और उपाय न देख ब्राह्मणोंकी शापसे प्रायः प्रतिदिन उनको राज्यके एक २ देशकी भूमिका अधिकार देकर अपने पापनाश करनेमे प्रवृत्त हुए। उनको इस प्रकारसे अपने भविष्य वंशधरोका स्वत्व लोप करते हुए देखकर उनके बड़े कुमार गोविन्ददास महाविरक्त हो उनके इस कार्यमे प्रबल प्रतिवाद किये बिना न रहसके। वृन्दावनदासने अन्तमे अपने बड़े पुत्र गोविन्दके करकमलमे खंडेलाराज्य देकर केवल अपने प्रतिपालन करनेके लिये पांच नगरोंका भूस्वत्व और खंडेलाराज्यका कुछ कर नियुक्त कर सिंहासन छोड़ दिया।

यद्यपि पिताके वर्तमान समयमे ही गोविन्दसिंह खंडेलाके राज्यसिंहासन पर अभिषिक्त हुए थे, परन्तु उनको बहुत समय तक रायसालोत् गणोंके अधीश्वर पदका सम्मान भोग करनेका सौभाग्य प्राप्त न हुआ। वह जिस सालमे सिंहासन पर अभिषिक्त हुए उस वर्षमे वर्षाके न होनेसे राज्यमे प्रयोजनके अनुसार धान्य उत्पन्न न हुए इसीसे प्रजामें चारोओर हाहाकार मचगया, और प्रजा करदेनेसे छुटकारा पानेके लिये प्रार्थना करने लगी। नारोली देशके अधीन सामन्तने खण्डेला-राज्यके गोविन्दसिंहको इस समय यह सलाह दी कि आप एकवार राज्यमे घूमकर, खुद अपनी आँखोंसे खेतीकी अवस्था देख आवे फिर आप इसपर विचार कर सकते है, कि इस समय प्रजासे कर लेना ठीक है या नहीं। गोविन्दसिंह अपने पिताकी अपेक्षा अधिक कुँसंस्कारहीन थे, इस कारण ब्राह्मणोंने उनको पूस मासकी अमावस्या तिथिमें भ्रमण करनेके लिये बाहर जानेका निषेध किया, और कहा कि आपके जानेके लिये आज अन्ध्रा दिन नहीं है, आज जानेसे अमंगल होनेकी संभावना है, परन्तु गोविन्दसिंहने उनकी बात पर किंचित् भी ध्यान न दिया और खेतीकी अवस्था देखनेके लिये वह उसी दिन चले। काजरोली स्थानका निवासी एक सेवक गोविन्दसिंहके

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लोमहर्षण
जाकर

साथ गया था । गोविन्दसिंहने उस सेवकके पास कितने ही बहुमूल्य द्रव्य रख दिये थे । उस सेवकने अपनी असावधानीसे उन सब द्रव्योंको खोदिया । परन्तु अधीश्वर गोविन्दसिंहने उन समस्त मूल्यवान् द्रव्योंके खोजानेसे उसका बहुत तिरस्कार किया, सेवकने अपनी निर्दोषिताके बहुतसे प्रमाण दिखाये, परन्तु राजा गोविन्दसिंहने किसी प्रकार भी सेवककी वातका विश्वास न किया । स्वामीको इस प्रकारसे अत्यन्त क्रोधी देखकर और अंतमे अपनेको किसी भारी दंड मिलनेकी सभावना विचार कर उस सेवकने रात्रिके समय अपने स्वामी गोविन्दसिंहके प्राण लेलिये । गोविन्दसिंहके औरससे पाँच पुत्र उत्पन्न हुए (१) नरसिंह, (२) सूर्यमल्ल (इन्हें दोदिया देश मिला था) (३) वाघसिंह (४) ज्वानसिंह और (५) रणजीत (इनसे प्रत्येक वंशका ही विस्तार हुआ था) ।

पिताकी शोचनीय मृत्युके पीछे नरसिंह खंडेलाके सिंहासन पर विराजमान हुए । परस्परमें प्रबल आत्मविग्रहकी अग्नि प्रज्वलित होनेसे और निकटवर्ती राज्योंमें अनैक्यताके बढ़ जानेसे शेखावाटीके सम्मिलित अधीश्वरोंने अपने २ अधिकारी देशोंकी सीमाको बढ़ा लिया, और उनकी प्रजाकी संख्या भी क्रमशः बढ़ गई । अतुल बलशाली मुगलसम्राट्के वंशधर इस समय केवल नाममात्रके बादशाह थे, अन्य पक्षमें शेखावाटीके निकटवर्ती उपरितन प्रभु आमेरराज इस समय उनसे किंचित् कर, सम्मान और समय २ पर सेनाकी सहायता मिलनेसे अत्यन्त संतुष्ट हुए थे, उन्होंने शेखावत् नेताओं की जातीय स्वाधीनताके ऊपर इस समय हस्ताक्षेप करना उचित न समझा । परन्तु दुर्भाग्यसे इस समय और एक शत्रुदलने आकर दर्शन दिया । वह शत्रुदल समधर्मावलम्बी होनेपर भी अत्याचारी मुसल्मानोंकी अपेक्षा अधिक उत्पीड़क और विध्वंसकारी था । वह शत्रुदल नवीन बलसे उद्दीप्त महाराष्ट्रोंका दस्युदल था ।

जब महाराष्ट्रोंके नेताके अधीनमें स्थित फरासीसी सेनापति डिवाइनने मेरताके युद्धमें विजय प्राप्त की, तब उनके अधीनस्थ कठिन महाराष्ट्रीदलने पंगपालकी समान कई दलोंमें विभक्त होकर शेखावाटीमें जाकर लूटमार करनी प्रारंभ की, और अंतमें वे प्रत्येक दुर्बल सामन्त और उनके पुत्रोंको बंदी करके लेजाने लगे । इन्हीं कारणोंसे उस नरघातक सर्वस्व लूटनेवाले महाराष्ट्रोंके तस्करदलके हाथसे छुटकारा पानेके लिये शीघ्र ही उन बंदी हुए सामन्तोंने अपना सर्वस्व बेचकर उनको धन देना स्वीकार किया, और किसी २ सामन्तको धन देनेमें असमर्थ होनेके कारण बंदीभावसे ही रहना पड़ा । पीछे उनकी रखवालीमें विशेष कष्ट होता हुआ जान कर तस्करोंके दलने अंतमें उनको भी छोड़ दिया ।

महाराष्ट्रोंके तस्करदलका एक दिनके अत्याचारका वृत्तान्त पढ़नेसे पाठक सरलतासे इसका अनुमान कर सकते हैं कि इन दुराचारियोंके द्वारा शेखावाटी देशमें कैसा भयंकर लोमहर्षण काण्ड उपस्थित हुआ होगा । मेरताके युद्धके पीछे महाराष्ट्र दलने शेखावाटीमें जाकर सबसे पहिले विवाई पर आक्रमण किया विवाईके सम्पूर्ण निवासी तस्कर दलकी

संहारमूर्ति देख उसके हाथसे किसी प्रकार भी उद्धारका उपाय न देखकर अपनी २ धन सम्पत्ति लेकर प्राणोंके भयसे आसपासके प्रधान २ नगरोंमें भागने लगे। केवल अस्सी राजपूत वीर जातीय गौरवकी रक्षाके लिये विवाईके किलेके भीतर जाकर तस्करोके दलकी राह देखने लगे। महाराष्ट्र तस्कर दलने वलवान होकर विवाईके किलेपर अधिकार कर लिया, परन्तु उन अस्सी राजपूतोंमेंसे एक भी न भागा। तथा बराबर शत्रुओंके साथ युद्ध करते २ अंतमें वे सब मृत्यु शय्यापर शयन किए। वह तस्करोका दल इस स्थानसे चलकर पीछे खण्डेलाकी ओरको बढ़ा। और जाते २ मार्गमें भी अत्याचार और उपद्रवोंके करनेमें उसने कसर न की।

महाराष्ट्र तस्कर-दलने खण्डेलासे दो कोस दूर होदीगांग नामक स्थानमें जाकर वहाँ अपने डेरे डाल दिये। और खण्डेलाके दोनो अधीश्वर नरसिंह और इन्द्रसिंहसे दंड स्वरूप बीस हजार रुपया माँग भेजा। महाराष्ट्रोंके दूतने इन्द्रसिंहके पास जाकर अपने नेताका संदेश कहा कि आपको दंडमें बीस हजार रुपया देना होगा। तब नरसिंह और इन्द्रसिंहकी ओरसे दो बुद्धिमान् सामन्त शीघ्र ही उस पण्डितके साथ शत्रुओंके डेरोमें गये, और दंड देनेके निमित्त संधि करनेके लिये तैयार हुए। उन दोनो सामन्तोंके नाम नवलसिंह और दलेलसिंह थे।

“उक्त दोनो सामन्त दो राज कर्मचारियोंको भी साथमें लाये थे और वह इस लिये कि जब तक करका अपेक्षित रुपया महाराष्ट्र नेताके पास न पहुँच जाय तब तक वे दोनो वहाँ साक्षीस्वरूपसे रहें। अतएव सामन्तोंने महाराष्ट्रनेतासे सब प्रकारकी वात्तें तय करके उक्त कर्मचारियोंको वही छोड़कर रुपया लेनेके लिये किलेको वापिस जाना चाहा। परन्तु महाराष्ट्रनेताने इसमें अपनी असम्मति प्रकाश करके कहा कि आपको स्वयं साक्षीस्वरूपसे यहाँ रहना होगा” इस वचनसे अपना अपमान हुआ जानकर एक सामन्तने कहा कि यह कभी नहीं होसकता। इसके पीछे वह अपने सेवकसे हुका लेकर तमाखू पीने लगा। यह देखकर एक असभ्य दक्षिणी महाराष्ट्रने वलपूर्वक उक्त सामन्तके हाथसे हुका छीन कर फेंक दिया। इस व्यवहारसे उस सामन्तने अपना विशेष अपमान जाना इसके पीछे जैसे ही वह अपनी कमरसे तलवार निकालकर इसका शिर काटनेके लिये उद्यत हुआ कि वैसे ही महाराष्ट्र नेताने दलेलसिंहके मस्तकको लक्ष करके पिस्तौल दाग दिया। जो सेवक दलेलसिंहके साथमें वे यह देखकर अत्यन्त क्रोधित हुए, तथा बढ़ला देनेके लिये तैयार हुए पर वलवान् तस्करदलने एक २ करके सबके प्राणोंका नाश कर दिया।

खण्डेलाके एक अगके अधीश्वर इन्द्रसिंह सांविके परामर्षका फल जाननेके लिये स्वयं उत्कठित चित्तसे कितने ही सेवकोंके साथ शत्रुओंके डेरोकी ओरको जा रहे थे।

(१) महाराष्ट्र दस्युदलके मंत्री तथा दूतपदपर केवल ब्राह्मण नियुक्त होते थे। कर्नल टाड साहबने लिखा है कि यह श्रेणी जिस प्रकारसे चतुर है उसी प्रकारसे प्रयोजन होनेपर असीम साहस भी दिग्गती है। दौत्यकार्यमें ब्राह्मण गण ही सबसे चतुर होते थे, विग्यान् पश्चिमी नातिज्ञ मेकिया बेलीने भी इनसे हारमान ली थी।

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उन्होंने डेरोके समीप जाते ही सुना कि दस्युदलने हमारे कुटुम्बियोंकी हत्या की है। इन्द्रसिंहके सेवकोंने उनको उसी समय खंडेलामे लौटजानेकी सम्मति दी, परन्तु इन्द्रसिंहने कहा, “नहीं ऐसा कभी नहीं होसकता। जब कि हमारे कुटुम्बियोंकी हत्याकी गई है तब उस हत्याका बदला दिये बिना अपमानित होकर मैं खंडेलामे जानेकी अपेक्षा इस स्थान पर प्राण त्याग करना कल्याणकर समझता हूँ” इन्द्रसिंहने वीरपुरुषकी समान यह वचन कहकर उसी समय थोड़ेपरसे उतर कर उसे छोड़ दिया, इनके सेवक भी उसी समय इनकी आज्ञासे थोड़ेपरसे उतर पड़े। सभीने नंगी तलवारें हाथमे लेकर शत्रुओंके डेरोमे प्रवेश किया। और विषमवेगसे बदला लेनेके लिये उन्होंने महाराष्ट्रोपर आक्रमण किया। वड़े २ बुद्धिमान् महाराष्ट्र उस समय डेरोके भीतर थे, इस कारण साधारण थोड़ेसे सेवकोंके साथ इन्द्रसिंह विषमवीरता प्रकाश करके पीछे स्वयं मारेगये। सबको मृतक हुआ देख दस्युदलने विचारा कि दल्लेसिंहके अपमानसे ही यह कार्य हुआ है और वह दल्लेसिंह भलीभाँतिसे घायल होकर भी जोवित है। इस कारण वह लोग इनको उसी अवस्थामे डेरोके भीतर लेगये।

मुगलपठानोंके स्थलाधिकारी, मुगलपठानोंके समस्त असद्रुणोंके अधिकारी सभ्यता और भद्रतासे अशिक्षित महाराष्ट्र दस्युदलने इस प्रकारसे सबसे पहिले शेखावाटीका वियोगान्त अभिनय आरंभ किया। परन्तु नरपिशाच महाराष्ट्रोंके पक्षमे वह सामान्य भूखंड शेखावाटी अभिनयका उपयुक्त पूर्णक्षेत्र नहीं विचारा गया। उन्होंने एक समय सम्पूर्ण भारतवर्षमे, सतलजसे समुद्रतक प्रत्येक देश, प्रत्येक नगर-और प्रत्येक ग्रामोपर इस प्रकारसे आक्रमण कर रक्तपात और लोमहर्षण काण्डद्वारा अपनी पैशाचिक वृत्तिका पूर्ण परिचय दिया था।

जिस समय राव इन्द्रसिंह महाराष्ट्रोंके डेरोमे मारे गये, उस समय उनके पुत्र प्रतापसिंहने अपनी माताके साथ खण्डेलासे पाँच कोस दूर शिखर पर स्थित शिकराई नामक अभेद किलेमे निवास किया। प्रतापसिंह उस समय राजकार्यको कुछ भी नहीं जानते थे, इस कारण महाराष्ट्र दस्युदलके हाथसे नगर और अल्पवयस्क कुमारके जीवनकी रक्षाके लिये, प्रधान २ मनुष्योंने शीघ्र ही समस्त धान्यके गाड़ोंको खोलकर उनमेका समस्त अन्न और सम्पूर्ण धन सम्पत्ति बेच डाला और इस प्रकारसे धन संग्रह करके महाराष्ट्रोंकी अभिलाषाको पूर्ण किया। इस प्रकारसे तत्कालीन दल खण्डेलासे धनसंग्रह करके पीछे सहारमूर्ति धारण कर सिद्धानों सम्प्रदायके अधिकारी देशोपर आ पहुँचा। उन्होंने सबसे पहिले उदयपुर पर आक्रमण कर वहाँकी समस्त धन सम्पत्तिको लूट उसपर अपना अधिकार कर लिया। उन्होंने पीछे नगरकी समस्त दीवारोंको तोड़कर अतुल धन प्राप्ति की आशासे दीवारोंके नीचे खोदकर क्रमानुसार चार दिनतक अत्याचारका स्रोता बहाया। और उदयपुरको एकबार ही विध्वंस कर उत्तर प्रदेशके सिहाना झुंझनू और खेतरी आदिके सामन्तोंके देशोंको लूटनेके लिये गमन किया।

महाराष्ट्रोंके तस्करदलके चले जानेके पीछे प्रतापसिंह और नरसिंह खंडेलामे आकर राज्य करने लगे, परन्तु अत्यन्त दुःखका विषय है कि वह पूर्वोक्त संघात बेगको सहन न करसके। तब उनके अधीश्वर आमेरराजने उनसे असमयमें कर लेना चाहा। प्रतापसिंहने अपने राज्यमे जितना अन्न उत्पन्न हुआ था उसका चतुर्थांश देकर आमेरपतिको संतुष्ट किया, परन्तु नरसिंहने पूर्व पुरुषोंकी समान उद्धत स्वभावके वंशीभूत हो आमेरपतिको कुछ भी न दिया। उन्होंने कहा कि इस प्रकारके कर देनेसे हमको सामान्य भूमिया जमींदारके पदपर स्थित होना होगा ”।

इस समय शेखावत वंशकी एक दूरवर्ती शाखामे उत्पन्न हुए एक सामन्तने अपने बाहुबल और विक्रमके साथ आशातीतरूपसे अपना मस्तक उठाया था। उसका नाम देवीसिंह था। वह कासलीके राव तिरमल्लका वंशधर था। और उसके अधिकारी देशका नाम सीकर था। देवीसिंहने शेखावतपति खंडेलाराजके अधीन सामन्त होकर भी अपने बाहुबलसे धारे २ लोहागढ़ खोह इत्यादि पच्चीस नगर और किलोपर अपना अधिकार करलिया। जिस समय उनके अधीश्वर प्रभु नरसिंह आमेरराजके क्रोधमे पतित हुए उस समय वह उपयुक्त सुअवसर जानकर रिवासो देशपर अधिकार करनेके लिये उद्यत हुए। परन्तु इस समय उनके प्राण वियोग होनेसे उनका वह मनोरथ अपूर्ण ही रहगया। देवीसिंहके आजतक पुत्र उत्पन्न नहीं हुआ, इस कारण उन्होंने मृत्युके पहिले साहपुराके सामन्तके पुत्र लक्ष्मणसिंहको दत्तकरूपसे ग्रहण करके उसको अपने उत्तराधिकारी पदपर नियुक्त किया था। परन्तु देवीसिंहके शेखावाटीके दुर्बल सामन्तोंके प्रति बल प्रकाश करके ग्राम नगरोंको अपने अधिकारमे करलेनेके आचरणसे आमेरराजने महा क्रोधित हो अपने मंत्री दौलतरामके भ्राता नंदराम हलदियाको देवीसिंह पर आक्रमण करके राज्य कर संग्रह करनेकी आज्ञा दी। जिससे उसने शीघ्र ही लक्ष्मणसिंहपर आक्रमण करके उनको अधीन बनालिया। जयपुरके महाराजकी उक्त आज्ञाके प्रचार होते ही सीकरपति देवीसिंहने समस्त स्वजातीय सामन्तोंको निकालकर उनके अधिकारी देशोपर बलपूर्वक अपना अधिकार करलिया था। वह सब जयपुरके महाराजकी कृपासे फिर अपने २ देगोंके पानेकी इच्छासे दलके दल सेना सहित उक्त कर संग्रह करनेवाले नंदराम हलदियाके डेरोमे आने लगे। खण्डेलाके अधीश्वर स्वयं अपनी सेना सहित जाकर उस पक्षके साथ मिले। तिरमल्लके वंशके अन्यान्य शाखाके अर्थात् कासली विलारा इत्यादिके पट्टावत् भी शीघ्र ही इनके साथ आ मिले। तथा जिससे सिद्धानीकी सम्प्रदाय किसी समय भी रायगालोत् पर उपद्रव वा आत्मविग्रह करनेमे किसी प्रकार भी हस्ताक्षेप न करसके इससे वह भी इस समय आनन्दित होकर अपने २ दियेहुए करको लेकर सेना सहित जयपुरके सेनापतिके डेरोमे आनेलगे। सारांश यह कि सीकरपति देवीसिंहने इस समय शेखावाटीके समस्त अधीश्वरोंके ऊपर मस्तक उठाया था, इसीसे शेखावाटीके प्रत्येक अधीश्वर उनके दत्तकपुत्रके विरुद्ध एक मनुष्यकी समान सेना सहित रण्डे हुए। परन्तु सीकरपति देवीसिंह सामान्य मनुष्य नहीं थे। उनमे चतुरता और नीतिज्ञता तथा

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पड्यंत्रके विस्तारकी सामर्थ्य भलीभाँतिसे विद्यमान थी। इन्होंने सबसे पहिले आमेर-राजकी सभामे सदस्योंके साथ विशेष प्रीति स्थापन की थी, कारण कि वह इस बातको भलीभाँतिसे जानते थे कि राजसदस्योंके साथ विशेष सद्भावकी रक्षा करनेसे जिन समस्त देशोंपर वलपूर्वक अधिकार कर लिया है, इस समय उन सबको निर्विघ्नतासे उपभोग करनेमें समर्थ होंगे। देवीसिंहके साथ जयपुरके राजमंत्री और उनके भ्रातामें विशेष प्रीति उत्पन्न होगई थी। उस समय उस मित्रताकी परीक्षाका समय उपस्थित हुआ। जैसे ही नंदराम उस सम्मिलित प्रबल सेनादलके साथ सीकरपर आक्रमण करने के लिये पहुंचे कि वैसे ही एक चन्द्रावत् सामन्त सीकरके दीवान और एक धाभाईने लक्ष्मणके प्रतिनिधि स्वरूपसे नंदरामके निकट जाकर नम्रतायुक्त वचनोंसे मृत देवीसिंहके नामसे यह कहकर प्रार्थनाकी। कि जिससे वह देवीसिंहके अज्ञानी पुत्रको प्रतिहिंसा देनेके निमित्त क्रोधित हुए शेखावतोंके मुखमें अर्पण न करे। नंदरामने कहा कि “आपके अनुरोधकी रक्षाका मैं इस समय केवल एक उपाय देखता हूँ कि जिससे आप सरलतासे आक्रमणको निवारण करसकेगे। और हम भी राजाकी आज्ञाको पालन करनेमें समर्थ होंगे। आप बहुत सी सेनाको इकट्ठा करके सीकरकी रक्षामें यत्नवान् हो तो कोई भी इस बातको नहीं जान सकेगा कि हमी गुप्त पड्यंत्र करके राजाकी आज्ञाको व्यर्थ करनेके लिये उद्यत हुए हैं”। देवीसिंह फतेपुरके अधीनके कई एक देशोंको लूटकर यहांसे बहुतसा धन लेगये थे, इस कारण लक्ष्मणसिंहकी ओरके मनुष्योंने ग्रीव ही बहुतसे रुपये खर्च करके बहुत थोड़े समयमें ही दश हजार सेना सजाली ओर वे सीकरकी रक्षा करनेमें नियुक्त हुए। इस ओर पूर्व गुप्त प्रस्तावके मतसे नन्दराम सम्मिलित सेनादलके साथ सीकरको घेरकर यथार्थ युद्धके बदले केवल बाहरी समर कौशल दिखाकर युद्ध करने लगे। कई दिनतक इस प्रकारसे कृत्रिम युद्ध और सीकरपर अधिकारकी चेष्टा दिखानेके पीछे नन्दरामने जयपुरमें अपने भ्राता राजमंत्रीके पास इस मर्मका एक पत्र भेजा कि “सीकरको विजय करना किसी भाँति भी सरलकार्य नहीं है और सीकरपति लक्ष्मणसिंह वश्यता स्वीकार करके दंडस्वरूपमें दो लाख रुपये देनेके लिये तैयार हुए हैं, हमारी सम्मतिसे उस धनको लेकर सीकरको छोड़ देना उचित है।” नंदरामने उक्तपत्रके उत्तरकी प्रतीक्षा न करके आमेरराजके निमित्त लक्ष्मणसिंहके पाससे दो लाख रुपया और अपने लिये रिश्वतमें एक लाख रुपया लेकर सीकरको छोड़ दिया। इस प्रकारसे सीकरपति लक्ष्मण सिंह निर्विघ्नतासे अधिकारी देशोंको भोगने लगे। विशेष करके इस समय खण्डेलाके दोनो अधीश्वर नरसिंह और प्रतापसिंहमें विसम्वादकी अग्नि प्रज्वलित होनेसे नंदरामके स्वार्थसाधनमें विशेष सुभीता होने लगा।

खण्डेलाके अन्यतर अधीश्वर नरसिंह पहिलेसे ही आमेर राजकी आज्ञाके अनुसार कर दान करनेमें असम्मत होनेसे उनकी क्रोधानलमें पातित होचुके थे, इस कारण खण्डेलाके अन्य अधीश्वर प्रतापसिंह इस सुअवसरमें पिताके विवाद विसम्वादको एकवार ही निर्वाणके साथ नरसिंहको चिरकालके लिये खण्डेलाके अधिकारसे रहित

कर खण्डेला राज्यके सम्पूर्ण अधीश्वर होनेके लिये इस समय अपनी सामर्थ्यके अनुसार विशेष चेष्टा करने लगे। उन्होंने जयपुरके सेनापति उक्त नन्दरामके निकट यह प्रस्ताव किया “कि जितनी आमदनी खण्डेलाकी है उसका सब कर मैं अकेला दूँगा, सब देशका अधिकार मुझे दिला दिया जाय। जिस समय महाराज आज्ञा देगे तभी मैं सेना सहित उनकी आज्ञाको पालन करनेके लिये हाजिर हूँगा, और मेरे अभिषेकके समय जयपुरपतिको बहुतसा धन भेंटमें दिया जायगा”। नन्दराम प्रतापसिंहकी प्रार्थनाके मतसे उनको समस्त खण्डेलाराज्यके अधीश्वर पदपर वरण कर तथा शासनकी सनद देनेमें शीघ्र ही सम्मत हुए।

नन्दरामके डेरोमें नाथावत् सम्प्रदायके नेता सामोदके सामन्त रावल इन्द्रसिंह निवास करते थे। उन्होंने नरसिंहका सर्वनाश होताहुआ देखकर उनकी ओर हो उनको अभय देनेके लिये खण्डेलासे अपने शिविरमें आनेके लिये बुला भेजा।

रावल इन्द्रसिंहके बुलानेसे नरसिंहके आते ही इन्द्रसिंहने उनसे समस्त समाचार कह दिया कि “आपके प्रतियोगी प्रतापसिंहको समस्त खण्डेलादेशका अधिकार देनेके लिये सनदपत्र तैयार हुआ है। आप शीघ्र ही पिताके अधिकारसे रहित होजायेंगे, इस कारण यदि आप इस समय भी आमेरराजकी आज्ञाके पालन करनेमें सम्मत होंगे तो भी हम आपके अधिकारकी रक्षाके लिये विशेष यत्न और उपाय कर सकेंगे”। परन्तु नरसिंह किसी प्रकारसे भी उस प्रस्तावके अनुसार आमेरराजको कर देनेमें सम्मत न हुए, इसलिये इन्द्रसिंहने शीघ्र ही नरसिंहके जीवनकी रक्षाके लिये उनको उसी समय डेरोंको छोड़कर खण्डेलासे भागनेकी सम्मति दी। उन्होंने कहा, कि “आपके यहाँ रहनेसे मैंने जो आपका पक्ष समर्थन करनेके लिये चेष्टा की थी वह प्रगट होजायगी, इस कारण इसमें हमपर अधिक विपत्ति आनेकी संभावना है। यदि आप इसमें सम्मत होजाते तो इस विपत्तिकी आशा न थी” उसी दिन रात्रिके समय इन्द्रसिंहने अपने ६० अनुचरोके साथ अत्यन्त गुप्तभावसे नरसिंहको डेरोमेंसे नवलगढमें भेज दिया और नरसिंहने दूसरे दिन प्रभात होते ही अपने किले गोविन्दगढमें निर्विघ्नतासे प्रवेश किया। परन्तु इन्द्रसिंहने जो विचार किया था वही हुआ, उनकी उस सावधानीके अवलम्बनका कोई फल न देख पड़ा। कारण कि उन्होंने नरसिंहको डेरोमेंसे नवलगढमें भेजा था इससे नन्दरामने उनके ऊपर क्रोधित होकर उन्हें राजकोपका भय दिखाया। परन्तु वीरतेजस्वी राजपूत इन्द्रसिंहने कहा, कि “मैंने राजपूतोंका कर्तव्य कार्य किया है, तथा उसका फल भोगनेके लिये मैं कुछ भी भयभीत नहीं हूँ”। अत्यन्त दुःखका विषय है कि इन्द्रसिंह वास्तवमें ही आमेर-पतिके क्रोधमें पतित हुए।

नाथावत् सम्प्रदायमें सामोत और चौमू इन दोनों देशोंके दो सामन्त सवमें प्रधान थे, प्रथम शाखावाले सामोतके सामन्त सबसे अधिक सम्मानित थे, तथा रावल की उपाधि धारण करके नीचे पट्टपर स्थित अगणित सामन्तोंके ऊपर अपना अधिकार

चलाते थे।
और
बोच २ में
सामन्त २
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आप शीघ्र
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चलेगये
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प्रतापसिंह
उन्होंने
करनेकी
उसीके
गणदेवकी
जते थे।
चूर्ण होगई।

चलाते थे । परन्तु चौमूके सामन्त बहुत दिनोंसे सामोतके सामन्तोंके उक्त पद सम्मान और सामर्थ्यकी हिसा प्रकाशके साथ स्वयं उक्त पद और सम्मानकी प्राप्तिके लिये बीच २ में झगडा करते थे, अधिक क्या इसी कारणसे रक्तपात भी हुआ था । सामोतके सामन्त इन्द्रसिंह जभी उपरोक्त प्रकारसे आमेर राजके क्रोधमें पतित हुए तभी शुभ अवसर पाकर चौमूके सामन्त शीघ्र ही जयपुरकी राजसभामें आये, और नाथावत सम्प्रदायके सबसे श्रेष्ठ सामन्त पद और उपाधि धारण करनेके लिये आमेरके महाराजको बहुतसे रुपये भेटमें देनेके लिये तैयार हुए । आमेरके महाराज चौमूके सामन्तकी प्रार्थनापर शीघ्र ही उनकी अभिलाषा पूर्ण करनेके लिये सम्मत हुए । नन्दरामके समीप सामोतके सामन्त इन्द्रसिंह इस समय भी निवास करते थे । इन्द्रसिंहको शीघ्र ही आमेरराजके निकटसे इस मर्मकी एक आज्ञा हुई कि आपने जो अपराध किया है उस अपराधके दंडमें सामोत देशको आमेरराजने अपने अधिकारमें कर लिया, इस निमित्त आप शीघ्र ही सामोतसे अलग होजाय । सामोतके सामन्त इन्द्रसिंहने राजाकी उक्त आज्ञाको पाते ही उसमें किचित्मात्र भी आनाकानी न की, वरन् यथार्थ राजभक्तकी समान उस आज्ञापत्रको मस्तक पर धारण करके शीघ्र ही उन्होंने सामोतको गमन किया । वहाँ इनकी जो कुछ भी धनसम्पत्ति थी उस सबको लेकर वह कुटुंबके साथ चिरकालके लिये सामोतको त्याग कर निर्वासित अवस्थासे मारवाड राज्यके आश्रयमें चले गये । कुछ समयके उपरान्त सामोतके उसी अधीश्वरकी स्त्रीको आमेरराजकी सभासे पिपली नामक एक ग्रामका अधिकार मिला । इन्द्रसिंह वार्द्धक्यदशामें अपनी मृत्युको अत्यन्त निकट देखकर अन्तमें अपनी जन्मभूमिमें तथा स्वजातिमें प्राण त्याग करनेके लिये उस ग्राममें चले आये । इन्द्रसिंहकी इस राजभक्तिसे जानागया कि यह अत्यन्त ही प्रशसनीय पुरुष है अधिक क्या कहै इन्द्रसिंह स्वभावसे ही असीमसाहसी और वीर थे, यदि वह विचार करते तो अवश्य ही बहुत सी सेना संग्रह करके आमेरराजके उक्त अन्याय मूलक आचरणोंके विरुद्ध खड़े होकर अपने पिताके राज्यखंडकी रक्षा कर सकते थे, परन्तु उन्होंने केवल राजभक्तिके भावसे स्वार्थ त्याग किया था ।

इस समय खण्डेलाकी ओर दृष्टि डालनी होगी । खण्डेलापति नरसिंह आमेर-पतिके विपैले नेत्रोंमें पड़े, आमेरके सेनापति नन्दराम हलादियाने खण्डेलाके अन्यान्य अंशोंके अधीश्वर प्रतापसिंहको जब खण्डेला प्रदेशके अधिकारकी सनद दी तब प्रतापसिंह अत्यन्त प्रसन्न होकर अपनी समस्त सेना साथ लेकर खण्डेलामें आये । उन्होंने खण्डेलापर अधिकार करके सबसे पहिले उस तोरणको तोड़कर एकसर करनेकी आज्ञा दी, जिसे नरसिंहने नगर रक्षाके लिये दुर्गस्वरूपसे बनवाया था और उसीके ऊपरसे प्रतापके पिताके महलोपर गोले वर्षाते थे । उस तोरणके ऊपर गणदेवकी एक मूर्ति थी । गणदेवता सिद्धिदाता और सबमंगल विधातारूपसे पूजे जाते थे । दुर्घटनाके वश तोरणके टूटनेके समय वह गणदेवकी मूर्ति भी टूट फूट कर चूर्ण होगई । यह बात प्रतापके पक्षमें अवश्य ही भावी अमंगल अनुमान किया जासकता

है। जो कुछ भी हो प्रतापसिंह उस तोरणको एकसर करके राजधानी खण्डेलाके शासनका बंदोबस्त कर रेवासो पर अधिकार करनेके लिये गये। अपने बाहुबलसे रेवासो जीत कर प्रतापसिंहने नन्दराम हलदियाके अधीनकी कितनी ही सेनाके साथ उस गोविन्दगढ़ नामक किलेको भी जा घेरा जिसमें नरसिंह रहते थे। गोविन्दगढ़से दो कोस और रानोलीसे चारकोस दूरीपर गोरानामक स्थानपर डेरे डाले, रानोलीके जो सामन्त इस समय तक अपने उपरितन प्रभु अधीश्वर हतभाग्य नरसिंहका पक्ष समर्थन करते थे उन्होंने अपने मंत्रीको हलदियाके पास भेजकर यह समाचार कहला भेजा कि आमेरराजको जो कर नरसिंहके पाससे मिलता है हम उस सबको देनेके लिये तैयार हैं और यदि नन्दराम नरसिंहको उनका पहला अधिकार अर्थात् खंडेलाके राजपद पर प्रतिष्ठित कर देगे तो उनको यथेष्ट पुरस्कार दिया जायगा। इस प्रस्तावसे नन्दरामने बहुतसे धनकी आशासे फिर कौशलजालका विस्तार किया। उसने थोड़ी सी सेनाके साथ खंडेलामें जाकर कहला भेजा कि “गोविन्दगढ़से नरसिंहकी सेना रात्रिके समय बाहर होकर हमारी सेनापर आक्रमण करे तो आक्रमण होने पर हम लोग सेना सहित परास्त होकर शीघ्र ही वहाँसे भाग जायेंगे। ऐसा करनेसे प्रतापसिंह कुछ भी नहीं जान सकेंगे और कार्य सिद्ध होजायगा।” नन्दरामके उक्त गुप्त प्रस्तावसे सूर्यमल्ल और बावसिंह नामक नरसिंहके दो भ्राता गोविन्दगढ़से डेढसौ अस्त्रधारी सेना साथ लेकर रात्रिके समय बाहर हुए। और उन्होंने हलदियाकी सेनापर बनावटी आक्रमण किया जिससे वह परास्त होकर उसी समय भाग गये और उस सुअवसरमें उक्त विजयी सेनाने खंडेला पर अधिकार करलिया। इस घटनासे प्रतापसिंह अत्यन्त ही क्रोधित हुए, और जिससे उक्त अधिकार व्यर्थ होजाय इस कारण बहुतसी सेनाको एक प्रवेश मार्गपर रखनेकी आज्ञा दी। परन्तु नरसिंहकी सेनाने पहिले ही उस स्थानपर अधिकार करलिया था, इस कारण प्रतापसिंहको वह कामना व्यर्थ होगई। नरसिंहके ओरकी बहुतसी सेनाके दलके दल आकर खंडेलामें प्रवेश करने लगे, प्रतापसिंहने दूसरा कोई उपाय न देखकर शत्रुओंको पानीकी त्रास देनेके लिये कुओंको बंद करनेकी आज्ञा दी। इसी कारण वश नरसिंहकी सेनाके साथ प्रतापकी सेनाका एक प्रवल युद्ध उपस्थित हुआ, और दोनों पक्षकी बहुतसी सेना घायल हुई। शेषमें नन्दराम हलदियाने दोनों पक्षमें आमेरराजकी पचरगी पताका उड़ाकर युद्ध रोक दिया। और नन्दरामके प्रस्तावसे शेषमें दोनों पक्षमें एक सधि नियत हुई। उस सधिके मतसे प्रतापसिंहका रेवासो देश पर अधिकार हुआ और नरसिंहको खंडेला राज्यके समस्त पैरुक्त अधिकार प्राप्त हुए।

यद्यपि उक्त सधिके अनुसार खंडेलादेशमें शान्ति स्थापित होगई, परन्तु दोनों वंशोंका झगडा एकवार ही समाप्त नहीं हुआ। बीच २ भे पहुँचा दोनों पक्ष एक दूसरे पर आक्रमण करने लगे। गगोर नामक पर्वतसर्वके समयमें एक बार बड़ा झगडा हुआ। अन्तमें और एक घटनाके उपलक्ष्यमें समस्त शेखावाटीके सामन्तोंकी संप्रदाय सन्नद्ध होगई। रानोलीके सामन्त प्रतापसिंहके अधीनमें स्थित एक सामन्तके बड़ी

करनेसे १
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१. यश
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करनेके

करनेसे जीव ही समस्त शेखावतोकी संप्रदाय चमक उठी । अन्तमें सभीने एकवाक्यसे अपने प्रभु अधीश्वर आमेरराजको मध्यस्थरूपसे नियुक्त किया । आमेरपतिके उस झगड़ेका विचार करने और अपराधी मनुष्योंको दण्ड देनेसे उसी समय समस्त उपद्रव दूर होगये ।

शेखावाटीके उत्तर देशके सिद्धानी नामक शेखावत संप्रदायके सामन्त और रायशालोतोके उक्त प्रकारसे अविश्रान्त जातीय विवादसे विषैला फल उत्पन्न हुआ, और उसी कारणसे शेखावाटी देशपर आमेरराजके अधिकारका विस्तार क्रमशः होता गया । आमेरपतिके कर उगाहक नन्दराम हलदियाको छल बल चतुरता और कौशलसे अनेक देशोंको अपने हस्तगत करके शेखावतोकी स्वाधीनतापर हस्ताक्षेप करते हुए देखकर वे महा असंतोष प्रकाश करने लगे । इस समयके पूर्वतक यह सामन्त वा छोटे २ देशोंके राजा जयपुरपतिकी संपूर्ण वश्यता स्वीकार करके भी उनको किसी प्रकारका कर नहीं देते थे, केवल किसी सामन्तके प्राण त्याग करनेपर उसके उत्तराधिकारीके अभिषेकके समय आमेरराजको अपनेमें सबसे श्रेष्ठ सामर्थ्यवाला आत्मीय जानकर कुछ रुपये भेटमे दिये जाते थे । परन्तु इस समय आमेरराजकी सेनाका दल क्रमानुसार सीमाके अन्तमें इकट्ठा होगया, और कब कौन किस समय उनकी स्वाधीनताके हरण करनेको उद्यत होगा यह विचार कर सिद्धानी गणोंने अपने स्वार्थकी रक्षा करना एकान्त कर्तव्य विचार लिया । नंदराम हलदियाने इससे पहिले नवलगढ़के सामन्तोंके अधीनमें स्थित तुई नगरको घेर लिया, और रानोली देशपर प्रतापसिंहका अधिकार करनेके लिये उनको भी बंदी किया गया । इसी कारणसे समस्त सिद्धानी सामन्त महाक्रोधित होगये । यद्यपि वह लोग इतने दिनोंसे रायशालोत्गणोंपर आत्मविवाद विसम्वादसे हस्ताक्षेप न करके निरपेक्षभावसे निवास करते चले आये थे । परन्तु उन्होंने देखा कि इस समय निरपेक्षभावसे रहना सर्वथा असंभव है । इस कारण वह लोग सम्पूर्ण शेखावाटी देशके प्रत्येक सम्प्रदायके भीतरी झगड़ेको एकवार ही दूर करके सब एक वाणी और एक मतहो शेखावाटीकी जातीय स्वाधीनता और चिर अधिकारकी रक्षा करनेके लिये आग्रहके साथ आगे बढ़े । पूर्वकालमें उदयपुर नामक जिस स्थानपर समस्त शेखावतके सामन्त किसी जातीय प्रश्नकी मीमांसा वा स्वार्थ रक्षाके लिये इकट्ठे होते थे, उसी उदयपुरमें सम्पूर्ण शेखावतोंके नेता और सामन्तोंके एकत्रित होते ही यह घोषणापत्र प्रचारित हुआ । जिससे किसीके मनमें भी किसी प्रकारका संदेह उपस्थित न हो जिससे कोई भी किसी प्रकारका पड़यंत्र न चलासके, जिससे उक्त जातिकी समितिके सूत्रमें कोई भी किसी प्रकारका अनिष्ट वा किसी प्रकारके पहिले झगड़ेको स्मरण करके उसका बदला देनेके लिये समर्थ न हो, इस लिये पहिलेसे ही ऐसा प्रस्ताव नियत किया गया कि जातिकी प्राचीन और पवित्र रीतिके अनुसार एकत्रित हुए समस्त अधीश्वरोंको सरलविश्वास प्रकाश करनेके लिये “लूनधाव” अर्थात् नमकमें हाथ डालकर परस्परसे सद्भाव प्रकाश करनेके लिये सौगंध खानी होगी ।

शीघ्र ही प्रत्येक सिद्धानीके सामन्त अपने २ अनुचरोके साथ नियत हुए समय पर उस उदयपुर स्थानपर आ पहुँचे। केवल खंडेलाके उक्त अधीश्वर दोनो प्रताप और नरसिंहदासके अतिरिक्त रायशालोतोके प्रत्येक अधीश्वर भी उस जातीय महा समितिमें आ पहुँचे। नरसिंह और प्रतापसिंहमें परस्परमे जो झगड़ा चिरकालसे चला आता था, इसी कारणसे उनका अधिक अविश्वास होगया था, लोग किसी प्रकारसे भी उस समितिमें शामिल होनेका साहस न करसके। ठीक समयमें उस जातीय समितिमें सबकी सम्मतिके मतसे कार्य किया गया। समस्त शेखावाटी देशके सामन्तोमें जो कुछ भीतरी झगड़ा था, उसे चिरकालके लिये सभीने छोड़ादिया। अंतमें यदि किसी अधीश्वरके साथ अन्य अधीश्वरका झगड़ा उपस्थित होजाय तो वर्तमान समयमें जिस प्रकार आमेरराजको उस विवादके भीमांसा पदपर नियुक्त किया जाता है उस प्रकारसे अब नहीं किया जायगा। वरन विवादकी भीमांसाके लिये, वा जिस किसी प्रकारसे जातीय स्वार्थकी रक्षाके लिये इस उदयपुरमें जातीय सभाद्वारा हो उचित अनुष्ठान होगा। उस सभामें उस विवादका विचार किया जायगा, यदि आमेरराज बलपूर्वक हमारे जातीय स्वार्थमें हस्तक्षेप करेंगे तो आवश्यकतानुसार प्रत्येक सामन्तकी सेना इकट्ठी होकर आमेरराजके विरुद्ध खड़ी होगी।

शेखावाटीके समस्त अधीश्वरोको इस प्रकारसे एक मनुष्यकी समान खड़ा हुआ तथा दृढ़प्रतिज्ञा देखकर जयपुरपति महाराज अत्यन्त भयभीत हुए। नन्दराम हलदियाके ही अत्याचार और उपद्रवोंसे शेखावाटीके सामन्त इस प्रकारसे खड़े हुए हैं यह जानकर जयपुरेश्वरने शीघ्र ही नन्दरामको पदसे रहित कर रोड़ाराम नामक एक मनुष्यको उस पदपर नियुक्त किया, और उनको सेनासहित शेखावाटीमें भेजा। और नन्दराम हलदियाको बन्दी करके जयपुरमें भेजनेकी आज्ञा भी दी। नन्दराम हलदिया जयपुरपतिकी इस आज्ञाका समाचार पाकर पहिलेसे ही भाग गया। उसने जान लिया कि पकड़े जाने पर अवश्य जयपुरके कारागारमें बन्दी किया जाऊंगा। जयपुरराजने, उक्त नन्दराम और उनके भ्राता जो आमेरके प्रधान राजमंत्री पदपर नियुक्त होकर नन्दरामके अत्याचार और उपद्रवोंमें सहायता करते थे उनके भी समस्त अधिकारी देशोंकी धनसम्पत्तिको राजदरवारके अधिकारमें करलिया।

नव नियोजित सेनापति जातिका दरजी था, वह नन्दराम हलदियाको बन्दी करनेके लिये और उसके अधीनकी सेनाको विध्वंस करनेके निमित्त अनेक यत्न करने लगा। नन्दराम हलदिया यद्यपि पहिले आमेरराजका सेवक था परन्तु आमेरराजके उसे पदसे उतार कर सारी धन सम्पत्ति छीन लेनेसे इस समय वह अपने पूर्वस्वामीको अपना दृढ़ शत्रु विचार कर चारों ओर अत्याचार करके गाँव २ में अग्नि लगाने लगा। नवीन सेनापतिने नन्दरामको पकड़ने और उसके अत्याचारोंको निवारण करनेके लिये अंतमें शेखावाटीके सम्मिलित अधीश्वरोंसे सहायताकी प्रार्थना की। परन्तु शेखावाटीके सामन्त पहिलेसे ही इस भाँतिकी शिक्षा पाये हुए थे इस कारण वह सत्सत्ता उसकी

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सहायता करनेमें सम्मत न हुए, और अपने स्वार्थकी रक्षाके लिये सबसे पहिले पदोप-युक्त संधि करने, और आमेरपतिके साथ भविष्य राजनैतिक सम्बन्ध निर्धारित करनेके लिये अग्रसर हुए।

संधिपत्र ।

पहिली धारा-नन्दराम हलदियाने जो बलपूर्वक तुई और ग्वाला इत्यादि नगरो पर अधिकार करलिया है, वे नगर पूर्व अधिकारियोंको लौटा देने होंगे।

दूसरी धारा-शेखावतोकी सम्प्रदाय इच्छानुसार पहिलेसे ही जो कर देती आई है, आमेरराजको इसके अतिरिक्त और कर ग्रहण करनेकी सामर्थ्य न होगी। शेखावाटीके सामन्त अपने २ स्वीकार किये करको आमेरकी राजधानीमें स्वयं भेजते रहेंगे।

तीसरी धारा-जिस किसी कारणसे क्यों न हो आमेरराजकी सेना किसी समय भी शेखावाटीमें प्रवेश न करसकेगी, कारण कि उसी सेनादलकी उपस्थितिके कारण खण्डेलाके युद्धमें वृथा रक्तपात हुआ है।

चौथी धारा-उक्त सम्मिलित अधीश्वरगण आमेरपतिकी सहायताके लिये एक सेना भेजेंगे, परन्तु वह सेना जबतक आमेरराजके कार्यमें नियुक्त रहैगी उतने दिनोंतक उसका खर्चा आमेरके महाराजको देना होगा।

उक्त नवीन राजसेनापतिकी मध्यस्थतामें उक्त संधिपत्र आमेरराज और शेखावतोकी मंत्रदायमें नियुक्त हुआ, उक्त सम्मिलित सामन्तगणोंने सेनाकी सहायताके लिये व्ययस्वरूप अग्रिम दश हजार रुपया लेकर अपने २ अनुचरोके साथ जयपुरमें जाकर अपने स्वामीको सम्मान दिखाया। जयपुरपतिने उनके समानको उसी समय स्वीकार भी किया, और जिससे नन्दराम तथा उनकी सेनाका दल शीघ्र ही पकड़ा जाय इस लिये उनको शीघ्र ही कार्यक्षेत्रमें जानेके लिये आज्ञा दी। अनिरुद्ध शेखावतने तुरन्त ही कार्यक्षेत्रमें जाकर पहिले उन गावोंका उद्धार किया, जिन्हें नन्दरामने बलपूर्वक अपने अधिकारमें कर रक्खा था। परन्तु सामन्तगण शीघ्र ही जानगये कि यद्यपि वह संधिके अनुसार आमेरराजकी यथेष्ट सहायता करते हैं, परन्तु आमेरराज उस संधिके मतसे उनके स्वार्थकी रक्षामें प्रस्तुत नहीं हुए। उन्होंने देखा कि उन लोगोंने नन्दरामकी सेनाको भगा दिया है, परन्तु इस समय रोड़ारामकी सेना निर्विघ्नतासे उन स्थानोंपर अधिकार कर रही है। जो सामन्तोकी सम्प्रदाय यहाँ इकट्ठी हुई थी वह महा दुःखित हुई-और शीघ्र ही उन्होंने परामर्श करके अपने निज संधिपत्रकी धाराके कार्यको पूर्ण करनेका संकल्प किया। रोड़ारामकी सेनाका दल शेखावाटीके जिन ग्राम और नगरोंको सामन्तोकी सम्प्रदायकी सहायताके लिये नन्दरामकी सेनाके हाथसे लेकर वहाँ निवास कर रहा था, सामन्त सम्प्रदायोंने उन सब ग्राम तथा नगरोंपर आक्रमण करके रोड़ारामकी सेनाको दूर करदिया। और उन सब ग्राम और नगरोंको पूर्व आदि अधिकारियोंके हाथमें अर्पण किया।

उक्त समयमें ही आमेरपतिने खण्डेलाके राजा नरसिहदासके निकट बाकी कर अदा करनेके लिये एक दूत भेजा, परन्तु नरसिहने उस दूतको मारपीट करके भगा दिया । वह दूत आमेरराजके मंत्रीके कुटुम्बका था, वह उक्त रीतिसे अपमानित और विताड़ित हुआ, तब वह जयपुरपति महाराजके निकट जाकर नेत्रोंमें जल भरकर उनके चरणोंमें अपनी पगड़ी रख यह वचन बोला, “नरसिहदासने मेरा घोर अपमान किया है” । आमेरके महाराजने समस्त वृत्तान्त जानकर शीघ्र ही यह आज्ञा दी कि खण्डेलाराज्य आमेर राज्यके अधिकारमें रहे, और नरसिहको बंदी करके शीघ्र ही जयपुरमें लाया जाय।

तुरन्त ही आशाराम नामक एक सेनापति सेना साथमें लेकर खण्डेलापर अधिकार करनेके लिये भेजा गया । नरसिह गोविन्दगढ़में जाकर अधीश्वर आमेरपतिके प्रति उपेक्षा दिखाने लगे । आशारामके खण्डेलामें जाते ही नरसिह और प्रतापसिह दोनोंको एक साथ एक ही समयमें पकड़नेके लिये षड्यंत्र जालका विस्तार करने लगा । नरसिह तो गोविन्दगढ़में ही रहते थे, परन्तु प्रतापसिह अपनी किसी विपत्तिकी सम्भावना न विचारकर जयपुरकी सेनाके साथ खण्डेलामें ही निवास करते थे। प्रतापसिह विचार रहे थे कि नरसिहके अपराधसे केवल उन्हींके हिस्सेके खण्डेलापर जयपुरराज्यका अधिकार होजानेकी सम्भावना है । इधर आशारामने प्रतापसिहको किसी प्रकारका भय न दिखाकर केवल नरसिहको पकड़नेके लिये सबसे पहिले कौशलजाल विस्तार । आशारामने मनोहरपुरपति नरसिहसे कहला भेजा कि उन्हें किसी प्रकारका कोई भी शारीरिक अनिष्ट नहीं होसकैगा । राजपूत प्रतिज्ञा और सौगंधके ऊपर चिरकालसे ही विशेष विश्वास स्थापन करते आये हैं । शरीरमें प्राण रहते हुए कोई भी अपनी प्रतिज्ञाको भंग नहीं करसकता, यही राजपूतजातिका स्वाभाविक धर्म है, मनोहरपुरपति आशारामके उपदेशसे ही उसके वचनोमें बंध गये, और उनके ऊपर सम्पूर्ण विश्वास स्थापित कर वह गोविन्दगढ़से बाहर हुए, और खण्डेलामें पहुँच गये । आशारामने उनको आदर-सहित ग्रहण करके बाकी करके सम्बन्धमें सन्धिका प्रस्ताव उपस्थित किया । संधिपत्र तैयार होने लगा । नरसिहके डेरोको छोड़ते ही आशाराम भी सेना सहित वहाँसे कितनी दूर चलागया । चतुर आशारामने इस प्रकारसे नरसिहको असावधान और गाफिल कर दिया और फिर तीसरे दिन लौट कर मध्यरात्रिके समय उनके घरको घेरकर उनको उसी समय डेरोंमें जानेकी आज्ञा दी । नरसिह आशारामकी इस चातुरीजालसे अत्यन्त क्रोधित हो आत्महत्या करनेके लिये उद्यत हुए पर आशारामने उनका वह उद्योग व्यर्थ करदिया । तब नरसिह शीघ्र ही कितने विश्वासी राजपूतोंके साथ आशारामके डेरोंमें चले गये ।

नरसिहको हस्तगत करके उसने प्रतापको बुलाया और वह निर्भय होकर उसके डेरोंमें चले आये । प्रताप विचार रहे थे कि अबकी बार वह अवश्य ही समस्त खण्डेला देशके अधीश्वर होंगे, परन्तु चतुर आशारामने उनको घोर विपत्तिमें डालनेकी तैयारी की इसका उन्हें स्वप्नमें भी व्यान नहीं था । दूसरे दिन प्रताप और नरसिह जिस समय

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अखहीन होकर भोजन कर रहे थे, उसी समयमे आशारामकी आज्ञासे एक सेनादलने दोनोको एकवार ही बंदी करलिया। घोर अपराधियोंकी समान जंजीरोसे बाँधकर बंद और एक सवारोमे चढ़ाकर पाँचसौ पहरेवालोंकी सेनाके साथ उनको जयपुरमे भेज दिया। जयपुरमे पहुँचते ही दोनो राजाके कारागारमे बंदी होगये, इस प्रकारसे दोनोके बंदी होजाने पर जयपुरके महाराज और उनके मंत्री अत्यन्त ही प्रसन्न हुए। और आशारामको धन्यवाद देने लगे। आशारामने राजाकी आज्ञासे शीघ्र ही समस्त खंडेलादेश पर आमेरराजका खास अधिकार करके शान्ति रक्षाके लिये वहाँ पाँचसौ सिपाही रख दिये। वह सब नीची श्रेणीके सामन्त खंडेलाके दोनो राजोके अधीनमे थे, आशारामने उनको पूर्व पदपर नियुक्त रख कर उनको रीतिके अनुसार कर देनेमे सम्मत करलिया, और उसने उनसे ऐसी प्रतिज्ञा भी कराली कि वह कभी किसी प्रकारसे भी शान्ति भंग अथवा किसी प्रकारका उपद्रव नहीं करेंगे। इस प्रकारसे खंडेलाराज्य फिर अवनतिकी अवस्थामे पतित होकर परार्धीन होगया।

तीसरा अध्याय ३.

आमेरपतिके विरुद्धमे बाघसिंहका अभ्युत्थान—बाघसिंहके साथ जार्ज थामसका योगदान—भयंकर युद्ध—बाघसिंहका खंडेलाके किलेमे जाना—हनुमंतसिंहका उनकी सेना और अनुज लक्ष्मणसिंहके प्राण नाश करना—बाघसिंहका फिर खंडेलाके किलेको जीतना—आमेरराजद्वारा एक ब्राह्मणको खण्डेलादेशमे जमावंदीके लिये भेजना—उक्त ब्राह्मणका आपमानित होना—संग्रामसिंहका अभ्युत्थान—गायोका लूटना—उनकी मृत्यु—जोधपुरके विरुद्धमे आमेरराज्यके साथ शेखावाटीके सामन्तोका मिलन—आमेरराजके साथ शेखावतोका नवीन संधिवंधन—नरसिंह और प्रतापसिंहका लूटना—मारवाड़के युद्धमे नरसिंहकी मृत्यु—अभयसिंहको पितृपदकी प्राप्ति—आमेरराजकी विश्वासघातकता—हनुमन्तका गोविन्दगढ़ और खंडेला इत्यादि पर अधिकार करना—खुशालीरामको मुक्ति—लाभ और जयपुरमे मंत्रीपदकी प्राप्ति—खंडेलाके करद सामन्तोको नवीन शासनकी सनद मिलना—अभय तथा प्रतापसिंहको पिताके अधिकारकी प्राप्ति—मोहम्मदशाहके विरुद्ध शेखावाटीके सामन्तोका सेनासहित गमन—आत्मविवाद—सीकरके सामन्त लक्ष्मणसिंहका खंडेलापर आक्रमण—हनुमंतसिंहकी वीरताका प्रकाश करना—उनकी मृत्यु—लक्ष्मणसिंहका खंडेलापर अधिकार—खंडेलाके दोनो अधीश्वरोका चिरकालके लिये पैतृक अधिकारसे वंचित होना—उनका निकाला जाना—राजमंत्रोके साथ लक्ष्मणसिंहका विवाद—विवादका फल—सिद्धानियोंका इतिहास—लाड़खानी लोग—शेखावाटी का राजस्व—

दीनाराम वोहरा इस समय सन् १७९८-९९ ईस्वी में जयपुरके प्रधानमंत्री पदपर नियुक्त थे। आशारामको खंडेला विजय करते हुए देखकर वह शीघ्र ही राजधानी छोड़कर सिद्धानीके सामन्तोके पाससे कर लेनेके लिये शेखावाटीको चले। दीनाराम

उदयपुरमें आशारामकी सेनाके साथ मिलकर सिद्धानी सामन्तोंके अधिकारी देशोंके बीचमें परशुरामपुर नामक नगरमें सेनाको लेगये। वहां जाकर इन्होंने सम्पूर्ण सामन्तोंके पास आज्ञापत्र भेजकर शीघ्र ही अपने २ देय करकौ उपस्थित करनेके लिये कहा। इतना ही करके वह शान्त न हुए, जिससे शीघ्र ही कर अदा होजाय इस हेतु प्रत्येक देशमें एक २ अध्वारोही दल भी भेजदिया। इस सेना भेजनेका नाम धोस था। इसका मूल उद्देश यही था कि अध्वारोही सेनाका दल सामन्तोंके यहां जाकर उनसे सरकारी कर मांगे। सामन्त जितने दिनोतक कर देनेमें विलम्ब करेंगे सेना उतने दिनोतक प्रतिदिन निर्धारित धन उनके निकटसे दंडमें लेती रहैगी। यदि सामन्त कर देनेमें राजी न हो तो उनके साथ युद्धका विचार किया जायगा। जब जयपुरके राजमन्त्री उक्त अपमान कारक उपायसे कर लेनेके लिये उद्यत हुए, तब समस्त सिद्धानी सामन्तोंने अत्यन्त क्रोधित हो शीघ्र ही मिलकर एक पत्र पर हस्ताक्षर करके उनके पास भेज दिया। उन्होंने उस पत्रमें लिख भेजा, कि दीनाराम यदि एक मुहूर्तका भी विलम्ब न करके उस भेजी हुई सेनाको बुलाकर स्वयं सेना सहित झुंझुनूमें न चलाजायगा तो उसे विलक्षण फल मिलेगा, वह यदि झुंझुनूमें चलागया तो सामन्तोंके देय हुए करका जो दश हजार रुपया इकट्ठा हुआ है वह शीघ्र ही मिलजायगा। समस्त शेखावाटीके नेताओंने एक मत होकर उक्त पत्रको लिखा। परन्तु खण्डेलाके वन्दी राजाके भ्राता वाघसिंह किसी प्रकार भी उसमें सम्मत न हुए। शेखावत देशके समस्त अधीश्वरोंने एक साथ मिलकर थोड़े ही दिनोंके पहिले आमेर राजके जिस प्रकारसे उपकार किये थे, नंदरामकी प्रबलता विनाश करनेके लिये आमेरकी सेनाकी जिस प्रकार सहायता की थी, तिस पर भी आमेरपतिके विपरीत पुरस्कार देनेसे वाघसिंह आमेरपतिके ऊपर अत्यन्त क्रोधित हुए थे। आमेरराजके साथ शेखावतकी पहिले जो संधि होगई थी, उसकी एक धारामें यह भी उल्लेख था कि शेखावत जितने दिनोतक कर देते रहैंगे उतने दिनोतक आमेरराज किसी प्रकार भी शेखावत् देशपर सेना नहीं भेज सकेगें, ऐसा प्रवचन सदा रहैगा। सारांश यह है कि संधिकी उस धाराको भंग करके आमेरकी सेनाने जब शेखावत् देशमें प्रवेश किया तब वाघसिंह अपने बाहुबलसे उसी समय जन्मभूमिकी रक्षाके लिये कृतसंकल्प हुए। वाघसिंहके उक्त मन्तव्यके प्रकाश होते ही खेत्तीके पाँचसौ राजपूत आकर उनके साथ मिले। वाघसिंहने उस सेनादलके साथ सीकरके अधीश्वरके निकटसे सिहाना और फतेपुरका दंडस्वरूप धनसंग्रह करके इस समयके सुप्रसिद्ध जार्ज थामस नामक यूरोपीय सेनापतिको अपने पक्षमें नियुक्त करलिया। जार्जथामस स्वयं इस समय इस विवादमान राजपूत जातिके किसी एक पक्षमें नियुक्त होकर धन उपार्जनके लिये व्यग्र होरहे थे। जार्ज थामसने अपनी शिक्षित सामान्य संख्यक सेनाके साथ वाघसिंहके साथ मिलकर शीघ्र ही आमेरकी सेनाके साथ युद्धका प्रस्ताव किया। यद्यपि इस समय जयपुरराजकी समस्त वेतन भोगी सेना और उनके अधीनके सामन्तोंकी सेना एकसाथ मिलनेसे उनकी संख्या वाघसिंह और थामसकी सेनाकी सत्त्याकी अपेक्षा अधिक होगई थी। परन्तु

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जार्ज थामस अपनी उस सामान्य संख्यक शिक्षित सेनाकी सहायतासे इस समय समस्त रजवाड़ेमें सभीके भयके कारण स्वरूप होगये थे । इस कारण जब उन्होंने स्वयं अपनी सेनाके साथ वाघसिंहका पक्ष अवलम्बन किया, तब राजपक्षकी सेना संख्यामें अधिक होनेसे भी बलमें हीन होगई । जार्ज थामसने इस प्रकारसे बल विक्रमके साथ जयपुरकी सेनापर आक्रमण किया, कि जयपुरके सेनापति रोड़ारामने उस आक्रमणके वेगको किसी प्रकार भी सहन न करके खेत छोड़ दिया । उसी समय जार्ज थामसने जयपुरके कितने ही तोपखानोंको लूट लिया । प्रधान सेनापतिकी भीरुतासे जयपुरके पक्षमें जो कलंक लगा उसको दूर करने और तोपखानेको फिर अपने अधिकारमें करनेके निमित्त आमेरराजकी तरफसे चौमूके सामन्त रणजीतसिंहने सम्पूर्ण सामन्त सेनाको इकट्ठा करके प्रबलरूपसे दल बाँधकर स्वयं जार्जथामस पर आक्रमण किया । उस प्रबल समरमें रणजीतसिंहकी ही विजय हुई, यद्यपि रणजीतसिंहने तोपखानेको छीन लिया । परन्तु वह अधिक घायल हुए और सेना भी बहुत सी मारीगई । खांगारोत सम्प्रदायके दो नेता बहादुरसिंह और पहाड़ सिंह भी गोलोके आघातसे हत हुए । परन्तु जार्जथामस शेषमें एकबार ही परास्त हो गये, और प्राणोंके भयसे उनकी सारी सेना भाग गई ।

उपरोक्त समरमें वाघसिंहके परास्त होनेसे आमेरराजने उनको खंडेलामें प्रबल बलशाली देखकर अपने हस्तगत करलिया, इधर जयपुरके कारागारमें बंदी दशामें पड़े हुए खंडेलाके दो अधीश्वर नरसिंह और प्रतापसिंह वाघसिंहको उद्योगी और प्रभावशाली जान कर स्वयं सरलतासे मुक्तिकी आशा करने लगे । और जिससे उनकी वह आशा पूर्ण होजाय इस लिये उनके पास उत्साहसूचक अनुरोध भी भेजा । जिससे रोड़ाराम उनके ऊपर अनुकूल होकर सहायता करै इसलिये उनके साथ भी वह गुप्तभावसे प्रस्ताव चलाने लगे । रोड़ारामने कहला भेजा कि यदि एक दल प्रबल रायसालोत्की सेनाका मेरे साथ मिलजाय तो मैं आपकी आशाको पूर्ण करसकता हूँ । इस प्रस्तावसे वाघसिंहको ही प्रतिनिधि नेतारूपसे नियुक्त किया गया । वाघसिंहने अपनी सामर्थ्यके बलसे विशेष प्रसिद्धि प्राप्त की थी । जो राजपुरुष आमेरराजकी ओरसे इस समय खंडेलाको शासन करते थे, वे एकमात्र वाघसिंहके उस प्रभुत्वकी सहायतासे खंडेला देशका कर संग्रहकर भूमिके सम्बन्धमें नवीन विधिकी व्यवस्था करनेमें समर्थ हुए थे । इससे उनको हस्तगत कर रखनेके लिये शासकने खंडेलाके किलेमें रहनेकी आज्ञा दी थी । वाघसिंह बहुत थोड़ी सी सेनाके साथ खंडेलाके महलमें निवास करते थे । इस समय जयपुरके सेनापतिने वाघसिंहको एक स्वजातीय सेनादलके साथ मेल करनेकी आज्ञा दी, वाघसिंह अपने अनुज लक्ष्मणसिंहको अत्यन्त स्नेहके साथ खंडेलामें रखकर आप जयपुरके सेनापतिके साथ मिले ।

खंडेलाके दूसरे शासक राज्यबंदी प्रतापसिंहके पुत्र हनुमन्तसिंहने जब सुना कि वाघसिंह राजाकी सेनादलके साथ मिल गये हैं तब उन्होंने शुभ सुअवसर जानकर खंडेलाके किलेको जीतनेका विचार किया । रात्रि होगई थी, हनुमन्तने कितनी ही

अखधारी सेनाके साथ खंडेलामे जाकर दुर्गकी दीवारोंको उल्लघन करके किलेमे प्रवेश कर सावधानीसे समस्त सेना और लक्ष्मणसिहकी हत्या करके किलेको जीत लिया। बाघसिह इस समयमे रानोलीमे निवास कर रहे थे। उन्होंने हनुमन्तसिहको अपने अनुज लक्ष्मणसिहकी हत्या और खंडेला पर अधिकार करते हुए सुनकर शीघ्रतासे खंडेलामे जाकर उसको घेर लिया। बाघसिह बाहरसे ही अख चलाने लगे और हनुमन्तसिहने किलेके भीतरसे गोला वर्षाना प्रारंभ किया। परन्तु हनुमन्तसिहने बहुत थोड़ी अवस्थावाले लक्ष्मणकी हत्या की थी इससे नगरनिवासी उस हत्याकांडसे उनके ऊपर अत्यन्त क्रोधित हुए थे। इस कारण वे इस समय आग्रहके साथ बाघसिहकी सहायता करने लगे। अधिक क्या कहै, स्त्रियाँतक किलेको जीतनेके लिये सेनाकी विशेष सहायता करने लगीं। बाघसिह प्रबल विक्रमके साथ किलेको जीतनेके लिये प्रवृत्त हुए। हनुमंतकी सेनाने अपने प्रभुपर भयंकर विपत्ति देखकर प्राण पणसे युद्ध किया। परन्तु जयकी आशा न देखकर अंतमे उन्होंने प्रचलित रीतिके अनुसार संधिका प्रस्ताव सूचक स्वेत पताका दिखा कर किलेका दरवाजा खोल दिया। बाघसिह सानन्द किलेमे पैठ गये। वहां जाकर उन्होंने चाहा कि अपने सुकुमार भाईकी हत्या करनेवाले हनुमंतसिहसे उचित वदला ले किन्तु वह पहिले ही किलेसे निकल भागा था। इस लिये बाघसिहकी वह प्रतिहिंसक अभिलाषा मनकी मनमे ही रह गई।

उधर दीनाराम जयपुरके राजमंत्रीपदसे उतार दिये गये। और मानजोदास उस पदपर नियुक्त हुए। रोड़ाराम पूर्व कथित युद्धमे पराजित और कलंकित नहीं हुए थे। इससे वह इस समयतक शेखावाटी देशके करसंग्रहके पदपर नियुक्त थे। उन्होंने खंडेलादेशके एक ब्राह्मणो वार्षिक बीस हजार रुपयेकी जमावन्दी पर नियुक्त किया था। उक्त ब्राह्मणने प्रथम वर्षमे विलक्षण लाभ दिखाया। इसीसे उसे फिर दो वर्षका ठेका दिया गया। इस समय जयपुरराजकी सिलहपोश सेना उक्त ब्राह्मणके अधीनमे नियुक्त थी। वह ब्राह्मण उक्त सेनाकी सहायतासे खंडेलाके जो समस्त सामन्त अवतक स्वाधीनभावसे रहते थे, उनके पाससे भी वलपूर्वक करसंग्रह करनेमे प्रवृत्त हुआ। जो लोग कर देनेमे असममत हुए उसने सेना सहित उनपर आक्रमण करके उनके कितने ही किलोपर अधिकार कर लिया। यद्यपि जयपुरपतिने नरसिह और प्रतापसिहको वदी करके समस्त खंडेलाराज्य पर अधिकार करलिया था, परन्तु प्रताप और नरसिहकी खास अधिकारी भूमिके अतिरिक्त अन्य सम्पूर्ण देशोके सामन्तोके साथ संधिवधन करके उनसे नियमित कर लेते आये थे। इस समय उक्त ब्राह्मणने उन सामन्तो पर भी आक्रमण करके उनके ऊपर इस प्रकारके अत्याचार करने प्रारंभ किये। खंडेलाके रायमल वगोद्भव समस्त सामन्त महाक्रोधित हुए, और वदला देनेके लिये सहारमूर्तिसे सेनासहित सुसज्जित हुए। उन्होंने नरसिह और प्रतापसिहके निकटसे यह समाचार पाया कि जयपुरके महाराजके निकटसे उनको कारागारसे मुक्त होनेकी अब कोई आशा नहीं है, इस कारण सामन्त और भी उत्तेजित हुए। राजपूत जाति समस्त आशाओके लुप्त होते ही जिस प्रकार महाक्रोधित हो भयंकर काण्ड उपस्थित कर देती है, इस समय वह लोग उसी

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भविष्य जय
समाप्तसिह

प्रकारसे खंडेला देशपर लोमहर्षण काण्ड उपस्थित करनेके साथ वदला लेनेके लिये अग्रसर हुए । उन्होंने सबसे पहिले महा वेगसे उस ब्राह्मणके अधिकारी खंडेला नगर पर आक्रमण किया । और वहाँ भयंकर युद्धानल प्रज्वलित कर दी । ब्राह्मणकी ओर सात सहस्र दादूपन्थीसेना थी, तथापि सम्मिलित सामन्तोंने उस सेनाको विध्वंस कर ब्राह्मणको भगाकर नगरको लूट लिया । उन्होंने सबसे पहिले इस प्रकारसे जयलक्ष्मीका आर्लिगन करके अंतमे गगनभेदी जयशब्दसे शेखावाटीको कंपायमान करके जयपुर राज्यमें जाकर ग्राम और अनेक नमरोको लूट लिया । अधिक क्या जयपुरकी महाराणीके खास अधिकारी देशोंमें जाकर वे उनको विध्वंस करने लगे । इससे जयपुरके महाराज अत्यन्त क्रोधित हुए, और उनको दमन करनेके लिये उन्होंने फिर एक नवीन सेना भेजी, दोनो ओरमें महा संग्राम उपस्थित हुआ । अंतमे सामन्तोंकी सम्प्रदाय अत्यन्त हीनबल होगई । रानोली और अन्य कितने ही देशोंके सामन्तोंने अन्तमे जयपुर पतिके साथ संधि स्थापन कर वज्यता स्वीकार कर ली । परन्तु रायसालकी कनिष्ठ शाखामें उत्पन्न हुए सामन्तोंने किसी प्रकार भी वज्यता स्वीकार न की । उन्होंने अपने देशको छोड़कर वीकानेर और मारवाड़में जाकर वहाँके दोनो अधीश्वरोंकी शरण ली । प्रतापसिंहके जाति भ्राता सूजावासके सामन्त संग्रामसिंह मारवाड़में और वाघसिंह और सूर्यसिंह वीकानेरमें चले गये, वहाँके दोनो राजाओंने उनको अभय देकर उनके भरण पोषणके निमित्त उन्हें जगीरे लगा दीं । वे कुछ समयतक वहाँ इस प्रकारसे रहे, और फिर प्रबल दल बाँधकर जयपुरको विध्वंस करनेके लिय चले ।

वीरश्रेष्ठ संग्रामसिंह उस निर्वासित सामन्त वृन्दके नेता पदपर नियुक्त होकर गीघ्र ही आमेरमें गये । और उस राज्यके बहुतसे देशोंको लूटकर विध्वंस करने लगे । अनेक स्थानोंके निवासियोंसे दंडकर लेकरके जिस जिस स्थानपर जयपुरराजके छोटे २ किलोमें सेना निवास करती थी, उन्हीं २ किलोपर आक्रमण करके निर्दयीभावसे राज्यकी सेनाका विनाश करने लगे । उक्त सम्मिलित सामन्तोंने इस प्रकारसे चारो ओर अशान्ति स्थापित करते २ अन्तमे जयपुरकी राजधानीके बहुत ही निकट खोह नगरमें जाकर उस नगरको लूट वहाँसे बहुतसे घोड़े चुराकर अपनी सेनाके लिये लेगये । नेता संग्रामसिंह इस समय क्रमानुसार जयप्राप्त करके इतने बलवान् होगये कि वह मनमें आते ही किसी असौम साहसके कार्यपर हाथ डालदेते थे । इनके इस उपद्रव और अत्याचारोंसे प्रजाको महान् कष्ट उपस्थित हुआ, और अन्तमे जयपुरपतिके यहाँ लोग चारो ओरसे हाहाकार सचाने लगे । और उनके द्वारा अपना सर्वनाश बताकर सहायताके लिये प्रार्थना करने लगे । इस समाचारसे जयपुरके महाराज भयभीत हो शीघ्र ही विद्रोही-नेता संग्रामसिंहके साथ संधि करनेके लिये अग्रसर हुए । विसाआदेशके सिद्धानी सामन्त श्यामसिंहने जयपुरके महाराजके प्रतिनिधिस्वरूपसे संग्रामसिंहके पास जाकर संधिका प्रस्ताव उपस्थित किया, और भविष्य जयपुरेश्वरका कोई अनिष्ट न करनेके लिये उन्होंने राजपूत रीतिके अनुसार संग्रामसिंहको वचन बद्ध करलिया । संग्रामसिंहने उक्त वचनोपर विश्वास कर अन्तमे

जयपुरकी राजधानीमें जाकर जयपुरपतिके साथ साक्षात् करनेकी सम्मति प्रगट की। कई दिनोंमें वीर तेजस्वी संग्रामसिंहने अपनी विजयी सेनाके साथ जयपुर नगरमें प्रवेश किया। नगरमें जाते ही अनेक सम्प्रदायोंके लोग इकट्ठे होकर उनके ऊपर तीक्ष्ण दृष्टि डालने लगे। विशेष करके वेतनभोगी सिक्खोंने देखा कि संग्रामसिंहने उनमेंसे किसीके घोड़े और किसीके ऊँट इत्यादि छीन लिये थे, उन्होंने उन सबको लेकर राजधानीमें प्रवेश किया है। परन्तु संग्रामसिंहने इस प्रकार बलविक्रमके साथ गर्वित हो राजधानीमें प्रवेश किया कि, उक्त सेना वा अन्य सर्व साधारण संग्रामसिंहकी सेना अपने २ घोड़े ऊँट वा अस्त्र देख कर भी प्रार्थना करने वा उनका दावा करनेका साहस न करसके।

राजमंत्रो मानजीदासने मनही मन स्थिर किया था कि संग्रामसिंहके राजधानीमें प्रवेश करते ही किसी न किसी उपायसे उनको बंदी करके कौटको उखाड़ दिया जाय और मंत्रीके अनुरोधसे ही जयपुरपतिने शपथ की थी, कि वह संग्रामसिंहके शरीरपर हस्ताक्षेप नहीं करेंगे। परन्तु मानजीदासने जयपुरके महाराजकी प्रतिज्ञा भंग करनेसे महाकलंक लैगा यह जानकर भी संग्रामको बंदी करनेके लिये उद्योग किया। श्यामसिंह जो राजाके वचनोपर विश्वास करके संग्रामसिंहके निकट वचनबद्ध हुए थे उन्होंने मंत्रीके उस गुप्त अभिप्रायको जानकर तुरत ही संग्रामसिंहसे समस्त समाचार कह दिया। ४८घण्टेके पीछे जयपुरके महाराजने समाचार पाया कि संग्रामसिंह जयपुरको छोड़कर तंवरवाटीको चले गये और तंवर और लाड़खानी भी उनके साथ मिल गए हैं। संग्रामसिंह इस समय एक हजार अश्वारोही सेनाके नेता हुए थे।

संग्रामसिंहने अपनी सेनाका बल बढ़ाकर असीम साहसके साथ जयपुरपतिके खास अधिकारी देशोमें जाकर शीघ्र ही ग्राम और नगरोंको लूटना प्रारंभ कर दिया। वह सबसे पहिले दंडस्वरूपमें एक २ नगर और ग्राम निवासियोंके निकटसे कर मांगनेके लिये दूत भेजने लगा। जो लोग उसकी प्रार्थनाको पूर्ण करने लगे उनके ऊपर तो किसी प्रकारका अत्याचार नहीं किया। परन्तु जो कर देनेमें राजी नहीं हुए उनके प्रधान २ नेताओंको बंदी करके लेजाने लगा, शेषमें करके पाते ही उनको छोड़नेमें भी उसने किंचित् भी विलम्ब न किया। परन्तु जिन्होंने किसी प्रकारसे भी कर नहीं दिया उनके ग्राम और नगरोंको लूट कर समस्त धन रत्न ऊँटोंपर लदवाकर वह लेजाने लगा। संग्रामसिंहने इस प्रकारसे जयपुरराजके खास पृथ्वीके अधिक म्थानोंको लूटकर अंतमें जयपुरकी दूसरी रानीके अधिकारी माधोपुर नगरको जा घेरा। वहाँ भयकर युद्धके समय अचानक एक गोला संग्रामसिंहके मस्तकमें आकर लगी, और इसी आघातसे उन्होंने प्राण त्याग दिये। उनका शव शीघ्र ही रानोलीमें लाकर भस्म किया गया। संग्रामके मारेजाने पर उनका पुत्र पिताकी मृत्युका बदला लेनेके लिये पिताकी समान महा तेजस्वी हो चारों ओर अत्याचार करके लूटमार करने लगा। अंतमें जयपुरपतिने उसके साथ सधि करके पिताका अधिकारी देश सूजावास उसको दे दिया, और उक्त लूटनेवालोंका दल भग कर दिया।

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जिस समय यह घटना हुई थी उस समय आमेरके सिंहासन पर महाराज जगत्सिंहजी विराजमान थे, तथा रायचंद आमेरके प्रधान मंत्री पदपर नियुक्त थे। इस समय रजवाड़ेमें फूलनलिनी कृष्णाकुमारीके जन्मलेनेसे समस्त राजस्थानमें महा युद्धानल प्रज्वलित होगया था। उसी युद्धके होनेसे शेखावाटीके अधीश्वरोकी पूर्वशोचनीय अवस्था इस समय और भी बढ़ गई थी। इसी समय पोकरणके सामन्त सवाईसिंहने मारवाड़पति भीमसिंहके पुत्र धौकलसिंहको अपने साथ लेकर जयपुरके महाराजका आश्रय लिया था। प्रधान मंत्री रायचंदने यथासाध्य इस बातकी चेष्टा की कि जिसमें जगत्सिंह कृष्णाकुमारीका पाणिग्रहण करनेमें समर्थ होजाय। उसने अपने प्रभुकी सेनाको बढ़ानेके लिये शीघ्र ही इस समय शेखावाटीके असतुष्ट सामन्तोंको अपने हस्तगत करनेका यत्न किया। मंत्रीवर रायचंदने सबसे पहिले अपने भाईके पुत्र कृपारामको शेखावाटीके अधीश्वरोके निकट भेजा। कृपारामने वहाँ जाकर शेखावाटीके अधीश्वरो में कृष्णासिंहको अपने प्रतिनिधि पदपर नियुक्त किया, और उन्हींके अधीनमें सब शेखावत् सेनासहित उदयपुरके मार्गमें इकट्ठे होने लगे।

इस शुभ सुअवसर पर आमेरराजकी विशेष कृपासे अपनी पूर्वस्वाधीनता प्राप्त करनेमें समर्थ होकर उक्त सामन्त वर्ग अपने सर्वश्रेष्ठ नेता खंडेलापति नरसिंह और प्रतापसिंहका वही अवस्थासे उद्धार करनेकी विशेष चेष्टा करने लगे। महाराज जगत्सिंहने अपने स्वार्थसाधनके लिये शीघ्र ही शेखावाटीके सम्मिलित अधीश्वरोको कामनाको पूर्ण करदिया। कृपारामने तुरन्त ही आमेरपति महाराज जगत्सिंहकी ओर से संधि करली। संधिपत्रके नियुक्त होते ही खंडेला राज्यके सम्मिलित अधीश्वर नरसिंह और प्रतापसिंहको मुक्ति देकर उनका वह राज्य उन्हींको लौटा दियागया। उसी समय इस प्रकारकी संधि भी होगई कि जबतक दूसरे शेखावतोके नेता आमेरपतिको कर देते रहेंगे, तबतक आमेरराज किसी प्रकार भी उक्त देशके भीतरी शासन पर हस्तक्षेप नहीं कर सकेगे। कृपाराम और कृष्णासिंहने जयपुरकी राजधानीमें जाकर महाराज जगत्सिंहके सम्मुख वह संधिपत्र रक्खा, महाराजने तुरन्त ही उसपर हस्ताक्षर कर दिये, उक्त संधिपत्र पर हस्ताक्षर होते ही शेखावाटीके नेता दश हजार सेना इकट्ठी करके आमेरपतिके अधीनमें युद्ध करनेके लिये तैयार हुए। महाराजने यह भी स्वीकार किया कि जितने दिनोतक वे लोग रणक्षेत्रमें रहेंगे उतने दिनोतक महाराज ही उनको सब खर्च देते रहेंगे।

पोकरणके सामन्त सवाईसिंह धौकलसिंहको लेकर पहिले ही खेतड़ी नामक स्थानमें आ गये थे। इस समय शेखावत् नेताओंके साथ संधिवन्धन समाप्त होगया तब पोकरणके सामन्तके भ्रातृपुत्र श्यामसिंह चौपावत् कृपारामके साथ खेतड़ीमें जाकर वहाँसे धौकलसिंहको ले उन सम्मिलित शेखावतोके डेरोमें आये। आमेरके भूतपूर्व महाराज प्रतापसिंहकी कन्या महाराणी आनन्दकुमारी और मारवाड़पति भीमसिंहकी रानी महारानी आनन्दकुमारीने अपने सेवकोंके साथ उन्हीं डेरोमें जाकर धौकलसिंहको अपने

दत्तकपुत्रस्वरूपसे गोद ले लिया। इसके पीछे सब लोग राजधानी जयपुरमें आ गये। और वहांसे एक लाखसे भी अधिक सेना संहारमूर्ति धारणकर मारवाड़को जीतनेके लिये रवाना हुई।

सम्मिलित सेनादल खण्डेलासे दशकोश दूर खट्टू स्थानमें पहुँचा वहाँ वीकोनरके महाराज तथा अन्यान्य योगदेनेवालोंके आनेकी वाट देखने लगे। इसी समयमें शेखावाटीके सम्मिलित नेताओंने आमेरके महाराजसे यह प्रार्थना की कि “हमारे यथार्थ स्वामी दोनों अधीश्वर नरसिंह और प्रतापसिंहको छोड़ दिया जाय। सम्मिलित अन्य ख्यातनामा वीरोकी समान उन प्रसिद्ध वीर दोनों नेताओंके अधीनमें हम रहनेकी इच्छा करते हैं”। परन्तु सम्मिलित शेखावतोंके नेताओंकी उक्त प्रार्थनाको अस्वीकार करनेसे महा सकट उपस्थित होनेकी सम्भावना थी, इस कारण आमेरपतिने जीव ही उनके मनोरथको पूर्ण कर दिया। बहुत दिनोंतक बंदीभावमें रहकर नरसिंह और प्रतापसिंह मुक्ति प्राप्त करके अपनी सेनाके साथ आकर मिले। खण्डेलाके भूतपूर्व अधीश्वर वृन्दावनदास जो इतने दिनोंतक कई ग्रामोंका अधिकार पाकर इकले रहते थे। इस जातीय युद्धको उपस्थित देखकर वृद्धावस्थामें वह भी तलवार हाथमें लेकर आमेरकी सेनादलके साथ योग देनेको सन्नद्ध हुए। महाराज जगत्सिंह इस समय इतने अधिक संख्यक “शेखाजी” के वंशधरोसे युक्त हुए कि किसी समय भी कोई आमेरपति इस प्रकारके बहु संख्यक रायसालोत सिद्धानी, भोजानी, लाड़खानीको एकत्र करके अपने अधीन में रखनेको समर्थ न हुए थे। शेखावतोंके सब अधीश्वर शीघ्र ही जगत्सिंहके साथ मारवाड़में जानेके लिये तैयार हुए। कृष्णकुमारीके लिये जगत्सिंहके साथ मारवाड़पति मानसिंहका जो युद्ध हुआ था, उसका वर्णन पाठकोने मारवाड़ और जयपुरके इतिहासमें भलीभाँतिसे पाठ किया होगा। इस कारण अब यहाँ दुबारा उल्लेख करनेका प्रयोजन नहीं है। हम यहाँ केवल इतना कह सकते हैं कि इस युद्धमें शेखावतोंकी सेनाने जैसी वीरता प्रकाश की थी, जगत्सिंहके भागजानेसे अन्तमें उसी प्रकारका कलंक भी संचित किया। अत्यन्त दुःखका विषय है कि उस युद्धमें खण्डेलाराज नरसिंह और वृद्ध वृन्दावनदास दोनोंने ही प्राण त्याग किये।

नरसिंहकी मृत्युके पीछे उनके पुत्र अभयसिंह पिताके पदपर स्थित हुए, और उन्होंने खण्डेलाकी सेना पर अपना अधिकार किया। अन्तमें महाराज जगत्सिंह मारवाड़ छोड़कर अपने राज्यकी ओरको चले आये। वह भी शेखावतोंकी सेना लेकर खण्डेला लौट आये। परन्तु महाराज जगत्सिंह इस समय पहिली संधिको भंग करके जयपुरको खण्डेलाका राज्य देनेमें असम्मत हुए, तब अभयसिंहने दुःखित चित्तसे माचेड़के राजा वस्तावरसिंहके यहाँ आश्रय लिया। परन्तु वस्तावरसिंहने उनके ऊपर अप्रिय व्यवहार किया अभयसिंहने उससे अपना अधिक अपमान जानकर एक स. ६ पीछे माचेड़को छोड़ दिया। इस समय दिवसा स्थानमें महाराजोंके नेता बापू सेन्वि निवास करते थे, खण्डेलाके दूसरे अधीश्वर प्रतापसिंह अपने पुत्रके साथ उनके नि

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जाकर उनका शरणमे हुए। इधर हनुमन्तसिंह राजपूत स्वभाव सिद्ध विक्रमसे इस समय फिर गोविन्दगढ़ पर अधिकार करनेके लिये उद्योग करने लगे। उन्होंने समस्त समाचार जानकर वीर तेजस्वी ६० अस्त्रधारियोंको संव्याके समय एक नदीके किनारे छिपा रक्खा, पीछे आधीरातके समय वे पहाड़ी मार्गसे एक एक करके किलेकी तरफ जाने लगे। और चुपकेसे किलेकी दीवारों पर चढ़कर उन्होंने दुर्ग रक्षक सेनाका संहार करना प्रारम्भ किया। थोड़े ही समयके बीचमे किलेकी सेनाके जागते ही घोर युद्ध होने लगा। वीर विक्रमी हनुमन्तसिंहने उस शत्रुदलकी सेनाका संहार करके शेष सेनाको भगाय शीघ्र ही गोविन्दगढ़ पर अधिकार कर लिया। किलेको जीतते ही उस गभीर रात्रिके समय शेखा-वतने आनन्दित होकर नकारेको वजाया, लाड़खानों मीना और निकटवर्ती अन्यान्य जातीय राजपूत लोग जातीय शत्रुसे आनन्दित हो शीघ्रतासे किलेमे घुसपड़े। हनुमन्तकी जय-ध्वनिसे गोविन्दगढ़ कपायमान होगया। कई सप्ताहके पीछे महावीर हनुमन्तने दो हजार सेना इकट्ठी करके आमेरके महाराजके साथ सब प्रकारसे सामना करनेका साहस किया। उन्होंने खण्डेला और निकटवर्ती अन्यान्य स्थानोंको एक २ करके अपने हस्तगत कर लिया। जयपुरके महाराजकी जो सेना किलेमे रहती थी वह विजयी हनुमन्तके आनेका समाचार पाकर प्राणोंके भयसे चारों ओरको भागने लगी। खुशियाली नाम एक दरोगा प्रसिद्ध पङ्कजकारी इस समय खण्डेला पर शासन करनेके लिये आमेरपतिके द्वारा नियुक्त हुआ था। उसने प्राणोंके भयसे भयभीत हो आमेरमे जाकर जयपुरके महाराजके सम्मुख अपनी पराजयका वृत्तान्त कह सुनाया। यद्यपि वह दरोगा खण्डेलाके किलेमे एकसौ सेना रखनेके लिये आमेरपतिके निकटसे वेतन लेता था, परन्तु वह तीस मनुष्योंकी रक्षामे रखकर बचेहुए समस्त धनको अपने अधिकारमें करता था। विजयी हनुमन्तसिंहने इसी कारणसे सरलतासे विजय प्राप्त की थी।

हनुमन्तसिंहने अपने बाहुबलसे ही खण्डेलाको विजय कर लिया है, खुशहाली दरोगाके मुखसे यह समाचार सुनकर आमेरके महाराज अत्यन्त ही क्रोधित हुए। और खण्डेला पर फिर अधिकार करनेके लिये रतनचंद नामक एक सेनापतिके अधीनमे दो दल पैदल सेना और एक दल गोलन्दाज खुशहाली दरोगाके साथ भेजे। महाराजने यह आज्ञा भी सुना दी थी कि यदि खण्डेलाको खुशहाली न जीत सके तो उसको उचित दंड दिया जायगा। खुशहाली इस समय नवीन सेनाके बलसे बलवान होकर मारे गर्वके आगे बढ़ा है यह सुनते ही महावीर हनुमन्तसिंहने प्रतिज्ञा की कि मैं अपने जीतेजी शत्रुसेनाको नगरमे न धसने दूंगा, और अपनी सजी हुई सेनाके साथ वह खुशहाली के आनेकी वाट देखने लगा। इसी अवसरमे खुशहालीकी सेनाका दल सम्मुख आया, हनुमन्तसिंहके अधीनकी सम्पूर्ण सेनाने प्रबल विक्रमके साथ युद्ध करते २ खुशहालीकी सेनाको भगा दिया। अंतमे जिस समय हनुमन्त सम्पूर्ण रूपसे विजय पानेके लिये उद्यत हुए, ठीक उसी समयमे उन्होंने दुर्भाग्यसे घायल हो शीघ्र ही अपनी सेनाको खण्डेलाके किलेमे भेज दिया। खुशहालीराम दरोगाने सेनासहित किलेको घेर लिया और घायल हुए वीर हनुमन्तने दूसरी बार शत्रुओंकी सेनापर आक्रमण करके सिलहपोस सेनाके ३०

मनुष्योंको मार डाला। यद्यपि खुशहाली किसी प्रकारसे भी किलेको न जीत सका था, परन्तु किलेमें जो पानी था उसके समाप्त होजानेपर हनुमंतसिंहने अन्तमें आत्मसमर्पण करना निश्चय कर लिया,। परन्तु आत्म समर्पण करनेके पहिले ही जयपुरके महाराजकी ओरसे खुशहाली दरोगाने हनुमंतसिंहको पाँच ग्रामोंके अधिकार देनेका प्रस्ताव किया, हनुमंतसिंहने शीघ्र ही उन पाँचग्रामोंको पाकर किलेको छोड़ दिया।

विख्यात खुशहालीराम वोहरा इस समयकी अर्द्धशताब्दीके पहिलेसे आमेरराज-दरबारमें विलक्षण प्रताप और प्रभुत्वको चलाता आया था, राजा प्रतापसिंहने उसको अत्यन्त दुश्चरित्र जानकर जन्मभरतक कारागारमें रखनेकी आज्ञा दी, और उसके वशके किसी वोहराके परिवारमेंसे किसी मनुष्यको भी राजमंत्री पदपर नियुक्त नहीं किये जाने की इच्छाकी। हम जिस समयका वृत्तान्त लिखते हैं खुशहालीराम उस समय कारा-गारमें वृद्धावस्था बिता रहे थे इस समय सौभाग्यवश महाराजने इनको फिर छोड़ दिया, और वह राजमंत्री पदपर फिर स्थित हुए। शेखावाटीके अधीश्वरोकी सम्प्रदायने कितने ही प्रतिनिधियोंको उनके पास भेज कर प्रार्थना की कि “आप कृपा करके हमारे पिताके अधिकारी देशोंको हमें फिर दे दीजिये।” सौभाग्य बलसे खुशहालीरामने सामन्तोंकी प्रार्थनाको पूर्ण करनेके लिये आमेरके महाराजके निकट यह प्रस्ताव उपस्थित किया कि “सामन्त ही राज्यके प्रधान बल हैं, उनके संतुष्ट रहनेसे ही राज्य का मंगल है। यद्यपि शेखावाटीके सामन्त बहुत समयसे अवाध्यता प्रकाश करके राज्य में अनेक प्रकारके उपद्रव करते थे, परन्तु जब कभी जाति साधारणका अधिकार लेनेके लिये कोई झगड़ा होता है तभी वह महाराजकी वश्यता स्वीकार करके अपना पक्ष समर्थन करनेके लिये सेनाकी सहायता करनेमें भी झुटि नहीं करते। मारवाड विजयके समय शेखावाटीके सामन्तोंने दश हजार सेनाके साथ आमेरकी सेनामें मिलकर महाराज के अनेक उपकार किये थे। विशेष करके शेखावाटीके सामन्तोंके साथ महाराजका सद्भाव न होनेसे किसी कुअवसर पर कठिन महाराष्ट्रोंका आमेरराज्यमें आकर अत्यन्त हृदय विदारक जघन्य उपद्रव करनेकी आशंका है, इस कारण हमारे मतसे इन सामन्तों को सब प्रकारसे संतुष्ट करके उनको अपने हस्तगत रखना ही उत्तम बात है”। खुशहालीराम वोहराके उक्त वचनोंको सुनकर आमेरके महाराजने कहा कि “आप जो अच्छा समझें सो करें”। राजाकी आज्ञा पाकर खुशहालीरामने शीघ्र ही शेखावन् सामन्तोंके साथ एक नवीन संधिपत्र नियुक्त किया। उस संधिपत्रके मतसे यह निश्चय हुआ कि रायसालोत्तगण वार्षिक ६० हजार रुपया करमें दिया करें और इस समय भेटमें ४० हजार रुपया दें। इसपर सब सामन्त सम्मत होगये, और खडेली नगर तथा उनके अधीनके देशोंके अधीश्वरोंको फिर नवीन शासनकी सनद दी गई। इस प्रकारसे निकाले हुए खडेलीके दोनों अधीश्वर अभयसिंह और प्रतापसिंह फिर अपने पिताके अधिकारको पा गए।

यद्यपि नवीन शासन सनदपत्रपर आमेरके महाराज और उनके प्रधान मंत्रोंने अपने हस्ताक्षर कर दिये, परन्तु इस समय जितनी नागा सेना खडेलीके किलेमें

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और शेखावत् देशकी सीमामे स्थित किलोपर अधिकार किये हुए थी वह किसी प्रकारसे भी अभयसिंह और प्रतापसिंहको उक्त देश देनेके लिये राजी न हुई। वीरश्रेष्ठ हनुमन्तसिंहने विचारा कि ऐसा बाध होता है कि खुगहालोराम बोहरा ने चतुरतासे चालीस हजार रुपया भेटमे संग्रह करके इस समय धोखा देनेके लिये गुप्तभावसे इस प्रकारकी आज्ञा दी है। तब हनुमन्तसिंहने विशेष चिन्ता करनेके पीछे खण्डेलाके दोनो अधीश्वरोके निकट यह प्रस्ताव किया कि “आप हमको कितनी सेना देगे? मैं जिस उपायसे भी होगा, उसी उपायसे खण्डेलाको अपने हस्तगत करलूँगा”। अभयसिंह और प्रतापसिंहके अधीनमे इस समय पाँच सौ अस्त्रधारी सेवक थे, हनुमन्तसिंह उनमेसे बीस वीर तेजस्वी मनुष्योंको चुनकर उदयगढके द्वारपर जा पहुँचा। उसने अपनेको छिपाकर किलेमे कहला भेजा, कि मैं हनुमन्तसिंहका दूत हूँ, और उन्हीके पाससे आया हूँ। किलेके अध्यक्षने उसको बीस अस्त्रधारियोंके साथ किलेमे जाने दिया, पश्चात् बीस अस्त्रधारी उनके पीछे और आये। उन्होंने भी किलेमे प्रवेश करनेका अधिकार प्राप्त किया। कुछ समयके पीछे अभय और प्रतापसिंहके अन्य अस्त्रधारी उनके पीछे २ किलेके द्वारपर आकर इकट्ठे हुए। हनुमन्तने कुछही कालके पीछे दुर्गाध्यक्ष नागाके निकट अपना परिचय देकर आमेरके अधीश्वर और राजमन्त्रीके हस्ताक्षर सहित नवीन शासनकी सनद दिखा कर उनसे कहा कि “यदि तुम उसी समय किलेसे न चले जाओगे तो इसी तलवारके वलसे मैं एक २ के प्राणोंका नाश करूँगा” वीर श्रेष्ठ हनुमन्तको इस प्रकारसे बलवान और दृढप्रतिज्ञ देखकर नागागण जीघ्र ही प्राणोंके भयसे किलेको छोड़ कर भाग गये। अभय और प्रतापने बहुत दिनोंके पीछे फिर अपने पिताके विध्वंस हुए देश पर अधिकार किया। जिस हनुमन्तसिंहके बल विक्रम और साहस तथा शूरवीरताके बलसे अभयसिंह और प्रतापसिंहको इस प्रकारसे पैतृक अधिकार प्राप्त हुआ, वह दोनों ही उन हनुमन्तसिंहके प्रस्तावके मतसे प्राचीन शत्रुताको छोड़कर सरल स्वभावसे रहने लगे।

अभयसिंह और प्रतापसिंहको पैतृक राज्य मिलनेके कुछही काल पीछे विख्यात पठान दस्युनेता अमीरखाँ कालान्तक कालकी समान आमेरराज्यमे आया। महाराज जगतसिंहने उसको दमन करनेके लिये अपनी सम्पूर्ण सेनाके साथ अधीन सामन्तोंकी सेनाको एक साथ मिला लिया। पूर्वसंधिके मतसे इस समय खण्डेलापति अभय और प्रतापकी सेनाने भी उक्त सेनादलके साथ मेल कर लिया। अमीरखाँके प्रधान सेनापति मोहम्मदशाहखाँके विरुद्धमे जीघ्र ही वह सम्मिलित सेनादल दूनीके सामन्त राय चाँदसिंहके अधीनमे वीरदर्पसे अग्रसर हुआ। धोमगढमे मोहम्मदशाह रहता था सेनाने उस किलेको घेर लिया। अंतमे किलेको जीतनेकी सम्पूर्ण सभावना होगई पर एक सामान्य कारणसे ही राजपूत सेनाके सब प्रधान उद्देश व्यर्थ होगये।

शेखावत्सेनाके एकदले इस समय टोकके अधीनमे स्थित एक नगरको जीत कर लूट लिया। उसीमे एक गोगावत सम्प्रदायका निवासी निहत हुआ। विजयी शेखावतोंकी सेनाने उसकी सारी धन सम्पत्ति लूट ली। उन मारे हुए मनुष्योंके पुत्र

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शीघ्र ही गोगावतोके नेता प्रधान राय चंदसिंहके पास गये। और उनको समस्त वृत्तान्त सुनाकर उनसे सहायता मांगी। चाँदसिंहने उनको पैतृक सम्पत्तिपर फिर अधिकार करनेके लिये कितनी ही वर्मावृत्तिसेनाको उनके साथ भेजा। शेखावत किसी प्रकारसे भी उनकी सम्पत्ति देनेमें राजी नहीं हुए, और अपना दल प्रबल कर लिया। इस समाचारसे चाँदसिंहने भी महा क्रोधित होकर उन बालकोका पक्ष समर्थन करनेके लिये अपनी सेनाकी संख्याको बढ़ा लिया। इस प्रकारसे शेखावत और गोगावतोमें परस्पर युद्ध होनेकी संभावना होगई। शेखावाटीके दो अधीश्वरोंने समस्त शेखावत सामन्तोकी सेना लेकर विवाद स्थानमें आकर दर्शन दिया। चाँदसिंहके साथ उस बालकका विशेष सम्बन्ध था, दूसरे यह चाँदसिंह उस समस्त सम्मिलित सेनाके ऊपर अध्यक्षरूपसे भेजे गये थे, इस कारण उन्होंने अपने सम्मानकी रक्षाके लिये किलेको घेरनेवाली सेनामेंसे बहुतसी सेनाको विवाद स्थल पर भेज दिया। तुरन्त ही आमेरके सम्पूर्ण सामन्तोके अधीनमें स्थित सेनाने आत्मविग्रह उपस्थित करके महा समरानल प्रज्वलित कर दी। केवल सीकरके सामन्त ही इस विवादसे दूर रहे। अतमें झगड़ा अधिक बढ़ गया। तब खाज्जारीत सम्प्रदायके नेताने मध्यस्थ होकर कहा, कि जिससे दोनों ओरका सम्मान बना रहै ऐसा कार्य करना उचित है। यद्यपि खडेलापतिने गोगावतोकी सम्पत्ति लूटली, और वह उसे अपने राज्यमें लेगये है, पर वे समस्त सपत्तिको प्रधान सेनापतिके पास फिर भेजदे इससे दोनों ओरका सम्मान रह जायगा। शेखावत इसमें उसी समय सम्मत होगये। यद्यपि यह झगड़ा भिट गया, परन्तु चाँदसिंह सतुष्ट न हुए। जो हो सम्मिलित सेनादलमें उक्त प्रकारसे आत्मविग्रह गांत हुआ, इसीसे भीमगढ़का अवरोध छोड़ दिया गया, सामन्त अपने २ देशको चले गये। सीकरके सामन्त लक्ष्मणसिंह जो इस झगड़ेमें सामिल नहीं हुए थे, शेखावाटीके दोनों अधीश्वरोको असरल मार्गसे खंडेलाके नगरकी ओरको जाता हुआ देखकर अच्छा सुअवसर जान शीघ्रतासे अपनी सेनाको सीकरमें ले जाकर फिर इस समय खडेलाके अधीश्वर पदको पानेके लिये आगे बढ़े। इन्होंने सबसे पहिले सीसोह नामक स्थानको घेर लिया, और अनेक प्रकारकी चतुराई तथा छलबलसे उस पर अपना अधिकार कर लिया। जिन पठानोंके विरुद्ध सीकरपति कितने दिनोंके पहिले युद्धमें नियुक्त थे, अन्तमें उसी पठानको दो लाख रुपया देनेकी प्रतिज्ञा कर उससे सहायता पानेके लिये उन्होंने कहला भेजा। मन्नू और महतावरों दो पठान सेनापति उस धन पानेके लिये शीघ्र ही सेना सहित सीकरपतिके साथ गये। सीकरपति लक्ष्मणसिंह खडेलाल पर अधिकार करनेके लिये उद्यत हुए हैं यह समाचार वीर श्रेष्ठ हनुमन्तसिंहने पहिले ही सुन लिया था। इस लिये उन्होंने इस भारी विपत्तिमें अभयसिंह और प्रतापसिंहके स्वार्थकी रक्षाके लिये पठान सेनापति महतावरोंको ५० हजार रुपये देनेको कहा कि वह किसी प्रकारसे भी खडेलापतिके साथ युद्ध न करें, और न खडेलामें जायें। परन्तु दुराचारी महतावरों ने उस प्रतिज्ञाको भंग करके शीघ्र ही अधिक धन पानेके लिये लक्ष्मणसिंहके साथ मेल करनेमें कसर न की।

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वीरश्रेष्ठ हनुमंतसिंह पठानसेनापति महतावर्याको ५० हजार रुपया लेकर भी प्रतिज्ञा भंग करते हुए देखकर अत्यन्त क्रोधित हुए, और वह शीघ्र ही खण्डेलाकी रक्षाके लिये उपयुक्त युद्धकी तैयारी करने लगे। परन्तु विपक्षियोंके नेता लक्ष्मणसिंहने अपने पितृसंचित अगणित धनकी सहायतासे इस समय अपने पक्षको धीरे २ अनेक उपायोंसे प्रबल करलिया था। उसने शीघ्र ही उस धनवृष्टिके द्वारा रेवासो और अन्यान्य नगरों पर अपना अधिकार करलिया। विजयी लक्ष्मणसिंहने शीघ्र ही प्रबल सेनाके साथ खण्डेला नगरमें जाकर नगरपर अधिकार करलिया, परन्तु वीरश्रेष्ठ हनुमन्त खण्डेलाके किलेमें भलीभाँतिसे रहकर दूरवर्ती कोटेके किलेमें बहुत दिनोंके लिये बहुतसे खाद्य द्रव्योंको गुप्तभावसे अन्य मनुष्योंद्वारा संचित कराने लगे। शेषमें तीन सप्ताहतक उस प्रबल विपक्षियोंकी सेनाके हाथसे खण्डेलाके किलेकी रक्षा करके जब उन्होंने इनके मुखसे सुना कि कोटेका किला सब प्रकारसे धन सम्पत्तिसे पूर्ण करलिया गया है; तब वह सेनासहित नगी तलवारे हाथमें ले विपक्षियोंके द्वारा विध्वंस होनेवाले खण्डेलाके किलेको छोड़ कर शत्रुओंका सहार करने लगे, और शत्रुओंके डैरोको भेदन कर सेनाके साथ कोटेके किलेमें चले गये। सम्पूर्ण सामन्तोंने अभय और प्रतापसिंहके लिये अपने प्राणतक देनेका निश्चय कर लिया था, और इसीसे वह लोग पहिलेसे ही इस कोटेके किलेमें इकट्ठे होगये थे।

सीकरके सामन्त लक्ष्मणसिंह और शेखावाटीके प्रभु दोनों अधीश्वर अभयसिंह और प्रतापसिंहके नीचे पदपर स्थित सामन्त मात्र थे। इनके नीचे पदपर स्थित होकर उपरितन प्रभुके अधिकारको लोप करते हुए देखकर अन्यान्य सामन्त महाक्रोधित होगये, और बहुतसे अभय और प्रतापसिंहकी सहायता करने लगे। परन्तु चतुर लक्ष्मणसिंहने उनमेंसे अनेकोंका बहुतसा धन अपने हस्तगत करलिया। जिन्होंने धन नहीं दिया लक्ष्मणसिंहने उनके अधिकारी देशोंमें पठानोंकी सेनाको भेजा, इससे उन लोगोंने अन्तमें अपना सर्वनाश जानकर निरपेक्षतासे रहना स्वीकार किया। यद्यपि किसी २ सामन्तने आमेरराजके निकट यह प्रार्थना की कि सीकरपतिने अन्यायाचरणसे खण्डेलापर आक्रमण किया है, परन्तु आमेरराजने उनकी प्रार्थनाको नहीं सुना, शेखावाटीके दोनों अधीश्वरोंके दोषसे ही भोमगढ़का अवरोध व्यर्थ होगया है यह जानकर आमेरके महाराज उनके ऊपर अत्यन्त क्रोधित हुए। इस कारण शेखावाटीके दोनों अधीश्वरोंका पतन आमेरराजकी इच्छासे ही हुआ।

वीरश्रेष्ठ हनुमन्तसिंह कोटेके किलेमें आकर शीघ्रतासे किलेके बाहरकी दीवारोंको बनाकर कई सौ सेनाके साथ प्रबल बलशाली लक्ष्मणसिंहकी बाट देखने लगे। लक्ष्मणसिंहने पठानोंकी सेनाकी सहायतासे खण्डेलापर अधिकार करनेके पीछे कोटेको भी जा घेरा, हनुमन्तसिंहने किलेमें न जाकर उस बाहिरी किलेमें रहकर क्रमानुसार तीन महीनेतक शत्रुओंकी आशाको व्यर्थ किया। अंतमें तीन महीनेके पीछे शत्रुओंने अतुलविक्रमके साथ उस बाहिरी किलेपर आक्रमण किया। सभीने हनुमन्तको मूलकिलेमें

जानेके लिये अनुरोध किया, परन्तु वीर विक्रमी हनुमन्तने कहा, “ जब कि खंडेला चिरकालके लिये शत्रुओंके हाथमे पड़ गया है, तब अब किलेके भीतर जानेका प्रयोजन क्या है ? ” उन्होंने शीघ्र ही अपनी सेनाको राजपूतस्वभाव सुलभ तेजस्विताके साथ उद्दीपित करके कहा, “ क्या तो आप शत्रुओंका संहार करिये, और नहीं तो आओ अपने जीवनका बलिदान करै । ” उसी मुहूर्त्तमे सेनासहित हनुमन्तसिंहने नगी तलवार हाथमे लेकर बड़े वेगसे शत्रुओपर धावा किया और उन्हें परास्त कर दिया। और बाहिरी किलेको पुनः अपने हस्तगत कर लिया। पर भागीहुई शत्रुसेना फिर सहसा आगई और प्रभातकालसे लेकर संध्यातक दोनोंमे घोर युद्ध होता रहा। हनुमन्तसिंहने अंतिम बलके साथ फिर प्रचंडवेगसे शत्रुदलके व्यूहको भेदकर सब सेनाको भगा दिया। असीम साहसी हनुमन्तसिंहने इस समय शत्रुदलको भागा हुआ देखकर उनका पीछा किया, किन्तु खेद है कि उनके तोपखानेके सम्मुख तक पहुँचते ही अचानक एक गोलेके आघातसे उसी क्षण उनके प्राणपखेरू पयान कर गये। हनुमन्तकी मृत्यु होते ही उसी समय शत्रुओंकी जय होगई। परन्तु नेताकी मृत्युसे उस अवरुद्ध सेनादलने शीघ्र ही बाहिरी किलेको छोड़कर भीतरके किलेका आश्रय जा लिया। उक्त समरमे पाँचसौ पठानों की सेना और सीकरपतिके अधीनकी सेनाके सिवाय हनुमन्तके अधीनमे अधिक सेना नहीं थी, दूसरे दिन प्रभात होते ही हनुमन्तका शव संस्कार करने और वायल मनुष्योंको अन्य स्थानपर भेजनेके लिये किलेमे स्थित सेनादलने लक्ष्मणसिंहसे कुछ कालके लिये समरको स्थित रखनेकी प्रार्थनाकी, लक्ष्मणने उसमे अपनी सम्मति प्रकाश की, और उसी अवसरमे अभय और प्रतापसिंहके साथ सविका प्रस्ताव उपस्थित किया गया। परन्तु अभय और प्रतापसिंहने अवज्ञाके साथ उस प्रस्तावको अस्वीकार किया। हनुमन्तके मारेजानेका समाचार पाते ही उदयपुरके अधीश्वर जो पहिलेसे ही अभय और प्रतापसिंहका पक्ष समर्थन करते थे, उन्होंने फिर कितनी ही सेनाके साथ भोजनकी सामग्रीको किलेमे भेज दिया। खेतड़ीके सामन्त इस समय उपस्थित होते तो वह अवश्य ही सहायता करते, परन्तु वह इस समय जयपुरमे थे। यद्यपि उन्होंने अपने पुत्रसे कह दिया था कि विसाऊ देशके सामन्तकी सम्मतिसे कार्य करना परन्तु विसाऊ देशके सामन्तने लक्ष्मणसिंहसे घूस लेने और अंतमे खंडेलाराज्यके कितने ही अश्रु पानेकी आशासे लक्ष्मणसिंहका ही पक्ष समर्थन किया था। इसी कारणसे खेतड़ीके सामन्तपुत्रोंने अपने पिताके कहनेके अनुसार अभय और प्रतापसिंहकी सहायता नहीं की। अभय और प्रतापसिंहके अधीनकी सेना कही भी महायताके न मिलनेसे वीर स्वभाव राजपूतोंकी समान केवल साधारण वाजराकी रौटी खा करके और भी पाँच सप्ताह तक किलेकी रक्षा करती रही। अंतमे आहारके अभावसे किलेमे मेनाके प्राण नाशकी सभावना होगई। तब सब कोई आत्मसमर्पण करनेके लिये विन्ता करने लगे। इसी समयमे अवरोधकारी लक्ष्मणसिंहने प्रस्ताव कर भेजा कि वह अभय और प्रतापसिंहको दश ग्रामोंका अधिकार देनेके लिये तय्यार है, इसी पर किलेमे की मेनाने आत्मसमर्पण कर दिया। प्रतापसिंहने तो पाँच

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ग्रामोंका लेना स्वीकार किया, पर अभयसिंह अपने वंशगौरवको स्मरण करके पैतृक तेजके साथ उन पाँच ग्रामोंके लेनेमें राजी न हुए। यद्यपि प्रतापसिंहने पाँच ग्रामोंको लेलिया परन्तु कुछही दिनोंके पीछे दुराचारी लक्ष्मणसिंहने उनको उन ग्रामोंके अधिकारसे वंचित करदिया। इतिहासवेत्ता टाइ साहव सन् १८१४ ईसवीमें लिखते हैं कि जिस समय खण्डेलाके शेष शेखावत् दोनों अधीश्वर अभय और प्रतापसिंह झुंझुनू नामक स्थानमें अत्यन्त दीनभावसे थे। उस समय सिद्धानीके सामन्तोंने सभीसे चढ़ा संग्रह किया, और उस महाविपत्तिमें उनको वह प्रतिदिन पाँच रुपया दिया करते थे।

सन् १८१४ ईसवीमें जिस समय आमेरके राजमंत्री पदपर मिश्र शिवनारायण विराजमान थे, उस समय अफगान लोगोंने अमीरखॉ महाराष्ट्रनेताकी ओरसे जयपुरपतिके पाससे दंडमें नौ लाख रुपया माँगा। आमेरके राजाका खजाना इस समय एकबार ही खाली होगया था। राजमंत्रीने अन्य कोई उपाय न देखकर अतमें सीकरके सामन्त लक्ष्मणसिंहकी ओर दृष्टि डाली। लक्ष्मणसिंहने जयपुरपतिके मतको ग्रहण न करके वलपूर्वक खण्डेलापर अधिकार कर लिया था और इस समयतक जयपुरेश्वरके पाससे खण्डेलाके शासनकी सनद न मिली थी। उसने बहुत दिनोंतक शासनकी सनद संग्रह करनेके लिये भलीभाँतिसे चेष्टा की थी, इस समय विशेष सुभीता पाकर मिश्र शिवनारायणने लक्ष्मणसिंहके पारा यह प्रस्ताव भेजा कि यदि वह स्वयं पाँच लाख रुपया दे और जयपुरकी सेनाकी सहायताके लिये सिद्धानीके सामन्तोंके पाससे चार लाख रुपया इकट्ठा करके अमीरखॉको देदे तो उनको खण्डेलाकी शासनसनद दीजायगी। लक्ष्मणसिंह उक्त प्रस्तावके अनुसार कार्य करनेको राजी होगये। इस समय अमीरखॉ रानोलीमें निवास करता था। लक्ष्मणसिंहने वहाँ जाकर उसके हाथमें नौ लाख रुपया देकर उसकी रसीद जयपुरपतिके यहाँ भेजदी, जयपुरके महाराजने भी लक्ष्मणको खण्डेलाका पट्टा देदिया।

लक्ष्मणसिंह पट्टेको पाकर महा आनन्दित हो जयपुर राजधानीमें गये और वहाँ जाकर खण्डेलाका एक वर्षका राजस्व उन्होंने अग्रिम देदिया, जयपुरपति महाराज जगतसिंहने उनका दियाहुआ राजस्व, वार्षिक ५७ हजार रुपया नियुक्त कर उन्हें खिलत अर्थात् (सिरोंपा) पोशाक और आभूषण देकर, उनको अपने हाथसे अभिषिक्त करदिया। इस प्रकारसे रायसलके शेष वंशधर अभय और प्रतापका पैतृक अधिकार सर्वदाके लिये लोप हो गया, खण्डेलादेश शेखावतोंकी एक नीची शाखामें उत्पन्न हुए लक्ष्मणके अधिकारमें होगया।

पाठकोंको स्मरण होगा कि एक ब्राह्मणने खण्डेला देशको जयपुरपतिके पाससे जमावंदीमें ले लिया था। उसने प्रजाको पीडित करके और निकटके देशोंके सामन्तोंपर आक्रमण करके अत्यन्त दुःख दिया था। इस समय उस ब्राह्मणने अपमानित होकर अपने भाग्यके उद्धारके लिये विशेष चेष्टा करके अपने पोषक राजमंत्री मिश्र शिवनारायणके पास जाकर आश्रय लिया। अतमें चातुरी और पड़्यत्रजालका विस्तार करके,

शिवनरायणको राजाके समीप इस प्रकारसे कलंकित किया कि अंतमें उसी कारणसे उन्होंने आत्महत्या करली। ब्राह्मणने पीछे असीम साहसके साथ षड्यंत्रके बलसे शेषमें आमेरके मंत्रीपद पर अधिकार करलिया। लक्ष्मणसिंह जिस समय आमेरकी राजसभामें आये तब इन्होंने अपनी बुद्धिमानीसे वहाँ अपनी प्रभुताईका विस्तार किया, वह ब्राह्मण उस समय मंत्रीपदपर प्रतिष्ठित था। उस चतुर ब्राह्मणने लक्ष्मणको इस प्रकारसे अपना प्रभुत्व बढ़ाते देख कर अपनी सामर्थ्य और अधिकारके लोप होनेकी आशंका की और शीघ्र ही उसने लक्ष्मणको किसी न किसी उपायसे राजकोपमें डालने की चेष्टा की। ब्राह्मणने यह स्थिर कर लिया कि कुछ ऐसा उपाय करना उचित है, कि जिससे लक्ष्मण राजाके विरुद्धमें खड़ा होजाय, उसने लक्ष्मणसिंहके नवीन अधिकार मुक्त खंडेलादेशपर आक्रमण करनेके लिये गुप्तभावसे आज्ञा दी। सिद्धानी राजपूत गणोंने फिर अपने पूर्व अधिकार प्राप्तिकी संभावना विचार कर शीघ्र ही उक्त ब्राह्मण राजमंत्रीके अधिकारमें स्थित जयपुरकी सेनाके साथ मिल कर खंडेलापर आक्रमण किया। ब्राह्मण मंत्री अपने उस आक्रमणकार्यमें नैतृत्व करने लगा परन्तु चतुर लक्ष्मणसिंहने इस समय इस प्रकारके राजनैतिक उपायका अवलम्बन किया कि जिससे ब्राह्मण सफलमनोरथ न होसका लक्ष्मणसिंह खंडेलाकी रक्षाके लिये स्वयं वहाँ न जाकर जयपुरमें ही रहने लगे। परन्तु उन्होंने अत्यन्त गुप्तभावसे पठान नेता जमशेदखाके पास बहुतसा धन भेजा जमशेदने शीघ्र ही सेना सहित जाकर ब्राह्मणमंत्रीके डेरोपर अधिकार करके और उसको महाभय दिखाकर उसकी सारी धन सम्पत्ति लूट ली। मंत्रीने अकस्मात् आई हुई विपत्ति देखकर शीघ्र ही अवरोधको त्याग महाक्रोधित हो राजधानी जयपुरकी ओरको कूच किया। क्रुद्ध हुए मंत्रीने राजधानीमें जाकर अपने शत्रु लक्ष्मणसिंहको पकड़नेके लिये पीछा किया लक्ष्मण सिंह शीघ्र ही प्राणोंके भयसे केवल पाँचसौ श्वारोही साथ लेकर राजधानी छोड़कर शीघ्रतासे भाग गये। राजमंत्रीने कुछ दूरतक पीछा किया। अंतमें मंत्रीने राजधानीमें जाकर लक्ष्मणसिंह और उनके पक्षके समस्त सामन्तोंकी धन सम्पत्ति पर अपना अधिकार करलिया। इतिहाससे जाना जाता है कि उक्त ब्राह्मण मंत्री जमशेदके आक्रमणके भयसे डेरोकी छोड़कर भाग गया, और सम्मिलित सिद्धानी सामन्त अभयसिंहको नेता पदपर वरण करके उसने फिर अन्तिमबलके साथ खंडेलापर आक्रमण किया, परन्तु अतमें परास्त होकर भागगया। इस प्रकारसे अभयसिंहकी शेष आशा एकबारही दूर होगई।

इतिहासवेत्ता टाड् साहबने लक्ष्मणसिंहके पूर्व पुरुषोंके विषयमें वर्णन किया है। वह लिखते हैं कि “यह स्मरण होसकता है कि शेखाजीके पुत्रोंमें सबसे बड़े राजा रायसलके सात पुत्र उत्पन्न हुए थे। इनमें चौथे पुत्र तिरमल थे, रावकी उपाधि पाकर उन्होंने कासली देश और ८४ ग्रामोंका अधिकार प्राप्त किया। तिरमलके पुत्र हरीसिंहने अपने बाहुबलसे फतेपुरके कायमखानियोंके पाससे धौलाडा नामक स्थान और उसके अधीनके १२५ ग्रामोंपर अधिकार करलिया।

और कुछही करलिया। जीत कर व थे। उन पुत्र उक्त पर आ अपने पुत्रोंके लिये कहै, किलोको करते थे अपने आश्रयमें सम्बन्ध वापिक लिये “ दुर्गबद्ध आठदल अतिरिक्त वे बलशाली रीतिको अधिकार कर सकते वर्णन यहांपर

और कुछही समयके पीछे रेवासोके और भी २५ ग्रामोपर बलपूर्वक अधिकार कर लिया। हरिसिंहके पुत्र श्योसिंह कायमखानियोंके प्रधान स्थान उक्त फतेपुरको जीत कर वहाँ निवास करते थे। श्योसिंहके पुत्र चाँदसिंह सीकरनगरके स्थापनकर्ता थे। उन चाँदसिंहके वसोत्पन्न देवीसिंहने अपने अत्यन्त कुटुम्बी साहपुराके ठाकुरके पुत्र उक्त लक्ष्मणको दत्तकपुत्ररूपसे ग्रहण किया था। लक्ष्मणसिंहने जिस समय सीकर पर अधिकार किया उस समय सीकरकी अवस्था बहुत अच्छी थी। लक्ष्मणसिंहने अपने बुद्धिबलसे देशकी अवस्थाको और भी सुधार लिया था। लक्ष्मणने खण्डेलापर अधिकार करनेके पहिले ही अपने अधीनमे स्थित प्रत्येक करद सामन्तको हीन बल करने के लिये उनके प्रत्येक अधिकारी देशोके किलोको विध्वंस कर दिया। अधिक क्या कहै, उसने अपनी पितृभूमि साहपुराके दुर्ग और वीलाडा भटौली और पासलीके किलोको भी गिराकर सम कर दिया। लक्ष्मणसिंह इस प्रकार प्रचंड प्रतापसे शासन करते थे कि उक्त साहपुराके ठाकुर उनके जन्मदाता पिता भी अत्यन्त दुःखित होकर अपने अधिकारी देशोको छोड़कर जोधपुरको चले गये, और वही महाराणाके आश्रयमे रहने लगे।

साधु टाड् साहबने लिखा है, “लक्ष्मणसिंहके अधिकारी देश इस समय एकत्र सम्बन्ध और उन्नत अवस्थामे थे। ग्राम और नगरोकी सख्या पंद्रहसौ थी, और उनसे वार्षिक आठ लाख रुपयेकी आमदनी होती थी। लक्ष्मणने अपने नामको अक्षय करनेके लिये “लक्ष्मणगढ नामका एक किला बनवाया तथा अन्यान्य अनेक स्थानोको दुर्गबद्ध किया। अधिकारी देशोकी रक्षाके लिये उन्होने अलोगोल नामके बन्दूकधारी आठदल सेनाकी सृष्टि की थी। प्रत्येक दलमे एक २ दल गोलन्दाज थे। इसके अतिरिक्त उनके अधीनमे एक हजार शिक्षित अध्वारोही सेना थी। इसमे पाँचसौ वेतनभोगी और पाँचसौ भूवृत्ति पानेवाले थे। लक्ष्मणसिंह जिस प्रकार प्रबल बलशाली थे, यदि जयपुरपति अंग्रेज गवर्नमेण्टके सधिवंधनके कारण उनकी लूटनेकी रीतिको दूर न करते तो लक्ष्मणसिंहने जिन पठानोके दस्युदलकी सहायतासे खण्डेलापर अधिकार किया था उन्हीकी सहायतासे यह समस्त शेखावाटी पर अपना अधिकार कर सकते थे”।

अर्द्धशताब्दीके बहुतकाल पहिले कर्नल टाड् साहबने खण्डेलादेशका जो इतिहास वर्णन किया है अत्यन्त दुःखका विषय है कि हम अनेक कारणोसे इससे आगे उसको यहांपर नहीं लिख सकते उन्हेने इतना ही लिखा है।

(१) कर्नल टाड् साहबने टीकेमे लिखा है कि “संवत् १८६२ सन् (१८०६ ईसवी) मे सबसे ऊँचे शिखर अर्थात् किसी प्राचीन किलेके ध्वंसे होनेसे बेच हुए शिखरके ऊपर यह लक्ष्मणगढ बनाया गया था, यह नगर भी जयपुरकी समान श्रेष्ठ रीतिसे बनाया गया था”।

(२) टाड् साहबने कहा है कि खोकर राजपूतोसे खण्डेला नामकी उत्पत्ति हुई है खण्डेला नगरमे ४ हजार घर हैं, और उनके अधीनके ग्रामोकी सख्या ८० है,

खडेलाके राजवंशका वर्णन करके इतिहासवेत्ताने अंतमें शेखावाटीकी और एक प्रवलशाखा सिद्धानियोका संक्षिप्त वृत्तान्त यहाँपर वर्णन किया है। उन्होंने लिखा है, कि “रायसालके तीसरे पुत्र भोजराजसे सिद्धानियोकी उत्पत्ति हुई है। रायसालने जिस समय सातपुत्रोंमें अपने राज्यको विभक्त करदिया था उस समय भोजराजको उदयपुर नगर और उनके अधीनके देश मिलगये थे। भोजराजके वंशधरों की संख्या अधिक थी, समयपर वह भोजानी नामसे विदित हुए, परन्तु किस कारणसे यह प्रकाशित नहीं हुआ कि वह उदयपुर अत्यन्त पूर्वकालसे शेखावतोंका प्रधान समिति स्थानरूपसे प्रसिद्ध होगया था। इसी उदयपुरमें अनेक समयपर शेखावत् नेताओं ने इकट्ठे होकर जातिकी एकता की थी”।

भोजराजकी कई पीढ़ियोंके पीछे जगराम उनके वंशधर उदयपुरकी गद्दीपर बैठे थे। उनके छ पुत्रोंमें सबसे बड़ेका नाम साधु था। यह दशहरेके पर्वोत्सवके समय किसी कारणसे पिताके साथ झगड़ा करके पिताके राज्यको छोड़ कर अन्य स्थान पर सौभाग्य उपार्जन करनेके लिये चला गया। इस समय सिद्धानी गण जिन समस्त भूखंडोंपर निवास करते थे। यह देश फतेपुर (प्राचीन नाम इसका झुझुनू था) नामक देशके अफगान जातीय कायमखानी सम्प्रदाय नव्वावके अधीनमें था। वह नव्वाव दिल्लीके सम्राट्के अधीनमें कर देकर उस देशका शासन करते थे। साधु घरसे निकलकर उक्त नव्वावके पास गया। तब नव्वावने इनको अत्यन्त आदरके साथ ग्रहण करके अपने घरमें रखवा। साधु अपने बाहुबल और बुद्धिबलसे शीघ्र ही इस प्रकारसे नव्वावका विश्वासभाजन और प्रियपात्र होगया कि जिससे नव्वावने इसको फतेपुरके समस्त कार्योंका भार अर्पण करदिया। इस विषयमें दो विवरण प्रकाशित हुए हैं और दोनों ही विश्वास योग्य हैं। एकसे जाना जाता है कि नव्वावके कोई पुत्र नहीं था, इसी कारणसे उन्होंने साधुको दत्तक स्वरूपसे ग्रहण करके उसको उक्त झुझुनूदेश और उसके अधीनके ८४ ग्राम देदिये। दूसरा यह कि नव्वावकी मृत्युके पीछे साधुका ही अधिकार हुआ था। इसके सम्बन्धमें एक प्रवाद प्रचलित है, उससे जाना जाता है कि साधुने उक्त नव्वावके अधिकारी देशोंपर अपना अधिकार भली भाँतिसे करके एक समय वृद्ध नव्वावसे कहा कि आपने मुझे जो शासनका भार अर्पण किया है उसको मैं अपने हाथमें रखनेकी इच्छा करता हूँ। आपके निवासके लिये मैंने जो अमुक ग्राम नियुक्त कर रखे हैं आप उनमें जाकर अपने पदोचित वृत्तिको भोग करने रहें। नव्वावने देखा कि साधुने जिस भाँतिसे अपने अधिकारोंको फैला लिया है इससे इस समय राज्यमें किसी प्रकार भी अपने पक्षका समर्थन करके साधुके विरुद्धमें खड़ेहोनेका कोई उपाय नहीं है।

(१) उदयपुरका प्राचीन नाम काहस है, और इसके अधीनमें चार भागोंमें विभक्त २० गांव हैं।

(२) कायमखानी अफगान नहीं बल्कि चोहान जातिके मुसलमान राजपूत हैं।

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यह विचार कर नव्वावने शीघ्र ही झुझुनूसे फतेपुरमे जाकर वहाँके निवासी अपने कुटुम्बियोंके अधीनके शासनकर्ताका आश्रय लिया। वह कुटुम्बी शीघ्र ही साधुको झुझुनूसे भगानेके लिये अपनी सेनाको सजाने लगा। साधुने उस विपत्तिमे पड़कर अंतमे अपने पितासे सहायता माँगी। यद्यपि पिता इसके ऊपर अत्यन्त कुपित हुए थे, परन्तु उन्होने पुत्रकी सहायता करना स्थिर किया। उदयपुरपति जगरामका और एक पुत्र इस समय मिरजा राजा जयसिंहके अधीनमे सेनासहित रहता था। जगरामने उस पुत्रको लिख भेजा कि वह तुरन्त ही आमेरके महाराजसे सहायताके लिये अपने साथ सेना लेकर साधुके साथ जामिलै। वह पुत्र उस पत्रको पाकर आमेरके महाराजके अनुग्रहसे कितनी ही शिक्षित सम्राट्की सेना और तोपखानेको साथ लेकर साधुके पास पहुँच गया। साधुने अपने भाईको आताहुआ देख शीघ्र ही फतेपुरतक अपना अधिकार करके झुझुनूको अपने अधीनमे कर लिया। साधुने इस प्रकारसे कायमखानी नव्वावको दूरकर अपने देशके समान मूल्य विशिष्ट उक्त फतेपुर और उसके अधीनके समस्त देश उक्तभ्राताको देकर दोनोने ही पूर्व प्रस्ताव के अनुसार आमेरके महाराजको अपना प्रभु स्वीकार किया। और अपने वंशधरोमे प्रत्येकके अभिषेकके समयमे भेंटमे कर देना स्वीकार किया। वीरश्रेष्ठ साधुने कुछ काल के पीछे और एक सम्प्रदायके अधिकारी सिहाना देशको अपने बाहुबलसे अधिकारमे कर लिया। इस देशके अधीनमे १२५ ग्राम थे। साधुने इसके पीछे गौड राजपूतोंके अधीनमे स्थित ८४ ग्रामोमेसे बचेहुये सुल्तानो नामक ग्रामपर अधिकार कर लिया। अन्तमे साधुने दिल्लीके अत्यन्त प्राचीन सम्राट् तूँअरवगमे उत्पन्न हुये खेतड़ीके अधिपतिके अधीनमे स्थित सम्पूर्ण ग्रामो को अपने हस्तगत कर लिया, इस प्रकारसे साधुके अधीनमे सहस्र से अधिक ग्राम और नगर होगये। मृत्युके कुछ काल पहिले साधुने उन समस्त देशोको अपने पाँचो पुत्रोमे बाँट दिया। पुत्रोके नाम इस प्रकार थे (१) जोरावरसिंह, (२) किशनसिंह (३) नवलसिंह, (४) केसरीसिंह और (५) पहाड़सिंह। इनके वंशधर साधुके नामके अनुसार ही सिद्धानी नामसे विदित हुए ”।

साधुके बड़े पुत्र जोरावरसिंहको पैतृक अंशके अतिरिक्त सबसे बड़े चोकेड़ी नामक नगर और उसके अधीनके वारह ग्राम तथा सर्वोच्च मंत्रमूलक चिह्नस्वरूप हस्ती और अनेक सवारी आदि प्राप्त हुई। परन्तु समयपर साधुके मध्यमपुत्र किशनसिंहके वंशधर ने जोरावरके वंशधरोको पैतृक अधिकारसे रहित करके उनके समस्त देशोको अपने अधिकारमे कर लिया। ज्येष्ठ शाखा जोरावरके वंशधर इस समय केवल सामान्य चोकेड़ी देशके अधिकारको भोग करते थे। यद्यपि किशनसिंहके वंशधर एकमात्र चोकेड़ीके अधीश्वर थे तथापि वह अपने वंश और पदमर्यादासे सबसे श्रेष्ठ गिने जाते थे।

“ साधुके अन्य चार पुत्रोके वंशधरोमे निम्नलिखित सिद्धानी सम्प्रदायोमे सबसे श्रेष्ठ सामर्थ्यवान् गिने गये—

- १ खेतड़ीके अभयसिंह।
- २ विसाओके श्यामसिंह।

- ३ नवलगढ़के ज्ञानसिंह।
- ४ सुल्तानोके शेरसिंह ”।

“साधुने अपने बड़े पुत्रको जिस भाँति कितने ही देश दिये थे, उसी प्रकारसे कनिष्ठ शाखाके लिये सिहाना, झुझुनू और सूर्यगढ़ (प्राचीन उडैछा) आदि कई एक देश दिये। खेतड़ीके अभयसिहने उक्तसिहाना और उसके अधीनके १२५ ग्रामोंको अपने अधिकारमें कर लिया था। परन्तु उन कनिष्ठ शाखाके वंशधरोंकी संख्या क्रमशः दिन २ बढ़ती गई थी, और अन्य देश तथा ग्राम भी क्रम २ से खण्ड २ में विभक्त होते गये”।

“सीकरके सामन्त लक्ष्मणसिहने जिस प्रकार अपने बाहुबलसे अनेक भाँतिके असत् उपायोंसे रायसालोत् पर अपनी प्रधानता तथा प्रभुताका विस्तार कर लिया, उक्त अभयसिहने भी उसी प्रकारसे अपने बाहुबलसे वा घृणित उपायोंसे सिद्धानियोंमें उसी प्रकार मस्तक उठाया। सीकरके सामन्तने केवल खण्डेलाकी श्रेष्ठ शाखाको एकद्वार ही लुप्त कर दिया, परन्तु खेतड़ीके सामन्त अभयसिहने केवल साधुकी श्रेष्ठ शाखाको ही नहीं वरन् साधुकी कनिष्ठ शाखाका भी सर्वनाश करनेमें कसर न की। शेरसिहके वंशधर किस प्रकार सुलतानोदेशके अधिकारसे उतार दिये गये? उस लोमहर्षण वृत्तान्त को पढ़नेसे पाठक सरलतासे जान सकेंगे कि उस भूमिपर अधिकार करनेके लिये राजपूतोंने कहांतक शोचनीय काण्ड उपस्थित किये थे”।

“वीरश्रेष्ठ साधुके सबसे छोटे पुत्र पहाड़सिहके औरससे भूपाल नामका एक पुत्र उत्पन्न हुआ। भूपालसिहके लुहारूकी विजयके समय निहत होनेसे पहाड़सिहने अपने भ्राताके पुत्र खेतड़ीके सामन्त बाँधसिहके सबसे छोटे पुत्रको दत्तकरूपसे ग्रहण किया। पहाड़सिहकी मृत्युके पीछे दत्तक पुत्रने सुलतानोके सामन्त पदको ग्रहण किया। परन्तु उसकी अवस्था उस समय बहुत थोड़ी थी, इसे वह शीघ्र ही पिताके घर जाकर निवास करने लगा। परन्तु दुराचारी बाँधसिहने बारह वर्षके पीछे प्राण त्याग किये। जिस समय उसका शवदाह करनेके लिये बाहर किया गया उस समयमें भी उसके समस्त कुटुम्बियोंने उससे अत्यन्त घृणा की थी”।

इतिहासवेत्ता टाड् माहव रायसालोत् और सिद्धानियोंके पूर्वोक्त विवरणको वर्णन करके अन्तमें लाडखानियोंके सम्बन्धमें लिखते हैं कि “लाडखानी शब्दका अनुवाद प्रियतम प्रभु है” परन्तु लाडखानीगण राजपूतानेमें विख्यात् दस्युरूपसे विदित थे, इस नामका अप्रयोग किया गया है। लाडला शब्दका प्रयोग सर्वसाधारणमें बालकोपर स्नेह प्रकाशके लिये किया जाता है। रायसलके उक्त पुत्रके इस नामके साथ खोंगन्दका

(१) बाँधसिहने अपने बेटेको मारकर सुलतानोको खेतड़ीमें मिलालिया। इसका फल भी उसको इस पापकर्मके अनुसार ही मिला। प्रत्येक कुटुम्बीने उससे घृणाकी उसके मुँहपर थूका उसके शिरपर बूझ डाली यहाँ तक कि वह इस लायक नहीं रहा कि किसीको अपना मुँह दिखावे। उसकी स्त्रीने भी उसका मुँह देखना छोट दिया। तब उसने अपने बेटे अभयसिहके नामसे जो विद्यमान है राज करना शुरू किया इसके पीछे बाँधसिह बारह वर्षतक जीता रहा मगर कभी खेतड़ीके किल्लेमें अपने मकानसे बाहर नहीं निकला।

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क्यों सयोग हुआ और उनके कनिष्ठ पुत्रका नाम “ ताजखां ” क्यों रक्खा गया, यह जाना नहीं जाता। क्या अन्य एक मुसन्मान फकीरके समानके निमित्त खां शब्दका सयोग किया गया था यह हमें विदित नहीं है। उक्त लाङ्खाने मारवाड़ राज्यकी सीमामे स्थित आमेरके अधीन दाँतारामगढ़ नामक देशको अपने बाहुवलसे अधिकारमे कर लिया, उनके पिता बादशाहकी सभामे अधिक सम्मान पाते थे, इसी कारण उन लाङ्खाँको उक्त देशका मिलना सम्भव होसकता है। उक्त देशके अतिरिक्त उन्हें तापनोसल प्राप्त हुआ, सब मिलाकर ८० नगर इसके अधिकारमे हुए। इनमे कितने ही मारवाड और बीकानेरके दोनो राजाओने अपने अधीनमे कर रक्खे थे। लाङ्खानी गण जिससे उक्त दोनो राज्योंके लूटनेमे नियुक्त न हो इस कारण यह देश उन्हें रक्षाके लिये दिये गये थे। लाङ्खानीगण इस देशके पिडारी आदिकी समान भयंकर तस्कर जाति गिने जाते थे। वह इच्छा करते ही पाँचसौ अश्व इकट्ठे कर सकते थे यह सभी भयके कारणस्वरूप थे, इनके अधीश्वर जयपुरके महाराज यद्यपि समय २ पर इनसे अपने २ करकी प्रार्थना करते थे परन्तु यह जिस देशमे निवास करते थे। वह अत्यन्त दुर्गम और इनके अधिकारी रामगढ़ नामका किला अत्यन्त दुर्भेद्य था। यह अनायास ही जयपुरके महाराजके निकट उस प्रार्थनाकी उपेक्षा करजाते पर समय २ पर अमीरखाँकी समान तस्करोका दल सेना सहित वहाँ पहुँचता तब इनको विवश होकर करका वार्षिक बीस हजार रुपया देना पड़ता था।” इतिहासवेत्ता टाड साहबने उक्त सिद्धानी और लाङ्खानियोंके जिस विवरणको वर्णन किया है, इसका पाठकोको स्मरण होगा कि उन्होंने उसे सन् १८१४ ईस्वीमे लिखा है, इस कारण आजकलके समयमे उक्त दोनो संप्रदायोकी अवस्था अत्यन्त परिवर्तित होगई थी।

कर्नल टाड साहब शेखावाटी राज्यके इतिहासके उपसंहारमे उन देशोंके राजस्वी की एक तालिकाको प्रकाशित कर गये हैं। हमने भी यहाँ पर उस तालिकाको प्रकाशित किया है।

“ सीकरके सामन्त लक्ष्मणसिहको खडेलाकी आमदनी

सीकर सहित ..	८००००० रुपये।
खेतडीके अभयसिहको लार्डलेककी दी हुई कोटपूतलीकी आमदनी सहित ..	६००००० ”
वसाओके श्यामसिह और उनके भ्राता रणजीतसिह जिन्होने उनकी हत्या की थी उनकी ४००० आमदनीके सहित	१९०००० ”
नवलगढ़के ज्ञानसिह मडावाके ५० ग्रामो सहित...	७०००० ”
मेदसरके लक्ष्मणसिह ...	३०००० ”
साधूके बड़े पुत्र जोरावरसिहके २७ प्रपौत्रोके अधिकारी ताइन और उससे लगी हुई भूमिकी आमदनी ..	१००००० ”
उदयपुरवाटी ...	१००००० ”

मनोहरपुरे ...	३००००	रुपया.
लाड़खानियोकी आमदनी ...	१०००००	,,
हररामजीगण ...	४००००	,,
गिरिधर पोताओकी आमदनी ...	४००००	,,
छोटे सामन्तोके अधिकारी देशोकी आमदनी ..	२०००००	,,

कुल २३००००० रु० ।

जयपुरके महाराजको निम्नलिखित देशोसे नीचे लिखा हुआ कर मिला करता है ।

सिद्धानीगण ..	२०००००	रुपया.
खंडेला ...	६००००	,,
फतेपुर	६००००	,,
उदयपुर और ववाई ..	२२०००	,,
कासली ...	४०००	,,

३५०००० रुपया थी ।

उपसहारमे हम केवल इतना ही कहते है कि शेखावाटीके सामन्तोके उक्त राजस्व और करके सम्बन्धमे गत पचास वर्षोमे अधिक परिवर्तन होगया है ।

शेखावाटीका इतिहास समाप्त ।

(१) मनोहरपुरके अधीश्वरके जयपुरपतिके विरुद्धमे उत्तेजित होनेसे महाराज जगत्सिंहने उनके प्राणोको नाश करके उनके अधनिमे स्थित समस्त देशोपर अपना अधिकार करलिया था, और जेयामाटीको अन्यान्य सामन्तोमे विभाग करदिया था ।

जयपुरके
६९५१

यह सीताराम
वा कछवाहे
प्रवाहित
कितने ही
काव्यके
करना
द्वारा लिखे
किया है ।

जयसिंहकी
ही जयपुर
अपने
दोनोंमे
है इसका ।

राजनैतिक
जयसिंहके
नहीं
काव्यकी
जनीय
राजवंशके
स्थापित
करनी पड़ी
साहबने नि
उन सबको
सय काव्य

म्यानपर
कर्मल
म्यानपर इस

श्रीः ।

जयपुरके इतिहासका परिशिष्ट ।

जयपुरके इतिहासका भाषान्तर और इसके मुद्रित होनेके पीछे हमें जयपुरके दरबारके एक उच्च मनुष्यकी कृपासे “जयवंश” नामका एक महाकाव्य मिला, यह सीताराम नामक एक कवि के द्वारा संस्कृत भाषामें रचा गया है। इस काव्यमें कुशावह वा कछवाहे राजवंशके आदि पुरुष सोढदेवसे तीसरे जयसिंहके शासनतकका वृत्तान्त प्रवाहित धाराकी समान वर्णन किया गया है। हमने आदिसे अततक पढ़कर देखा कि कितने ही स्थानोंपर इतिहासवेत्ता कर्नल टाड् साहबके लिखे हुए इतिहासक साथ उक्त काव्यके मतका भेद और असमजस विराजमान है। इस बातको अवश्य ही स्वीकार करना होगा कि कर्नल टाड् ने अर्द्ध शताब्दीके अधिक कालके पहिले कछवाहेके द्वारा लिखे हुए अत्यन्त प्राचीन अनेक ग्रंथोंको देखकर जयपुरके इतिहासको वर्णन किया है। और “जयवंश”के प्रणेता कविश्रेष्ठ सीतारामने जयपुरके महाराजके तीसरे जयसिंहकी आज्ञासे संवत् १९४२ में उक्त ग्रंथको वर्णन किया है। कविने भी अवश्य ही जयपुरके महाराजके महलमें स्थित, प्राचीन ग्रंथ और राजकीय कागजपत्रोंको देखकर अपने ग्रंथोंको निर्माण किया है, यह भी मानना होगा, इस कारण इस प्रकारके स्थलोंपर दोनोंमें जिस २ स्थानपर मतभेद विराजमान है उस स्थानपर किसका वर्णन अभ्रान्त है इसका निःसन्देह निर्णय करना कोई सहज बात नहीं है।

कर्नल टाड् साहबने यथार्थ इतिहासवेत्ताको समान निरपेक्षभावसे जयपुरके राजनैतिक इतिहासका वृत्तान्त वर्णन किया है, परन्तु “जयवंश”के प्रणेता ने सोढदेवसे जयसिंहके शासनतकका वृत्तान्त वर्णन करके निरपेक्षभावसे समस्त अंशोंको प्रकाशित नहीं किया। उनका काव्य भारतवर्षके प्राचीन कविकुलकी लेखनीसे निकले हुए काव्यकी समान कल्पनासे जड़ित और ऊँची प्रसंसासे परिपूर्ण है। अनेक प्रयोजनीय ज्ञातव्य राजनैतिक विषयोंको उसमें एकवार ही छोड़ दिया है। जयपुर राजवंशके साथ दिल्लीके सम्राट् वंशकी जो विशेष आत्मीयता और घनिष्ठ सम्बन्ध स्थापित हुआ था, जयपुरके महाराजको जिस सम्राट् वंशकी अधीनता स्वीकार करनी पड़ी थी इस काव्यमें उसका कोई उल्लेख नहीं हुआ है। इस कारण कर्नल टाड् साहबने निरपेक्षभावसे जिन समस्त ऐतिहासिक सत्य और तथ्योंको प्रकाशित किया है, उन सबको इस काव्यमें स्थान नहीं मिला। पर हम ऐसा भी निश्चय नहीं कर सकते कि यह सब काव्य भ्रान्तिसे परिपूर्ण है। तब दोनोंने जिन २ विषयोंका उल्लेख किया है उसी २ स्थानपर सावधानीके साथ हमें किसी एक पक्षका अवलम्बन करना ही होगा।

कर्नल टाड् साहब संस्कृतभाषाके विद्वान् नहीं थे। उन्होंने अपने ग्रंथोंमें अनेक स्थानोंपर इस बातको स्वीकार किया है। उनके गुरु यति ज्ञानचंद्र प्राचीन ग्रंथोंको

पढ़कर मुखसे उसकी व्याख्या करके अर्थ करते जाते थे, और वह उसी समय उन सबको अंग्रेजी भाषामें लिख लेते थे। यद्यपि यति ज्ञानचंद्र बड़े भारी पण्डित थे तथापि शीघ्रतासे व्याख्याके समय किसी स्थानपर उनसे कहीं भी भ्रम न हुआ हो अथवा उन्होंने भ्रमसे किसी स्थानको भी नहीं छोड़ा हो अथवा कर्नल टाड् साहबने भाषान्तर करनेके समयमें किसी स्थान विशेषका नाम वा किसी कविताका कोई अंश भ्रमसे विपरीत अंशमें न लिखा हो यह असम्भव नहीं होसकता। मुनियोंको भी भ्रम होजाता है, सारांश यह है कि जती ज्ञानचंद्र वा कर्नल टाड् साहबको भ्रम न हुआ हो यह कदापि सम्भव नहीं होसकता। जयवंशके कर्ताको भ्रम न हुआ हो यह भी असम्भव नहीं है पर वह संस्कृतके एक विख्यात पंडित थे। उन्होंने स्वयं राजमहलके अनेक ग्रंथोंको देखकर जयपुर-राजवंशके प्राचीन राजाओंकी संक्षिप्त जीवनीको संग्रह किया था, इस कारण इसके सम्बन्धमें उनके अल्पभ्रम होनेकी सम्भावना है।

जिस २ स्थान पर दोनों मत और घटनाओंकी एकता नहीं है हम अत्यन्त संक्षेपसे उन कई एक घटनाओंके उल्लेख करनेकी अभिलाषा करते हैं। जयपुरके इतिहासके प्रथम अध्यायका पाठक पढ़कर भली भाँतिसे जान सकेंगे कि टाड् साहबने लिखा है कि “राजा नलसे ३३ पुरुष पीछे नरवरके महाराज सूरसिंहके प्राण त्याग करने पर उनके भ्राताने वलपूर्वक सिंहासन पर विराजमान होकर कुमार भाईके पुत्र दूलेरायको अधिकारसे रहित कर दिया” इत्यादि जयवंशकाव्यमें अन्य प्रकारका वर्णन देखा जाता है, कविने जो लिखा है उसका सारा मर्म यह है कि निपधदेशके अन्तर्गत वरली राजधानीमें ईशसिंह राज्य करते थे। ईशसिंहके औरससे सोढदेव नामका एक पुत्र उत्पन्न हुआ। सोढदेवने युवा होकर अपने पिताकी आज्ञासे गुर्जर देशके अधीन योधानामक राज्यपर आक्रमण किया। प्रवल युद्धके समयमें उक्त राज्यको जीतकर उसने वहाँ अपनी आधिपत्यताका विस्तार कर अपने पिताको वहाँ जानेके लिये कहा, पिता ईशसिंह अपने कुटुम्बसहित नवजीत राज्यमें जाकर वहाँ निवास करने लगे। सोढसिंह कुछ समयके पीछे पूर्वाञ्चलके माचीके महाराजके साथ युद्ध करनेके लिये चले। माचीके राजा और उनके अधीनमें स्थित छोटे २ राजाओंके साथ सोढदेवका भयकर युद्ध हुआ। सारे दिन संग्राम होनेके पीछे रात्रिके समय जब कुलदेवी प्रसन्न हुई तब देवीने सोढदेवको प्रत्यक्ष दर्शन देकर अभय दी। दूसरे दिन प्रभात होते ही फिर प्रवल युद्ध हुआ, देवीके वरसे सोढदेवने विपक्षी माचीपतिके तथा अन्य राजाओंके जीवनको नाश कर जय प्राप्त की। माची नगरमें सोढदेवने देवीका एक मंदिर बनाया। माचीदेशके जीतनेके पीछे सोढदेवने खोह नामक देशको जीतकर वहाँ अपना अधिकार किया। पिता ईशसिंहकी

(१) कर्नल टाड् साहबने सूरसिंह लिखा है। अंग्रेजी भाषामें “ठ” वर्ण नहीं है, इस कारण अंग्रेजीमें लिखनेके समयमें उन्होंने (R) (२) शब्दको ही प्रयोग किया हो।

(२) पाठकोंको जयपुर इतिहाससे विदित हुआ होगा कि सोढदेवके पुत्र दूलेरायने आश्रय-दाता मीनाके अधीश्वरकी हत्या करके खोहगाँवपर अधिकार किया। परन्तु जयवंशकार कहते हैं कि सोढदेवने खोह देशको जय किया था। खोह शब्दकी दूसरी विभक्तिसे खोह हुआ। ऐसा जाना जाता है कि कविने ज्ञानचंद्रके मुखसे खोह शब्दको सुनकर भूलसे खोहगाँव लिख दिया है।

आज्ञासे सोढ देवने उस नवजीत खोहदेशमे निवास किया। कुछही समयके पीछे उनके पिता ईशसिहने इस ससारसे विदा ली, तब सोढदेव सवत् १०२३ मे पिताके राज्यपर अभिषिक्त होकर प्रबल प्रतापके साथ राज्य करने लगे।

इस समय देखा जाता है कि इतिहासवेत्ता टाड् साहवने सोढसिहके शासनका कोई उल्लेख नहीं किया, केवल उन्होने उनके पुत्रके द्वारा खोहको जयका उल्लेख किया, परन्तु जयवशकार कहते है कि सोढसिहने स्वयं खोहको जय किया, हमै ऐसा अनुमान होता है कि यती ज्ञानचद्रके अनुवादके दोषसे ही टाड् साहवने इस प्रकार लिखा है, अथवा टाड् साहवने जिस ग्रंथसे सहायता ली थी उसीमे इस मतका वर्णन होगा।

कर्नल टाड् साहवने सोढदेवके पुत्र दूलेरायके सम्बन्धमे जो कुछ लिखा है जय-वंशकारने उसका समर्थन नहीं किया। पहिली बात यह है कि टाड् साहवने सोढदेव के पुत्रका नाम “दूलेराय लिखा है, परन्तु कविने उनका नाम दुर्लभ लिखा है दुर्लभ के बदलेमे दूले होना कभी संभव नहीं होसकता, तब टाड् साहवने अनेक स्थानोमे नामोका अदलबदल किया है, जयवशकारने लिखा है कि सोढदेवके प्राण त्याग करने पर उनके पुत्र दुर्लभसिह पिताके राज्यपर विराजमान हुए। दुर्लभ अतुल विक्रमके साथ राज्यशासन करते थे, टाड् साहवने जिन दूलेरायकी विपत्तिका विवरण और उनके द्वारा खोह देशके मीनाके अधीश्वरका आश्रय ग्रहण करना तथा मीनापतिके प्राणनाशका वृत्तान्त वर्णन किया है, कविने उसका कोई उल्लेख नहीं किया। टाड् साहव लिखते है कि “दूलेरायकी मृत्युके पीछे उनकी विधवा रानीके एक पुत्र उत्पन्न हुआ उसका नाम कांकिल रक्खा गया।” परन्तु जयवंशके प्रणेताने लिखा है, कि “दुर्लभसिहके औरस से कांकिल नामवाला पुत्र उत्पन्न हुआ। जब कांकिल स्याना हुआ तब राजा दुर्लभ-सिहने उसको भांडारेजको जीतनेके लिये भेजा। कुमार कांकिलने अपनी प्रबल सेनाकी सहायतासे भांडारेजपतिको परास्त करके वहाँ अपने पिताके अधिकारका विस्तार कर फिर पिताकी राजधानीमे लौट आये। इस स्थान पर दोनोंके मतका भेद फिर दृष्टि आता है। किस ओरकी बात ठीक है इसका निणय करना कोई सरल बात नहीं है।

इतिहासवेत्ता टाड् साहवने लिखा है, कि उन्होने कांकिलका भ्रमवश हो (कंकाल लिखा है) पुत्र माईदल अथवा मादल पिताके सिंहासन पर विराजमान हुआ, इसके पीछे उनके पुत्र हनूने राजसिंहासनको प्राप्त किया। जयवशकाव्यमे माईदल वा मादल नामका आजतक कोई उल्लेख नहीं है। कविने कांकिलका पुत्र हनूदेव लिखा है।

साधु टाड् साहव लिखते है कि हनूदेवके पुत्र कुण्डलको पीछे राज्य प्राप्त हुआ, जयवंशके प्रणेताने लिखा है कि हनूदेवके पुत्र ज्ञानदेव थे। यहांपर फिर भेद देखाजाता है।

महामान्य टाड् महोदयेने लिखा है कि पीछे पंजन वा पजून कछवाहोके सिंहासनपर विराजमान हुए। कविने उस नामको “प्रजोन” लिखा है। पर हमको पजवन ज्ञात हुआ है। यहां भी भ्रम है।

टाड् साहवने मलेसोके पाँछे जिन ग्यारह राजाओकी नामावली प्रकाश की है, उसके साथ जयवशके प्रणेताके ग्रथमे मलेसीके परिवर्ता जो १० नाम लिखे है, हमने क्रमानुसार उनकी नामावलीको प्रकाशित किया है,—

टाड् साहबकी लिखी ।	जयवंशके प्रणेताकी लिखी हुई ।
(१) बीजल ...	(१) बीजर ।
(२) राजदेव .	(२) राजदेव ।
(३) कल्याण ..	(३) कीलन ।
(४) कुन्तल ...	(४) कुतिलक ।
(५) ज्वानसिह ...	(५) जूनसी ।
(६) उदयकरण ...	(६) उदयकरण
(७) नरसिह	(७) नृसिह ।
(८) वनवीर	(८) उद्धरण ।
(९) उद्धरण	(९) चन्द्रसेन ।
(१०) चन्द्रसेन ...	(१०) पृथ्वीराज ।
(११) पृथ्वीराज .	

उपरोक्त दोनो तालिकाओमे किस प्रकारका भेद पडा है, यह तो सरलतासे ही जानाजासकता है। टाड्ने जिन ११ जनोके नाम लिखे है कविने दशहोके नाम लिखे है। कविने वनवीरके नामको आजतक प्रदान नहीं किया। उसने अपने ग्रथमे स्पष्ट लिखा है कि नृसिहके औरससे उद्धरणका जन्म हुआ परन्तु हम कभी यह अनुमान नहीं करसकते कि कर्नल टाड् साहवने इच्छानुसार ही नृसिहके पुत्रको वनवीर लिख दिया हो, उन्होने जिस ग्रंथके आश्रयसे इस तालिकाको प्रकाश किया है उस ग्रंथमे अवश्य ही वनवीर नाम होगा।

जयवंशके प्रणेताने पृथ्वीराजके एकमात्र पुत्र भारमल्लका वर्णन किया है। टाड् साहवने पृथ्वीराजके सत्रह पुत्रोकी कथा लिखी है, परन्तु उक्त कविने उसको नहीं लिखा। पृथ्वीराजके भारमल्लके अतिरिक्त और भी पुत्र थे, उनके अनेक प्रमाण विराजमान है। पृथ्वीराजने आमेरराज्यको वारह अशोमे विभाग करके उन वारह पुत्रोको देदिया, इसको सभी जानते है, और उसीके अनुसार आमेर “वाराकोटारि” अर्थात् वारह प्रधान सामन्तोकी सम्प्रदायमे विभक्त है। हमै ऐसा बोध होता है कि जयवशकारने इस ऐतिहासिक तथ्यको इच्छानुसारही छोड दिया था।

कर्नल टाड् साहवने लिखा है कि पृथ्वीराजके दूसरे पुत्र भीमने अपने पिता पृथ्वीराजके प्राण नाश किये। जयवंशकारने इसको नहीं लिखा। उन्होने पृथ्वीराजकी स्वाभाविक मृत्युका उल्लेख किया है, हमै ऐसा विदित होता है कि कविने राजवशके कलंकको गुप्त रखनेके लिये ही उक्त दुःखदाई घटनाका उल्लेख नहीं किया।

राजवशके प्रणेताने लिखा है कि भारमल्लके पुत्र भगवत्दास थे टाड् साहवने इनके नामको भगवान्दास लिखा है “परन्तु साधु टाड् साहवने भगवान्दासके साथ

दिल्लीके बादशाह अकबरकी मित्रताके विषयमें जो उल्लेख किया है, उस विषयमें जयवंशकार तो एकवार ही मौन रहे। कविने भूलसे भी किसी स्थानमें एक पंक्तिमें भी यह नहीं लिखा कि यवन बादशाहके साथ जयपुरके महाराजकी मित्रता थी, या आत्मीयता वा करदका कोई सम्बन्ध था। भगवान्दासकी कन्याके साथ कुमारसलीमके विवाहका वृत्तान्त केवल कर्नल टाड् साहबने ही नहीं बरन अन्यान्य इतिहास लेखकोंने भी लिखा है, परन्तु कविने उसका कोई उल्लेख नहीं किया।

“इतिहासवेत्ता टाड् साहबने लिखा है कि भगवान्दासके चचाके पुत्र और उत्तराधिकारी मानसिंह थे”। “परन्तु जयवंशकारने लिखा है कि मानसिंहने भगवान्दासके औरससे जन्म लिया। यहांपर केवल टाड् साहबका ही भ्रम विदित होता है। टाड् साहबने लिखा है, कि भगवान्दासके अन्य तीव्र भ्राता थे, उनके नाम सूरतसिंह, माधोसिंह और जगत्सिंहके पुत्र थे।” कविने लिखा है, कि मानसिंहके औरससे कनकावती रानीके गर्भसे जगत्सिंहका जन्म हुआ।” हमें ऐसा बोध होता है कि टाड् साहबने भ्रमसे ही जगत्सिंहको मानसिंहका पुत्र न लिखकर मानसिंहको जगत्सिंहका पुत्र लिख दिया था। जगत्सिंह मानसिंहके पुत्र थे इसका वृत्तान्त अनेक स्थानोंमें पाया जाता है।

जयवंश प्रणेताने लिखा है, “कि राजा भगवान्दासने अपने पुत्र मानसिंह और पौत्र जगत्सिंहके साथ भारतवर्षके अनेक देशोंके युद्धमें जयप्राप्त की। मानसिंहकी समान जगत्सिंह एक महाबलवान धनुर्धारी थे। वह पिताके साथ अनेक स्थानोंपर जय प्राप्त करके विशेष यशस्वी हुए। परन्तु अकालमें ही वह संसारसे विदा होगये, भगवान्दास और मानसिंह महान् शोक सागरमें निमग्न हुए, कुछ दिनोंके पीछे मानसिंह गुर्जर देशको जीतनेके लिये गये; राजा भगवान्दास उस समय ससार छोड़ गये। इसके पीछे मानसिंह आमेरके सिंहासन पर विराजमान हुए और अपने पोते (जगत्सिंहके पुत्र) महत्सिंहके साथ अनेक देशोंको जीतनेके लिये गये। दुर्भाग्यसे महत्सिंहकी मृत्यु अकालमें होगई, इस प्रबल शोकसे थोड़े दिनोंके पीछे ही मानसिंहने भी अपने प्राण त्याग किये।” टाड् साहबकी अपेक्षा कविकी यह उक्ति सत्यतासे पूर्ण विदित होती है।

अंतमें टाड् साहबने लिखा है, कि जगत्सिंहके पोते जयसिंह आमेरके सिंहासनपर विराजमान हुए। कविने भी इस बातको माना है, उनके पुत्र रामसिंह आमेरके राज-छत्रके नीचे गोभायमान हुए, यह दोनों ग्रंथोंसे प्रकाशित होता है। टाड् साहबने लिखा है कि “रामसिंहकी मृत्युके पीछे उनके पुत्र विशन वा विष्णुसिंह आमेरके सिंहासनपर प्रतिष्ठित हुए।” परन्तु जयवंशकारने लिखा है कि रामसिंहके पुत्र कृष्णसिंह थे। उनका वर्ण काला था, इसीसे उनका नाम कृष्णसिंह रक्खा गया। रामसिंहने अपने पुत्र

(१) जयपुरके इतिहासकी टिप्पणी १ अध्यायकी देखो।

(२) टाड् साहबने लिखा है कि महासिंहके पुत्र भावसिंह थे, परंतु कविने भावसिंहके नाम का उल्लेख नहीं किया।

कृष्णसिंहके साथ दक्षिणके युद्धमें गमन किया। रणभूमिमें रामसिंह शत्रुओंके आघातसे घायल हुए, कृष्णसिंहने आघात करनेवालेकी ओरको महाक्रोधित हो असोकी वर्षा की। इसी कारणसे शत्रुओंके आघातसे कृष्णसिंह रणभूमिमें मारे गये। उन्हीं कृष्णसिंहके पुत्र विष्णुसिंह है। रामसिंहके प्राण त्याग करने पर उनके पोते उक्त विष्णुसिंह आमेरके महाराजा हुए।” विष्णुसिंहके पुत्र जयसिंह और विजयसिंह थे। यह दोनों ग्रंथोंमें प्रगट है। टाड् साहबने लिखा है कि जयसिंह अश्वमेध यज्ञ करनेके लिये गये थे, परन्तु कवि सीतारामने लिखा है कि उन्होंने महा समारोहके साथ अश्वमेध यज्ञको पूर्ण किया था। इसके उपलक्ष्यमें महाराजने बहुतसा धन खर्च किया था।

कर्नल टाड् साहबने लिखा है कि जयसिंहके बड़े पुत्र ईश्वरीसिंहने शत्रुओंके भयसे विषपान करके आत्महत्या की, परन्तु कवि लिखते हैं कि ईश्वरीसिंहने मल्लारी देशको जीत कर वहाँके महाराजको पैरोंसे प्रहार किया, उसी मल्लारीपतिने उनको विष देकर मार डाला। कवि सीतारामने अपने काव्यमें सब प्रकारसे जयपुर राजवंशकी हीनताकी कथाको प्रकाशित नहीं किया था, इसी कारणसे उसने ईश्वरीसिंहके गौरवकी रक्षाके लिये उक्त विवरणको प्रकाशित न किया हो ऐसा अनुमान करना असंगत नहीं है। जयपुरका सिंहासन लेकर ईश्वरीसिंहके साथ माधवसिंहका प्रबल विवाद और संग्राम हुआ था; कविने उसका भी कोई उल्लेख नहीं किया।

ईश्वरीसिंहके पीछे माधवसिंह जयपुरके सिंहासनपर विराजमान हुए, यह दोनों ग्रंथोंमें प्रकाशित है, माधवसिंहके दोनों पुत्र पृथ्वीसिंह और प्रतापसिंह हुए। कविने लिखा है कि पृथ्वीसिंहने एक वर्ष ही राज्य करके शरीर त्याग दिया, तब प्रतापसिंह राजा हुए, प्रतापसिंहके पुत्र जगत्सिंहके विषयमें कविने कुछ भी नहीं लिखा है। अंग्रेजी गवर्नमेण्टके साथ जगत्सिंहका जो सधिवंधन हुआ है कविने उसका उल्लेख नहीं किया। जगत्सिंहके पुत्र जयसिंह थे कवि सीतारामने इन्हींकी आज्ञासे “जयवंशक” नामक एक महा काव्यको निर्माण किया है।

तीसरे जयसिंहके पुत्र रामसिंह और उनके दत्तक पुत्र वर्तमान महाराज माधोसिंह हैं।

जयपुरका इतिहास समाप्त ।

“श्रीवेङ्कटेश्वर” स्टीम् प्रेस-बंबई.

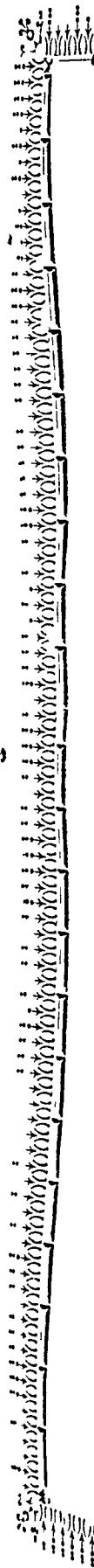
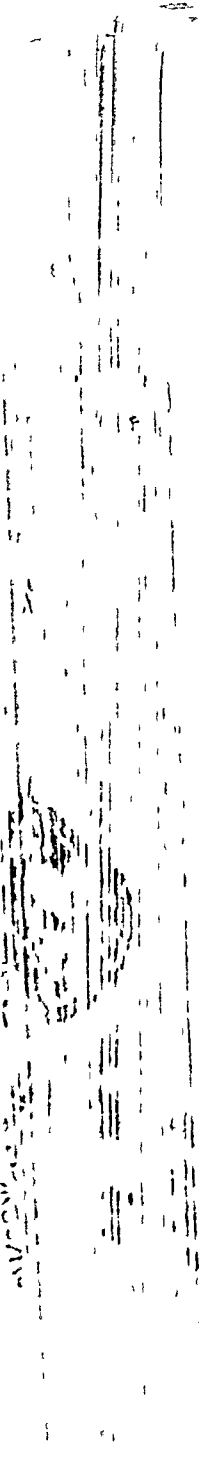
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बुन्दी ।

H. H. Maharao Raja Sur Raghaur Singh Bahadur,
G. C I E, K. C. S. I.
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बूंदीराज्यका इतिहास.

प्रथम अध्याय १.

हाडौतीप्रदेश-अत्रिकुलकी उत्पत्तिका वृत्तान्त-भावपर्वत-चौहान जातिको मैहकावती(मैकावती) गोलकुटा और कोकनदेशकी प्राप्ति-अजमेरकी प्रतिष्ठा-अजयपाल-माणिकराय-प्रथम बार यवनोका आक्रमण-अजमेरपर अधिकार-सभरके लवणहूदकी उत्पत्तिका विवरण-माणिकरायका वंश-चौहानोंका राजपूतानेमें प्रवेश-मुसल्मानोंके साथ युद्ध-अजमेरका वीलनदेव-गोगाकी वीरता-मैडीका चौहान-महमूदका उभयकी हत्या करना-उनके अधीन राजाओंका सेना सहित इकट्ठे होना-उनका समय निश्चय करना-हाडा जातिकी उत्पत्ति-अनुराजका आसेर देशको प्राप्त करना-उनका राज्य नाश-आस्थिपालका आसेरदेशको प्राप्त करना-रावहमीर-रावचन्द-अलाउद्दीनका आसेर पर अधिकार-वहाँ निवास-उनके पुत्र कोल्हनका पठार देशपर अधिकार करना-राववागा-उनका मयनालपर अधिकार करना-ववावडाके किलेका बनवाना-दिविजय-रावदेवा-वृंदीकी राजधानीकी स्थापना ।

राजस्थानके जो अंश हाडौती नामस प्रसिद्ध है, उन अंशोमे दो राज्य स्थापित है, एकका नाम बूंदी और दूसरेका नाम कोटा है । बूंदी कोटा पहिले एक ही राज्य था, तीनसौ वर्षसे इसके दो भाग हो गये है । चम्बल नदी इन दोनों राज्योंके बीचसे बहती है, इस कारण इस तरिनीने दोनों राज्याका सीमा नियत कर दी है । हाडा वंशीय राजपूत इस देशके निवासी है, उन्हीके नामके अनुसार इस देशका नाम हाडौती हुआ है । इसी हाडौती देशमे, बूंदीराज्यके इतिहासको लिखनेका हम आगे बढे है ।

चौहान राजपूतोकी चौबीस शाखाओमे यह हाडा नामकी शाखा ही श्रेष्ठ गिनी गई है । अजमेरके अधीश्वर माणिकरायके पुत्र अनुराज इस शाखाके आदिपुरुष है । माणिकरायने सम्वत् ७४१ सन् ६८५ ई मे सबसे पहिले भारतीय राजाओके साथ भारतके विजयकी इच्छासे मुसल्मानोंके साथ महायुद्ध किया था ।

इतिहासलेखक कर्नेल टाड् साहबने चौहान जातिकी उत्पत्तिके सम्बन्धमे विख्यात कवि चन्दका आश्रय लिया है । चंदकविने अपनी अमृतमयी लेखनीसे अत्रिकुलकी

उत्पात्तिके सम्बन्धमें जो कुछ वर्णन किया है, उसकी सत्यताके सम्बन्धमें वर्तमान समयमें संदेह उपस्थित होनेपर भी यहाँपर उसका वर्णन करना हमने अत्यन्त आवश्यक समझा है। चंद कवि लिख गये हैं कि “वीर तेजस्वी क्षत्री राजा अनाचार युक्तहो परशुरामके क्रोधमें निमग्न हुए। परशुरामने इक्कीस बार पृथ्वीको क्षत्रिय हीन किया, उस समय बहुतसे क्षत्रियोने अपने जीवनकी रक्षाके लिये अपनेको क्षत्री न बताकर उसके बदलेमें कवि जातिका परिचय दिया था, और बहुतोंने स्त्रियोंका स्वरूप धारण कर परशुरामके हाथसे छुटकारा पाया। इस प्रकारसे बहुतसे क्षत्रियोने अपने प्राणोंकी रक्षा की। परशुरामने समस्त राज्य ब्राह्मणोंको शासन करनेके लिये अर्पण किया। नर्मदानदीके किनारे माहेश्वर नगरके हहय जातिके राजा सहस्रार्जुनने परशुरामके पिताका सहार करके शेष युद्ध उपस्थित किया था।

“ब्राह्मणोंके प्रधान अस्त्रोंमें केवल अभिशाप और आशीर्वाद ही सबसे प्रधान। राज्यपालन शान्तिरक्षा, और दुष्टोंको दमन करनेमें किसीकी भी सामर्थ्य नहीं थी, इसी कारणसे राज्यमें शीघ्र ही अराजकता विराजमान होगई। अशान्तिरूपी भयंकर अग्नि प्रज्वलित होगई। राज्यमें सर्वत्र मूर्खता और अधार्मिकता फैल गई, पवित्र धर्मग्रन्थोंको मनुष्य पापमार्गसे दलन करने लगे, और तस्कर असुर चोर तथा दानव मनुष्योंके ऊपर घोर अत्याचार करने लगे। आयुध-गुरु महर्षि विश्वामित्रने उस अशान्ति और अत्याचारोंको देखकर दुःखित हो, मनही मन विचार किया कि फिर क्षत्रियोंकी सृष्टि करना कर्तव्य है। आवृ शिखरके जिस स्थान पर ऋषि मुनि निवास करते थे और तप योग यज्ञ तथा योगके साधनसे जिस शिखरको पवित्र किया था, महर्षि विश्वामित्रने उस स्थानमें जाकर क्षत्रियोंकी सृष्टिके लिये यज्ञ करनेका विचार किया। पीछे समस्त ऋषि मुनि क्षीरोद समुद्रके किनारे जाकर सृष्टिकर्ताकी आराधनामें नियुक्त हुए। सृष्टिकर्ताने उनको फिर वीर क्षत्रिय जातिकी सृष्टि करनेकी आज्ञा दी। ऋषि मुनि उस आज्ञाको पाते ही इन्द्र, ब्रह्मा रुद्र, विष्णु और अन्यान्य देवताओंके साथ आवृ शिखरपर आये। शीघ्र ही यज्ञ प्रारम्भ होगया। पवित्र गंगाजीके जलसे यज्ञकुंडको पवित्र कर यज्ञकार्य होनेके पीछे देवताओंने आपसमें सलाह की। देवराज इन्द्रने नवीन दूबसे एक पुतली बनाकर उसकी प्राणप्रतिष्ठा कर उसे उस प्रज्वलित यज्ञकुंडमें डाल दिया। इसके पीछे सजीवन मंत्रका पाठ करते ही उस कुंडमेंसे दहिने हाथमें गदा धारण किये एक वीर पुरुष “मारमार” शब्द करता हुआ बाहर निकला। उस वीर पुरुषका नाम प्रमार रक्खा गया, और देवताओंने उसको आवृ धार, तथा उज्जयिनी देश शासन करनेके लिये दिये”।

(१) कर्नल टाड साहबने इस स्थानपर लिखा है कि “वेचटने जिन चोर और तस्कर जातियोंका उल्लेख किया है, यह उत्तर पश्चिमांचलकी भारतकी सीटियन जाति होगी। यह ब्राह्मणोंके ऊपर किसी प्रकारकी दया नहीं करती थी”। परन्तु हमारा ऐसा अनुमान है कि कविने इस स्थानपर भारतवर्षके वन्यमीना इत्यादि जातियों पर ही लक्ष्य किया है। त्रेता युगमें परशुरामके समयमें भारतमें सीटियन जाति थी, इसका प्रमाण शास्त्रमें नहीं पाया जाता।

“इसके पीछे सभी मिलकर पितामह ब्रह्माजीसे अपने अग्रसे एक क्षत्रियकी सृष्टि करनेकी प्रार्थना करने लगे । तब पद्मासन ब्रह्माजीने सभीके अनुरोधसे दूर्वाकी एक पुतली बनाकर अग्निकुण्डमें डाली । पुतली कुण्डमें डालते ही उसमेंसे एक वीर पुरुष निकला । इसके एक हाथमें खड्ग और दूसरे हाथमें वेद शोभायमान थे । उसका नाम चालुक वा सोलंकी रक्खा गया । अनलपुर पत्तनदेशका उसको राज्य मिला ” ।

‘ देवादिदेव रुद्रने उसके पीछे और भी एक वीर पुरुषकी सृष्टि की । देवादिदेव महादेवने दूर्वादलीकी बनीहुई पुतलीको पवित्र गंगाजलमें स्नान कराकर यज्ञकुण्डमें डाल दिया, और आप मंत्र पढ़ने लगे, मंत्रके पढ़ते ही धनुष बाण हाथमें लिये कृष्णवर्ण भयंकर मूर्तिका एक वीर पुरुष सम्मुख आया । असुरोंके साथ युद्ध करनेको जानेके समय उस वीर पुरुषका पदस्थल न हुआ इसीसे उसका नाम प्रतिहार रक्खा गया, उसको देवतारूपसे नगर तोरणकी रक्षाका भार मिला, और मरुस्थलोंके नौ देश उसको दिये गये ” ।

“सबसे पीछे विष्णु भगवानने चौथे वीरको उत्पन्न किया, विष्णु भगवानके दुर्वादलीकी बनीहुई पुतलीको अग्निकुण्डमें मंत्र उच्चारण करडालते ही उनके अवयव स्वरूप चार हाथ युक्त अस्त्रधारी एक वीर पुरुषने जन्म लिया । चार हाथ होनेसे उसका नाम चतुर्भुज चौहान हुआ । समस्त देवताओंने आशीर्वाद देकर उसको मैहकावती नगरीका राज्य दिया । इस समय जो स्थान गढामंडला नामसे विख्यात है द्वापरयुगमें वह मैहकावती नामसे प्रसिद्ध था ” ।

चंदकवि इसके पीछे लिखते हैं कि “ जिस समय यज्ञकार्य समाप्त हो रहा था उस समय असुर और दानव उसकी दृढ़ दृष्टिसे देख रहे थे, उनके दो नेता अग्निकुण्डके बहुत धीरे खड़े हुए थे, परन्तु यज्ञकार्यके समाप्त होते ही क्षत्रियोंकी सृष्टिका कार्य भी समाप्त होगया । वह चारों वीरक्षत्री उन दानव और असुरोंके साथ युद्ध करनेके लिये भेजे गये । दोनों ओरसे भयंकर समरानल प्रज्वलित हो गई, परन्तु जैसे २ वह क्षत्रिय वीर अस्त्राघातसे असुरोंको मारते जाते थे वैसे २ उन मृतकोंके रुधिरसे फिर नवीन असुर जन्म लेकर युद्ध करते जाते थे । इस प्रकार किसी भाँति भी दानवोंकी सेनाकी घटती नहीं हुई । अंतमें उस नवीन सृष्टिके चारों वीरोंकी कुलदेवी अनुचरोंके साथ रणक्षेत्रमें जाकर उन निहत असुरोंका रक्तपान करने लगी । इस कारणसे उस रुधिरसे उत्पन्न होनेवाले असुरोंकी सख्या एकवार ही समाप्त होगई ” ।

उन चारों देवियोंके नाम इस भाँति चंदकविके ग्रन्थमें लिखे गये हैं,—

चौहानोंकी कुलदेवी	आशा पूरा ।
पड़िहारोंकी कुलदेवी	गाजनमाता ।
सोलङ्कियोंकी कुलदेवी	... खींवजमाता ।
प्रमारोंकी कुलदेवी	... सिचियायमाता ।

इसके पीछे कवि लिखते हैं कि “समस्त दैत्योके निहने होते ही जयध्वनिसे आकाशमंडल कम्पायमान होने लगा । स्वर्गसे देवता फूलोंकी वर्षा करने लगे, और उस जयप्राप्तिसे महा स्रुष्टि होकर देवता अपनी २ सवारी पर चढ़ कर रणभूमिमें जा विजयी वीरोको धन्यवाद देने लगे ” ।

चौहानोंके प्रधान कविचंद वरदाईका शेष कहना यह है कि “छत्तीसकुली क्षत्रियोमें अग्निकुल सबसे श्रेष्ठ है, शेष सभी स्त्रियोंके गर्भसे उत्पन्न है, ब्राह्मणोंके द्वारा सृष्टि हुए चौहानोंमें गोत्रोचार यथा सामवेद सोमवश माध्यंदिनी शाखा, वत्स गोत्र, पंच प्रवर जनेऊ, चन्द्रभागा नदी, भृगु निशान, अम्बिकाभवानी, वालनपुत्र, कालभैरव आवृ अवलेश्वर महादेव चतुर्भुज चौहान ” ।

“इतिहासवेत्ता टाड् साहवने चंदकविके महाकाव्यसे उक्त अंशको उद्धृत करके कहा है, कि जिस समय भारतवर्षमें सर्वत्र व्याप्त धर्म-द्रोहियोंको दमन करनेके लिये भारतकी वीर जातिकी पुन. सृष्टिकी अभिलाषासे आवृके शिखर पर देवताओंकी महा समिति हुई, उस समय हिन्दूजातिका दूसरा युग होगया था, इसके सम्बन्धमें हम किसी प्रकारका तर्क करनेकी इच्छा नहीं करते । इतिहासका अनुसरण करनेके पहिले यहाँ पर इसकी खोज करनी होगी कि ब्राह्मणोंके पक्षको समर्थन करनेके लिये इस नवीन जातिकी सृष्टि हुई, और हिन्दूसमाजमें ग्रहण की गई, यह वीर किस जातिके थे । या तो वह लोग अवश्य ही यहाँके आदिम पतित निवासी होंगे और ब्राह्मणोंने उनको फिर हिन्दूजातिमें ग्रहण किया होगा, या वह लोग विदेशी होंगे और ब्राह्मणोंने उनको बलवान् देखकर अपने धर्ममें दीक्षित करलिया होगा । यदि यहाँकी आदिम पतित जाति और विदेशियोंकी आकृतिकी तुलना कीजाय तो इस प्रश्नका विचार सरलतासे हो सकता है । यहाँके आदिम पतित निवासी काले शरीरके होते हैं, खर्व और श्री हीन होते हैं, अन्य पक्षमें अग्निकुली क्षत्री प्राचीन राजाओंकी समान सबल, सुन्दर और वीर मूर्तियुक्त थे । अतीव पूर्वकालमें सिदियोंमें जिस प्रकार वीररसका स्रोत बहता था, अग्निकुल सम्भूत क्षत्रियोंके हृदय भी उसी रसमें प्रबल है ” । कर्नल टाड् साहव उक्त मन्तव्यको प्रकाश करनेके साथ ही साथ यह सिद्धान्त कर गये हैं कि जब परशुरामने क्षत्रियोंको विभ्रंस कर दिया तब कुछ दिनोंके लिये ब्राह्मणोंने राज्य किया था, परन्तु वह लोग अत्यन्त दुर्बल थे । इस कारण भारतवर्षके सिदियोंने

(१) कविचंदने रासोंमें एकमात्र गोत्रके सिवाय वेद प्रवर आदि किसीका वर्णन नहीं किया है रासोंमें केवल इतना ही लिखा है ।

आसापूर कहै मो नामं, पुजै पुत्र पौत्र वन धाम

कुलह गोत्र मुझ थपै नाम, अप्पों ऋद्धि अचलह तामं

किन्तु चाहूआणोंका सही शिखासुत्र इस प्रकारसे है.-वत्सगोत्र सामवेद-कौथमीशाखा-गोलिमसूत्र,-आप्रवान, यामदत्रि, च्यवन, भार्गव औरव, पाचप्रवर,-आशापूरा कुलदेवी-श्री कृष्ण कुलदेवता-चन्द्रभागा नदी,-भृगुपक्षी,-वामशिखा, वाम पाद-वज्रक्षक गरुड, और आयुध रज ।

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ब्राह्मणोंके ऊपर घोर अत्याचार किये थे । ब्राह्मणोंने उस महा विपत्तिमें पड़कर भारतसिंदियोंके एक दलको हिन्दूधर्ममें दीक्षित कर उनको राज्यशासनका भार दिया, और वही चौहान पड़िहार, सोलंकी और प्रमार नामसे गिने गये ।

इस समय इतिहासका ही अनुसरण करना होगा । चौहान पड़िहार सोलंकी और प्रमार इन चारों अग्निकुल राजवंशोंमें चौहानोंने सबसे अधिक विस्तारित राज्य पाया था । प्रमार राजवंशका आधिपत्य सर्वत्र फैल रहा था, यह प्रवाद वाक्य आजतक विल्यान् है, परन्तु चौहानोंका आधिपत्य जैसा अधिक था वह कठिनाईसे जाना जा सकता है, क्योंकि जिस समय प्रमारवंशियोंकी गौरव गरिमा मध्याह्नकालके सूर्यकी समान भारतके प्रत्येक प्रान्तमें विभासित हो रही थी, उस समय चौहानोंके गौरवका सूर्य वारेर अस्ताचलकी ओरको चलने लगा था ।

चौहानोंके जातीय इतिहासमें देखा जाता है कि एक समय उन्होंने सबके ऊपर अतुल सामर्थ्य और प्रभुत्वका विस्तार किया था, परन्तु वह अधिक कालतक स्थाई नहीं रहा । मैहकावतीसे माहेश्वरीपुरी तक नर्मदाके दोनों किनारोंके उत्तर और दक्षिणमें

(१) हम इस बातको कह सकते हैं कि कर्नल टाड् साहबने भ्रममें पड़कर यह सिद्धान्त किया है । जब कि वर्तमान कलियुगमें हिन्दूधर्मकी शोचनीय दुर्दशा होनेपर भी कोई विधर्मी विजातीय हिन्दूधर्मको ग्रहण कर हिन्दूसमाजमें युक्त होनेके लिये समर्थ नहीं हुआ, तब अत्यन्त प्राचीन समयमें हिन्दूधर्म परमपवित्र रूपसे प्रबलताके साथ भारतवर्षमें फैल रहा था, उस समय विश्वामित्र आदि ऋषि अथवा ब्राह्मणोंने भारतवर्षके बहिर्स्थित भारतसिंदियोंको अपने धर्ममें दीक्षित कर उनके हाथमें राज्यभार अर्पण किया हो यह कभी संभव नहीं होसकता । कहीं किसी जातिके किसी मनुष्यने जगतके किसी धर्ममें प्रवेशका अधिकार प्राप्त किया हो परन्तु हिन्दूधर्ममें विजातीय किसी मनुष्यको भी प्रवेश करनेका अधिकार नहीं है । यदि कहो मुसल्मान इत्यादि विजातीय मनुष्योंने वैष्णवधर्म स्वीकार किया था । परन्तु वह वैष्णवधर्मावलम्बी कोई मुसल्मान भी हिन्दू समाजमें भुक्त नहीं होसका था । इस कारण भारतसे विताडित हुए विजातियोंको ब्राह्मणोंने हिन्दूओंके धर्ममें दीक्षित कर लिया होगा, यह कभी सम्भव नहीं होसकता । और दूसरी बात यह है कि चंदकविने जिन चार नवीन क्षत्रियश्रेणीकी उत्पत्तिका विषय वर्णन किया है यदि हम उसको सब प्रकारसे कविकी कल्पना भी माने तो भी यह ठीक ही है कि पितामह ब्रह्माजीने प्रथम सृष्टिके समय ब्राह्मण-क्षत्रिय वैश्य और शूद्रकी सृष्टि करनेके पीछे परिणाम में फिर किसी जातिको सृष्टि की हो, हमने इस प्रकारका उल्लेख किसी शास्त्रमें नहीं पाया । हमें अनुमानसे भी यही विदित होता है कि परशुराम किसी प्रकारसे भी एक ही समय प्रत्येक क्षत्रियको संहार करनेमें समर्थ नहीं हुए थे । यद्यपि उन्होंने बराबर युद्धोंमें अनेक क्षत्रियोंका प्राण नाश किया था, तथापि भारतके प्रत्येक प्रान्तोंमें अनेक क्षत्रिय राजा उस समय जीवित थे इसका भी प्रमाण है, उस अंशसे भारतके असंख्य जंगली जातियोंने ब्राह्मणोंके ऊपर घोर अत्याचार कर हिन्दूधर्मको विशेष हानि पहुँचाई हो और ब्राह्मणोंने जीवित बचे हुए क्षत्रियोंके वंशधरोंमेंसे चार प्रधान वीरोंको नवीन यज्ञमें दीक्षित कर चार देशोंका राज्यभार दिया हो तो इसमें क्या आश्चर्य है अथवा मन्त्रबलसे भी चार वीरोंको उत्पन्न होना तो हिन्दूशास्त्रके अनुसार असंभव नहीं है” ।

स्थित समस्त देशोमे चौहानोका आदि राज्य था। राजवंशधरोकी संख्या प्रबल होनेसे क्रमशः समस्त द्वीपोमे माण्डू आसेर गोलकुंडा और कोकन तक तथा उत्तरमे गंगाजीके किनारे तक उनके राज्यकी सीमा फैल रही थी। कविश्रेष्ठ चंदचौहानोके राज्यके सम्बन्धमे लिख गये है कि “ राजधानी मेहकावतीके ५२ किलोमे चौहानराजके अनुकूल शपथ सुनाई जाती थी। चौहानोने अपने बाहुबलसे ठट्टा, लाहौर, मुलतान, पेशावर आदि देशोपर अधिकार कर अतमे भारतके शिखर तक अपना अधिकार कर लिया था। विधर्मी असुर चौहानराजके भयसे भाग गये थे। दिल्ली और काबुलमे चौहानराजका शासन स्थापित था, तथा उनकी जय विघोषित होती थी। चौहानराजने ही नैपालका राज्य मालहनको प्रदान किया था। देवताओसे वर और आशीर्वादको पाकर चौहानराज अपनी राजधानी मेहकावतीको लौट आये। ” और मालहनको साथ न लाये।

कर्नल टाड् साहब लिखते है, कि यह तो पहिले ही जाना गया है कि गढ़मंडलाका प्राचीन नाम मेहकावती था। उस मेहकावतीके राजा बहुत कालसे “पाल” उपाधिधारी थे। ऐसा विख्यात है कि वह लोग पशुओका पालन करते थे इसीसे इनको यह उपाधि दी गई थी। अहीर-लोगोने एक समय समस्त मध्य भारतपर अधिकार किया था। वे परिणाममे केवल एकमात्र “अहीरवाड़ा” अपना चिह्न छोड़ गये है। यह अहीरशब्द पाल शब्दके अन्य अर्थका बोधक है, और यह अहीरजाति उक्त जातिकी एक शाखामात्र है। पाल अथवा पालियोके द्वारा जो समस्त प्राचीन नगर प्रतिष्ठित हुए थे, उनमे भेलसा, भोजपुर, दाप, भूपाल, आइरण, गार्सपुर यह कितने ही प्रधान है।

(१) कर्नल टाड् साहब अपने टीकामे लिखते है कि मुसलमान इतिहासवेत्ताने इस घटनाकी सत्यताको स्वीकार किया है। संवत् ७४६ में मुसलमान जिस समय प्रथम भारतवर्ष पर अधिकार करनेको आये थे उस समय लाहौर और अजमेरके हिन्दू राजा इसी चौहानजातिके थे। वह अपने प्रबल पराक्रमके साथ यवनोके विरुद्ध युद्ध करनेको सन्नद्ध हुए थे। यह हम निस्संदेह जानते हैं कि उस समय अजमेर चौहानोकी प्रधान राजधानी थी ”।

(२) टाड् साहब लिखते हैं, कि “ मालहन चौहानोकी एक शाखा है। अलिकजेंडरके भारतपर आक्रमण करनेके समय समुद्रके किनारे मल्लारी नामके जिस राजाने उसपर आक्रमण किया था, ऐसा बोध होता है कि वास्तवमे वही मालहन होंगे। इस शाखाका इस समय लोप होगया है। पाच शताब्दी पहिले इसके प्रस्तिवको कोई नहीं जानता था। हाड़ा जातीय वृद्धीके एक अधीश्वरने एक मालहन स्त्रीका पाणिग्रहण किया। परन्तु अन्तमे एक चतुर भाटने प्राचीन ग्रन्थसे प्रमाणित किया कि उक्त मालहन स्त्री उसकी स्वगोत्रिया थी। तब वृद्धीके महाराजने उस स्त्रीको त्याग दिया था।

(३) टाड् महोदयने अपने टीकेमें लिखा है कि कितने ही नगर, विशेष करके दीय भोजपुर और भेलसामें बहुतमे प्राचीन स्मृति चिह्न विराजमान थे, बीस वर्षके पहिले हम भ्रमग करनेके लिये आइरण नगरमे गये थे, उस नगरमें दो नदियोके मुहानोपर एक बड़ा भारी खंभ स्मित देखा। यह तीस फुट ऊंचा था, इसके ऊपर एक मनुष्यकी मूर्ति विराजमान थी। उस मूर्तिके शिरपर मुकुट शोभायमान था, और स्तभके नीचे एक बैलकी आकृति खुदी हुई थी,—

“अजयपाल नामक मैहकावतीके एक राजवंशधरने अजमेर राज्य स्थापन कर वहाँ तारागढ़ नामवाला एक अभेद्य किला बनाया । प्राचीन राजाओमें अजयपालका नाम आजतक भलीभाँतिसे प्रसिद्ध है, वह राजा चक्रवर्ती अर्थात् बहुत राजाओंके अधीश्वर थे, यह भी उसी सूत्रसे जाना जाता है, वह किस समय राज्यशासन करते थे, उसका निश्चय करना कठिन है ।

“पालीभाषामें लिखे हुए तॉबेके अनुशासनपत्रोंमें और पत्थरके स्तंभोंपर खुदी हुई अनुलिपियाँ पाई जाती हैं परन्तु वह भाषा जबतक हमारे हस्तगत न हो तबतक उक्त समयका निश्चय करना कोई साधारण बात नहीं है । मैहकावतीसे कुमार पृथ्वी पहाड़ अजमेरमें आये यद्यपि यह निश्चय नहीं कहा जा सकता कि वह किस वंशसे आये थे परन्तु ऐसा जाना जाता है कि राजाके पुत्र नहीं था इसीसे वह पृथ्वीपहाड़ अजमेरमें आये थे । उनकी एकमात्र स्त्रीके गर्भसे (इस समय इस जातिमें अनेक विवाह प्रचलित नहीं थे) चौबीस पुत्र उत्पन्न हुए, उनमेंसे एकके वंशधर माणिकराय । संवत् ७४१ सन् ६८५ ई० में अजमेर और सांभरके अधीश्वर हुए ” ।

कर्नल टाड् साहबने इसके पीछे लिखा है, कि माणिकरायके समयसे चौहान जाति के इतिहासने घोर अंधकारसे मुक्ति प्राप्त की। इसी समय संवत् ७४१ हिजरी सन् ६३ में सबसे पहिले मुसल्मानोंने राजपूतानेमें सेना सहित प्रवेश किया था । अजमेरके सिंहासन पर इस समय दुर्लभ वा दूलेराय विराजमान थे । यवनोंके साथ युद्ध करके अजमेर-पति दुर्लभ मारे गये । इनका इकलौता सात वर्षकी अवस्थाका पुत्र किलेकी छतपर खेल रहा था, वह भी शत्रुओंके आघातसे अकालमें ही मृत्युको प्राप्त हुआ । दुर्लभराय ने रोशनअली एक मुसल्मान धर्मप्रचारकके प्रति घोर अत्याचार किये थे, इसीसे यवनों ने सिन्धुदेशसे अजमेरमें जाकर यह युद्ध उपस्थित किया और इसी कारणसे मुसल्मानों में यह धर्मयुद्ध कहकर विदित हुआ है । ऐसा भी प्रसिद्ध है कि उक्त रोशनअलीके अंगूठेको काटा गया था, वह अंगूठा देकर मक्केको चला गया, और राजपूत पौतलियों के विरुद्धमें इस अत्याचारका बदला चाहा, शीघ्र ही यवनोंकी सेना अश्व व्यवसाईरूपसे भेष बदलकर अजमेरमें आई। उसने दुर्लभराय और उनके पुत्रोंका प्राण नाश कर गढ़वीटली और महलो पर अधिकार कर लिया । ” कर्नल टाड् साहबने कहा है कि “यद्यपि

—उसी समय मिस्टर कोलब्रुकके पास हमने उसकी प्रतिमूर्तिको भेज दिया परन्तु इस समय हमारे पास उसकी कोई अनुलिपि नहीं है ” ।

(१) कर्नल टाड् साहबने टीकामें लिखा है कि “यह स्थान अन्यरूपसे अजयमेर अर्थात् अजेयशिखर और अजयगढ़ अर्थात् अजेय दुर्ग नामसे विदित हुआ है । परन्तु ऐसा विख्यात् है कि राजपूतानेके प्रवेशके द्वारस्वरूप इस स्थान पर युवक चौहान-राज अजयपाल निवास करते थे इसीसे इसका नाम अजमेर हुआ । ” परन्तु देशियोंका यह विचार है कि पुराणोक्त विख्यात् राजा अजमेरसे इसका नाम अजमीट् हुआ और इस समय उसीका अपभ्रंश अजमेर हुआ है ।

यह समर सम्बन्धी प्रवाद बालककी उत्तिकी समान जाना जाता है, परन्तु दूसरी प्रकृत सत्यताके द्वारा यह घटना प्रमाणित हुई है। खलीफा उमरने ठीक उसी समय सिन्धु-देशमें एक सेना भेजी थी। उस सेनादलके नेता अतुलआस प्राचीन राजधानी आलोरपर अधिकार करनेके समय मारे गये, ऐसा जाना जाता है कि उस सेना दलने स्वजातीय धर्म प्रचारकके उक्त अपमानसे महा क्रोधित और धर्मके नामसे उत्तेजित होकर मरुक्षेत्रमें जाकर अपमानकारी राजपूतोंपर आक्रमण किया था ।”

जिस कारण वा जिस उपायसे अजमेरके अधिकारी दुर्लभराय मारे गये, और अजमेर छीना गया, वह घटना चौहानोंके हृदय पट पर भलीभाँतिसे अंकित होगई। चौहान उक्त समरके स्मृति-चिह्न स्वरूप दुर्लभरायके मृतक पुत्र लौठको आजतक देवता की समान पूजा करते हैं। अधिक क्या कहै लौठ अपने पैरमें जिन घूंघरुओंको पहिने हुए था चौहान उन्हींकी देवालंकाररूपसे पूजा करते हैं, और उन्हीं लौठके सम्मानके लिये वह अपने २ बालकोंके पैरोंमें और घूंघरु नहीं पहिनाते।

कविश्रेष्ठ चर्दकवि लिख गये हैं कि “चौहान जातीय दुर्लभरायके उत्तराधिकारी लौठदेव, शिवकी इच्छानुसार ज्येष्ठ मासकी बारहवी तिथि सोमवारके दिन स्वर्गवासी हुए ।”

इतिहासवेत्ता टाड् साहबने फिर लिखा है कि चौहानोंकी स्त्रियाँ आजतक जिन लौठदेवकी पूजा करती हैं उन्हीं लौठदेवके चाचा माणिकराय यवनोके अजमेर पर अधिकार करनेसे, सम्बत् ७४१ में स्वर्गवासी हुए थे^१। माणिकराय उस विपत्तिमें पड़कर देवीके वरसे निर्भय होगये, राजपूत कविने यहाँपर इस प्रकार वर्णन किया है, कि माणिकराय निर्दयी शत्रुओंके हाथसे प्राणरक्षा करनेके लिये भाग गये। उस समय शाकम्भरी देवीने दर्शन देकर माणिकरायसे कहा किं हे वत्स ! मैंने तुमको यहाँपर दर्शन दिया, तुम इस स्थानपर अपना राज्य स्थापन करो, आज तुम घोड़े पर सवार होकर जितनी दूरतक जासकोगे उतनी ही दूरतक तुम्हारे राज्यकी सीमाका विस्तार

(१) पृथ्वीराज रासोमें इस बातका कहीं भी कोई जिक्र नहीं आया। कहीं अन्यत्र कविचन्दने इस विषयमें कुछ लिखा हो तो कह नहीं सकते। मीर रेशन अलीके कारण मुसल्मान और चौहानोंके युद्धके विषयमें मीरां समय नामसे एक पद्य पुस्तक और भी है जिसे महा कविचन्दवरदाईकृत पृथ्वीराजरासोका एक अंश कहा जाता है क्योंकि उसमें इस घटनाका होना पृथ्वीराजके समयमें वर्णन किया गया है परन्तु यह किसी अन्य कविकी कपोल कल्पना मालूम होती है क्योंकि कन्नौज समयमें उसी घटनाको पृथ्वीराजके परपिताके समयमें होना बतलाया गया है।

(२) राजपूत कविकी निम्नलिखित कवितासे प्रमाणित होता है कि माणिकराय वास्तवमें सवत् ७४१ में साभरको गये थे।

(३) पृथ्वीराज्यवशावलीमें लिखा है कि देवीने यह वरदान दिया था कि घोड़ेपर चढ़कर तुम जितनी पृथ्वीका परिक्रमा कर आओगे वह सत्र चाटीकी होजायगी परन्तु दुर्भाग्यवश—

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होगा, परन्तु जबतक तुम यहाँ न लौट आओ तबतक घोड़ेपर चढ़कर जानेके समय कभी पीछा फिर कर न देखना ” । “माणिकरायने अपने घोड़ेको अधिक बलशाली और बहुत दूर तक जानेमें समर्थ देखकर देवीकी आज्ञानुसार शीघ्रतासे भ्रमण करना प्रारम्भ किया । कुछही दूर चलनेके पीछे वह देवीकी आज्ञाको भूल गये, जैसे ही उन्होंने पीछे फिरकर देखा कि वैसे ही इनको महा आश्चर्य हुआ कि समस्त प्रदेश ऊसर होगया है । रजवाड़ेके विख्यात् लवणहृदकी उत्पत्तिका यही कारण है । माणिकरायने देवीकी आज्ञानुसार उक्त हृदयका नाम शाकम्भरी हृद रक्खा, और उस हृदके निकट ही एक छोटेसे द्वीपमें देवीकी प्रतिष्ठा की । वह प्रतिमा आजतक वहाँ विराजमान है । प्रतिमाका शाकम्भरी नाम विगड़ते २ इस समय साँभर होगया है ” ।

माणिकराय जिनको हम उत्तर देशके चौहानोंके आदिपुरुष मानते हैं, उन्होंने समय पर फिर अजमेर पर अधिकार करलिया । उनके अनेक सन्तान उत्पन्न हुई । उनके वंशधरोंने पश्चिम रजवाड़ेमें फैलकर बहुतसी सम्प्रदायोंकी सृष्टि की है, अधिक क्या कहै सिन्धुतक एक २ सम्प्रदायका विस्तार होगया है । खीची, हाड़ा, मोयल, निरवान, भदौरिया, भूरेचा, धनेरिया (धुंधेरिया) और वागड़ेचा इत्यादि समस्त सम्प्रदाय इन्हीं माणिकरायसे उत्पन्न हुई है । खीची सम्प्रदायने बहुदूरवर्ती दोआब नामक स्थानमें जो सर्वसाधारणमें सिन्धु सागर नामसे विख्यात् है, वहाँ जाकर बास किया, इस देशकी भूमिका परिमाण वेतवासे लेकर सिन्धुतक ६८ कोस परिमित है और उनकी राजधानीका नाम खीचीपुर पाटन था । हाड़ा सम्प्रदायने हरियानादेशके मध्यस्थ असि वा हांसी देशको जीतकर वहाँ निवास किया, और एक सम्प्रदाय गोवाल कुंड जो इस समय गोलकुडा नामसे विदित है वहाँ गई, और अन्तमें वहाँसे चलकर आसेर नामक स्थान पर अधिकार करलिया । मोयलोको नागौरके चारो ओरके देश मिले । भदौरियों को चम्बलके किनारेका एक देश प्राप्त हुआ । वह देश उन्हींके नामके अनुसार भदावर नामसे विदित है, और आजतक वह देश उन्हींके अधीनमें है । धुंधेरियोंने शाहाबाद

—माणिकरायने देवीकी आज्ञा भग करके जो पीछेको देखा तो चादीके स्थानमें सारी भूमि नमककी होगई थी ।

(१) “संवत् सातसौ एकतालिस, मालात वाली वेश । साँभर आयो तुतिसरस, माणिकराय नरेश ॥ टाड़ साहबने अपने टीकामें लिखा है “ कि दिल्लीमें फीरोजशाहके मकानके निकट इस वगके एक राजाका स्मृतिस्तंभ है, उसके गात्रमें शाकम्भरी शब्द खुदा हुआ है । सरविलियम जोन्स, मि० कोलब्रुक और कर्नल विलफोर्डने उसमें कितने ही भ्रान्त अनुमान किये हैं ” ।

(२) वंशभास्करके आधारपर लिखित वूदी राज्य वंशावलीमें लिखा है कि चाहुआणवंशके आदि पुरुषसे १३३ वीं पीढ़ीमें माणिकरायजीका जन्म हुआ । उनके १० पुत्र थे । तीसरे हरीसह जीने सिन्धुदेश जीत कर वहाँ राज्य किया, और उनकी संतानके लोग धुंधेरिया चाहुआण कह लाये । परन्तु आजकल धुंधेरिये चाहुआण अधिकांश बुन्देलखण्ड और चम्बलके किनारे मालवेमें ही अधिक पाये जाते हैं । बुन्देलखण्डके धुंधेरिये धंधरे नामसे प्रसिद्ध हैं और उनका व्यवहार बुन्देलोमें है (पर यह भी तो होसकता है कि सिन्धु पर मुसलमानी आक्रमण हानेके समय ही ये लोग वहासे भगाकर शाहाबादमें आ रहे हों) ।

नामक स्थानमें जाकर निवास किया, परन्तु समयके फेरसे वह देश कोटेकी हाड़ा सम्प्रदायके हस्तगत होगया, और एक सम्प्रदायने नारोलमें निवास किया, परन्तु उनका चौहान नाम कभी भी परिवर्तित नहीं हुआ।

टाड् साहब लिखते हैं कि इस वंशके बहुतसे वीर पुरुष मरुक्षेत्रके अनेक स्थानोंमें फैल गये थे। अनेक स्थानोंमें उन्होंने अपने २ बाहुवलसे देशोपर अधिकार करनेके साथही साथ स्वाधीनता सभोग की थी, और बहुतसे अपनी अपेक्षा बलवान् स्वजातियोंके अधीनके देशोंको शासन करनेमें नियुक्त हुए। उनका इतिहास विशेष प्रयोजनीय होनेपर भी यहाँ उसका प्रकाश करना अप्रसंगिक विचारा गया है। जागा ग्रन्थमें माणिकरायसे बीसलेदेव तक ग्यारह राजाओंके नाम लिखे हैं। उन ग्यारहोंमेंसे हर्पराजके विषयका उल्लेख करनेका इस स्थानपर विशेष प्रयोजन है, कारण कि उक्त जागा ग्रन्थमें तथा हसीररासा ग्रन्थमें हर्पराजके विशेष बल विक्रमकी कहानी ऊर्चो प्रशंसाके साथ वर्णन की गई है। वीरश्रेष्ठ हर्पराजका आधिपत्य अरवलीके शिखरसे आवूके शिखर तक तथा पूर्वमें चम्बल तक विस्तारित था। उन्होंने सम्वत् ८१२से ८२७ तक हिजरी १३८से १५३ तक राज्यशासन किया। यह रणभूमिमें शत्रुओंका संहार करके “अरिमर्दनकी उपाधि प्राप्त कर अन्तमें रणभूमिमें ही मारे गये। तवारीख फारिस्तामें लिखा है कि सन् १४३ हिजरीमें मुसलमानोंकी संख्या अधिकतासे बढ़ गई थी। उन्होंने पर्वतों परसे उतरकर किरमान, पेशावर और और भी आसपासके सभी देशोंपर अपना अधिकार करलिया। अजमेरके राजाके स्ववंशीय लाहौरके राजाने उक्त अफगानोंके विरुद्धमें

(१) कर्नल टाड् साहबने टीकामें लिखा है, कि नाडोल एक समय अत्यन्त समृद्धिशाली देश था, स्थानीय इतिहास और उक्त देशकी तावेकी अनुशासन पत्रावलीसे इसका प्रमाण मिला है। आठवीं शताब्दीमें उक्त राज्यकी प्रतिष्ठाके समयसे बारहवीं शताब्दितक उस देशके पतन समयके मध्यमें वहाके मिह्रासन पर संवत् १०३९ सन् ९८३ ईसवी में राव लखनसी विराजमान थे, उन्होंने नहरवालाके अधीश्वरके साथ घोर विक्रम प्रकाश करके युद्ध किया। निम्नलिखित कविता उस भावको प्रकाश करती है।

संवत् दश सौ उनचालीस, वारइखोता पाटन।

दानचौहान अगावी, मेवाडदानी दण्डभरि ॥

तिसवार राव लक्ष्मण थप्पी, जो आरभै सो करि।

इसका अर्थ यह है कि संवत् १०३९ में पाटन नगरके शेष तोरनद्वारमें चौहानराजने वाणिज्य शुल्क संग्रह किया और मेवाडपतिसे भी उन्होंने कर ग्रहण किया। उनके मनमें जो अभिलाषा होती उसको पूर्ण करनेमें वह समर्थ होते।

सुचुकतगीन और उसके पुत्र महमूदने लक्ष्मणके शासनकालमें नाडोलको आक्रमण करके उसे लूटा और किलेको विध्वंस कर दिया, किन्तु समय पर नाडोलराजने फिर अपने लुप्त प्रतापको संग्रह कर लिया। तेरहवीं शताब्दीमें इस वंशकी बहुतसी सेना अलाउद्दीनके साथ समर करके नष्ट हुई थी, शराउद्दीन जिम समय भारत जग करता था, उस समय नाडोलगति भी कर देकर उसके अधीन हुए।

अपने भ्राताको युद्ध करनेके लिये भेजा, उस राजभ्राताके साथ कावुलकी खिलजी और गौरी जातिने उसके साथ मिलकर युद्ध किया, पर पीछे उनको मुसलमान धर्म स्वीकार करना पड़ा। इतिहासवेत्ता लिखते हैं कि पाँच महीनेके बीचमें सात युद्ध हुए। इसीसे राजपूतगण एकवार ही परास्त होकर भाग गये। परन्तु शीतकालके व्यतीत होते ही राजपूत फिर नवीन सेनादलके साथ पेशावरके मध्यस्थानोंमें आपहुँचे। फिर भयकर समरानल प्रज्वलित होगई। उस युद्धमें कभी तो राजपूत विजयी होकर मुसलमानोंको भगा कर कोहस्थान तक अधिकार करलेते, और किसी समय मुसलमान नवीन सेनाका संग्रह कर वाणोंके आघतसे उनको फिर भगा देते थे।”

इतिहासवेत्ता टाड् साहब लिखते हैं कि “अजमेरके अधीश्वर स्वयं उन दूरवर्ती देशोंके युद्धमें लिप्त हुए थे या नहीं, राजपूतोंके इतिहाससे यह कुछ नहीं जाना जाता। हमीररासेसे जाना जाता है कि हर्पराजके पीछे दुजगनदेव वा दुर्जदेवने राजमुकुटको अपने गिरपर धारण किया। उनकी अग्रगामी सेनाके डेरे भटनेर तक स्थापित हुए थे। दुजगनदेवने नासिरुद्दीन नामक मुसलमाननेताको युद्धमें परास्त करके उसके वारह सौ अश्व बलपूर्वक छीन लिये, इसीसे उन्हें “सुलतानग्राह” अर्थात् राजाको बंदी करनेवालेकी उपाधि प्राप्त हुई। विख्यात महमूदके पिता सुवुक्तगीनका ही नाम नासिरुद्दीन था, अलप्तगानिके पन्द्रह वर्ष तक शासनके समयमें सुवुक्तगीन क्रमानुसार भारतपर अधिकार करनेके लिये आया।

महात्मा टाड् साहबने अजमेरके अन्यान्य राजाओंके शासन वृत्तान्तको छोड़कर अन्तमें एकवार ही वीसलदेवके शासन समयके इतिहासका वर्णन करना आरम्भ किया है। छोड़ेहुए राजाओंके शासन समयमें केवल मुसलमानोंके साथ संग्राम हुआ, इसके सिवाय और कोई वृत्तान्त नहीं है, यही उन्होंने कहा है अजमेरपति वीसलदेवके सम्बन्धमें टाड् साहबने लिखा है, कि हाड़ा जातिकी कारिकाकारोंके मतके अनुसार वीसलदेवके पिताका नाम धर्मगज था, परन्तु जागाकी कारिकामे वीर वेलनदेव लिखा गया है। इससे ऐसा बोध होता है कि उनका वीरवेलनदेव ही यथार्थ नाम था। वह अत्यन्त धार्मिक थे, इसीसे उनको “धर्मगज” की उपाधि मिली थी, दिल्लीके विजयखम्भमें जो खोदी हुई लिपि है, उससे भी इसी अनुमानका समर्थन होता है। वीर वीलनदेवके शासन समयमें सुलतान महमूदने पिछली बारमें भारतवर्षपर आक्रमण किया था। वीलनदेव उस समय दुर्द्वर्ष बलशाली थे, उन्होंने विजेता महमूदको एकसाथ ही परास्त कर अजमेरसे भगाकर अतुल यश प्राप्त किया था, परन्तु उस समरमें वह भी स्वयं मारेगये।

वीसलदेवके शासन वृत्तान्तको वर्णन करनेके पहिले इतिहास लेखक टाड् साहबने इस स्थानपर एक चौहान वीर पुरुषकी वीरताकी कहानीको वर्णन किया है। जब सुलतान महमूद पहिली बार भारतको लूटनेको आया, उसी समय इस चौहान

(१) महमूद गजनवी जिसने सन् १०१० ई० से सन् १०२४ तक हिन्दुस्तान पर बारह हमले किये और काशीतक मुसलमानी दौनका प्रभाव डाला था। महमूद गजनवीके बारह हमले हिन्दुस्तानके इतिहासमें प्रसिद्धि हैं।

वीरने महा वीरता प्रकाश करके अपने नामको अक्षय किया था। टाडू साहबने लिखा है कि विख्यात चौहान राजा वाचाके गोगा नामवाला एक पुत्र था। उस राजा गोगाने सतलजसे हरियानेतकके विस्तारित देशोके समस्त “जांगल देश” को शासन किया। सतलजके किनारे महलावा “गोगाकी मैडी” नामकी उसकी राजधानी थी। वीरश्रेष्ठ गोगाने सुलतान महमूदके करालग्राससे अपनी राजधानीकी रक्षाके लिये भयकर युद्धसागरमें निमग्न हो अतुलनीय वीरता प्रकाश करके पीछे अपने ४५ पुत्र और ६० भतीजोंके साथ उस युद्धमें प्राण त्यागन किये। रविवार नौमी तिथिमें गोगाने इस चिरस्मरणीय लीलाको समाप्त किया था, समस्त राजस्थानकी छत्तीस राजपूत संप्रदाय उस तिथिको परम पवित्र जानकर गोगाके समाधिमादिरमें इकट्ठे होते हैं, विशेष करके मरुक्षेत्रके निवासियोंने गोगाको सबसे अधिक भक्तिके साथ स्मरण किया है। मरुस्थलीमें “गोगाका थल” आजतक विराजमान है। गोगाके “जवा-दिया” नामका रणाश्रय था, इसीसे राजपूत अपने २ पराक्रान्त समरके घोड़ोंको आजतक ‘जवादिया’ नामसे पुकारते हैं।

साधु टाडू साहबने ऐसा अनुमान किया है, “कि यह सम्भव होसकता है कि महमूदके जेप भारतको जयकरनेके समय उक्त युद्ध हुआ हो, उस समय महमूद सुलतान वरावर मरुक्षेत्रमें होकर अपनी सेनाको लेगाया होगा। महमूदके अजमेर पर आक्रमण करते ही चौहानराज उस स्थानको छोड़कर भाग गये, यवनोकी सेनाने अजमेर और उसके आसपासके सभी देशोंको लूट कर विध्वंस करदिया। परन्तु राजपूतराजने प्रबल पराक्रमके साथ गढ़वीठली नामक किलेकी रक्षाकी। उसीसे महमूद परास्त और घायल होकर अन्य चौहानराजके अधिकारी नाडोलको भाग गया, परन्तु भागनेके समय महमूदने नाडौलको लूटकर समभूमि कर नहरवाला

(१) कर्नल टाडू साहब अपने टीकामें लिखते हैं कि राजपूत इतिहासलेखकने कहा है कि गोगाके पहिले एक भी पुत्र नहीं था इस लिये वह अत्यन्त दुःखित होकर समय व्यतीत करते थे। एक समय उनकी कुलदेवीने प्रसन्न होकर गोगाको दो जव प्रदान किये, गोगाने उनमेंसे एक जव अपनी रानीको और दूसरा अपनी घोड़ीको दिया, उस जवके खानेसे युक्त घोड़ीने एक बछेड़ा दिया। जव खानेसे उत्पन्न होनेके कारण गोगाने उस बछेड़ेका नाम “जवादिया” रक्खा। उदयपुरके राणाने ग्रथकारको (कर्नल टाडूको) काठियावारका एक रणाश्रय उपहारमें दिया था, उसका नाम भी जवादिया था। यद्यपि वह घोड़ा देखनेमें बिलकुल सीधा सादा था, परन्तु सवारी होने पर वह अपनी प्रचंड शक्तिको भली भाँतिसे प्रकाश करना जानता था। इस समय शिक्षित अश्व दिखाई नहीं देते। टाडू महोदय उस जवादिया और मृगराज नाम एक अश्वको अपने देशमें लेजानेके लिये उदयपुरसे समुद्रके किनारे तक लेआये, परन्तु समुद्रकी यात्राके समय घोर अनिष्ट होनेकी आशकासे उन्होंने मृगराजको एक मित्रको उपहारमें भेज दिया, और जवादियाको ७ सौ मील मार्गकी दूरीसे उदयपुरके राणाके पास यह कहकर भेजा कि दशहरा अर्थात् विजयादशमी तिथिको जो रणोत्सव होता है उस उत्सवमें उस जवादियाकी सभसे पहिले पूजा कीजाय। यह मैं (ग्रन्थकार) आशा करता हूँ राणाके उनकी इस आज्ञाको पालन किया होगा।

राज्यपर अधिकार कर लिया। सुलतान महमूदने अधिकारी देशोंके निवासियोंके ऊपर घोर अत्याचार करने प्रारम्भ किये, इससे सभी जातियाँ इसके विपरीत होगई, तब महमूद प्राणोंके भयसे मरुक्षेत्रके पश्चिम ओर होकर समुद्रकी उपन्यकाकी ओरको भागा।

दिल्लीपति पृथ्वीराजके सर्व प्रधान कवि चदवरदाईने अपन विख्यात् रासाकाव्यमे राजा वीसलदेवकी वीरताकी कथाको भली भाँतिसे वर्णन किया है।—

कविचन्दने वीसलदेवका शासन समय सम्बत् ९२१ मे लिखा है परन्तु महात्मा टाड् साहब उसे भ्रान्त कहते है।

वीसलदेव उस समयके हिन्दू राजाओंके सर्वप्रधान नेतारूपसे माने जाते थे। कविचन्दने लिखा है, कि “वीसलदेवको हिन्दू जातिके नेता जानकर यवन लुटेरे महमूदके साथ युद्ध करनेके लिये आये राजाओंने उनके अधीनमे सेना सहित गमन किया था। उस समय राजाओंमे एकमात्र अनहलवाडेके चालुक्य राजाके अतिरिक्त और सभी राजा उस जातीय महासमितिमं गये थे, अनहलवाडेके अधिपति वीसलदेवके अधीनमे कौन २ राजा सेना सहित आये थे, सो कविचन्दके लिखे हुए काव्यमे भलीभाँतिसे इसका वर्णन हुआ है।

कविकुल केसरीचंदवरदाईने लिखा है कि “जयतके हाथमे वीसलदेवने अजमेरकी रक्षाका भार अर्पण करके कहा कि “मैने आपको विश्वास पालनके ऊपर निर्भर किया। अनहलवाडेका राजा चालुक्य भागकर कहाँ जायगा?” वीसलदेवने यह कहकर अपनी सेनाके साथ अजमेरनगरीको छोड़दिया और वीसलताल नामक सरोवरके किनारे जाकर वहाँ डेरे स्थापन कर अनुमत और ऋणिराजाओंको सेना सहित शीघ्र इकट्ठे होनेके लिये भेजा। मोहनसी मण्डोरके पडिहारने सेनादलके साथ आकर उनके चरणोंकी वंदनाकी। इसके पीछे वीरोंके अलंकारस्वरूप गहिलोत एव तुवारके (१) साथ पावासरके, एवं मेवातके अधीश्वरके मेवके (२) साथ गौडजातिके राम (३)

(१) यद्यपि वीसलदेवने सहस्र वर्ष पहिले यह बहुत बड़ा सरोवर तैयार करवाया था, परन्तु आजतक यह वीसलताल नामसे विख्यात् है। बादशाह जहाँगीरने इस “ वीस ताल ” के किनारे एक बड़ाभारी मकान बनवाया था, और इगलैडराज प्रथम जेमसेके भेजेहुए दूतको उन्होंने इसी महलमे ग्रहण किया था।

(२) इससे जाना जाता है कि पडिहारजाति अजमेरके चौहान अधीश्वरोंके अधीनमे थी।

(३) चदकविने चीतोडके महाराजको “ वीरेन्द्रोका अलंकार ” कहकर उल्लेख किया है। यह गहिलोत जाति चीतोडराज अजमेरपतिके समीप मित्ररूपसे सेना सहित यवनोके विरुद्धमें आये थे। कर्नल टाड् साहब लिखते है कि वीसलदेवके साथ चीतौडके महाराज तेजसिहका जिस प्रकारसे मित्रता मूलक समिलन हुआ है, बारहवीं शताब्दीमे उसी प्रकार वीसलदेवके वंशधर दिल्लीके महाराज पृथ्वीराजके साथ तेजसिहके पौत्र समरसिहका समिलन हुआ था, तथा दोनों महाराजोंने उसी प्रकार सेना सहित अनहलवाडेके अधीश्वरके विरुद्ध युद्ध किया था। कर्नल टाड् साहब लिखते है कि उक्त तेजसिह संवत् ११२० (सन् १०६४ई०) मे चीतोडके राजसिंहासन पर विराजमान हुए, वे वीसलदेवके साथ मिलकर यवनोके साथ युद्धमे मारे गये। कविचंदकी उक्त सूचीमे उदयादित्यके नामका उल्लेख पाया जाता है। कर्नल टाड् साहबने उक्त तत्वोंके—

उपस्थित हुए । 'टोनपुरके मोयल (४) ने अधीश्वरके पास करको भेज कर उपस्थित न होनेके कारण क्षमा माँग भेजी । वालोच राज (५) ने हाथ जोड़कर दर्शन दिया । वामनीके अधीश्वर (६) सिन्धुको छोड़कर वहाँ आये । पीछे भटनेर (७) से कर, और ठट्टा (८) और मुलतान (९) से नालवनी उपस्थित हुए । देरावरके भूमिया भट्टीगण (१०) वीसलदेवकी आज्ञा पाते ही इकट्ठे होगये । मालनवासके दो जादव (११) भी तुरन्त ही उपस्थित हुए । मोरी (१२) बडगूजर (१३) अन्तवदके कछवाहे (१४) योग देनेमे शान्त न हुए । मेरगण वीसलदेवके चरणोकी पूजा करते हुए आये (१५) इसके पीछे जयतके अधीनमे ताखतपुरकी सेना उपस्थित हुई (१६) निरवाण (१७) डोडे (१८) चदेला (१९) एवं दाहिमाके अधीश्वरके (२०) साथ उदय प्रमार आदि राजालोग (२१) घोड़ों पर चढ़चढ़ कर शीघ्रतासे आ पहुचे ।

—अनुशासन पत्रोको देखकर उनका जो समय स्थिर किया है वह रायल एसियाटिकसोसाइटीके १ वालूमके ३२३ पृष्ठमे प्रकाश होचुका है ।

- (१) टाड् साहवने ऐसा अनुमान किया है कि यह तूवर राज अवश्य ही दिल्लीके तूवर सम्राट्के अधीनके कोई राजा होगे ।
- (२) मेवातके मेवजातिका विषय सर्वत्र विख्यात है, इस जातिने पीछे मुसल्मानी धर्म ग्रहण किया था ।
- (३) गौड़जाति विशेष प्रसिद्ध थी, और चौहानके करद राजाओमे महावीर गिनी जाती थी ।
- (४) मोयलोका विषय भलीभाँतिसे कहा गया है ।
- (५) टाड् साहवने कहा है कि इस वल्लोचजातिने पीछे मुसल्मान धर्म ग्रहण किया है ।
- (६) वामनी देशका अन्यत्र वा मनवासा नाम कहा गया है, इसका मूल नाम ब्राह्मणवाद, वा देवल था । उसी स्थानपर ठट्टा नगर स्थापित है ।
- (७) जयसलमेरके इतिहासको देखो ।
- (८-९) उक्तदेशके सोढा समा और सोमरा इत्यादि जातिके ऊपर चौहान अधिकार करते थे,
- (१०) इसका विषय यथास्थान पर पहिले ही वर्णन हो चुका है ।
- (११) मलनवास कहाँ था टाड् साहव इसको नहीं जान सके ।
- (१२-१३-१४) पाठकोको इसका वर्णन यथास्थान विदित हो चुका है ।
- (१५) मेरगण आडावलाके शिखर पर निवास करते थे ।
- (१६) इस स्थानका वर्तमान नाम टोडा है, यह टोकके निकट स्थापित है, इस स्थान पर अनेक प्राचीन कीर्तिस्तम्भ विराजमान है ।
- (१७) शेखावाटीके इतिहासमे जाना जाता है कि निरवाण अजमेरके महाराजाओंको कर देते थे ।
- (१८-१९) डोड एवं चन्देल जाति प्रसिद्ध है । चन्देलोंने एक समय पर पृथ्वीराजके साथ युद्ध किया था । पृथ्वीराजने उनसे महोवा और कालिजर तथा समस्त बुन्देलखंड छीनकर अपना अधिकार कर लिया था ।
- (२०) दाहिमा पियानाके अधीश्वरका नाम है । वह धरणीधर नामसे भी पुकारे जाते थे ।
- (२१) उद्यादित्यने समस्त भारतवर्षमें विशेष प्रसिद्धि प्राप्त की थी ।

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चंदकवि भारतवर्षके शेष चौहान राजा पृथ्वीराजकी सभामे “राजकवि” थे । उनके रचेहुए प्रसिद्ध काव्यमे पृथ्वीराजके गुण भलीभाँतिसे परिपूर्ण हैं । कविचंदने पृथ्वीराजके पूर्व पुरुषोकी नामावली और कारिकाको प्रकाश करके उक्त सूचीको सबसे पहिले संग्रह किया था । अत्यन्त प्राचीनकालके कवियोंके ग्रन्थोंसे कविचंद इत्यादिने राजपूत कवियोंके उक्त श्रेणीके जिन इतिहासोंको उद्धृत किया है, वह सब राजपूतानेके प्राचीनकालके राजाओंके वंशकी सूचीके निर्णय करनेमें विशेष सुभीता देनेवाले हैं ।

कर्नल टाड साहब कहते हैं कि मेवाड़के अत्यन्त प्राचीनकालके एक इतिहास मूलक काव्यसे उक्त प्रमार वंशकी कारिकाको उद्धृत कर मुसलमानोंके आक्रमणके वृत्तान्तको उद्धृत किया है । महात्मा टाड साहबने इसके पीछे माणिकरायसे चौहान सम्राट् पृथ्वीराजतकके जिन प्रधान २ राजाओंके नाम लिखे हैं, उनमें सबसे अधिक तेजस्वी वीर वीसलदेवके समयका निर्णय करना इस स्थानपर विशेष प्रयोजनीय हुआ है । उन्होंने सबसे पहिले आनलसे लेकर लाखनसीतककी जो सूची प्रकाश की है हमने यहां पर उसीको ग्रहण किया है ।

महाकविचंदने वीसलदेवके शासनका समय ९२१ लिखा है परन्तु टाड साहबने इसको उनकी भूल कहकर इस स्थानपर अनेक प्रमाणोंका प्रयोग कर सिद्ध किया है कि वीसलदेवने संवत् १०६६ से ११३० तक राज्य किया, इसके सम्बन्धमें उन्होंने जिन युक्तियोंका प्रयोग किया है हमने सबसे पहिले उन्हींको प्रकाशित किया है । चंदकविने अपने ग्रंथमें लिखा है कि चौहानराज वीसलदेवकी वीरताके स्मरण करनेके निमित्त निगमबोध स्थानमें एक कीर्तिस्तंभ स्थापित किया गया था । टाड साहब कहते हैं यह निगम बोध दिल्लीसे थोड़ी दूर यमुनाके किनारे है । उन्होंने कहा कि “दिल्लीके फारोजशाहके महलके सम्मुख जो विख्यात कीर्तिस्तंभकी चोटी पर विशालदेव वा वीसलदेव का नाम खुदा हुआ है, यही स्तंभ कवि श्रेष्ठ चन्द लिखित निगमबोध नामक स्थानका कीर्तिस्तंभ है, यह अवश्य ही उस निगमबोधसे उखाड़कर इस स्थानपर स्थापित किया गया है ।

(१) यहांपर कविचंदका भ्रम नहीं है वरन टाड साहबका स्वयं भ्रम नाश नहीं हुआ है । वह ९२१ नहीं संवत् ९३१ है उसमें यदि ९१ जोड़े जायें तो १०२२ होते हैं और यह संवत् वीसलदेवजीके पाट बैठनेका है रासोमें आगे लिखा है कि “चौसठि वरस वर राज कीन” इससे १०२२ में ६४ जोड़ देनेसे वीसलदेवजीका समाप्तिकाल १०८६ निश्चित होता है ।

मूल संवत्में ९१ जोड़नेसे यह मतलब है कि पृथ्वीराज रासोमें जितने संवत् दिये हैं वे अनन्द शक हैं यथा एकादशसे पंचदह, विक्रम शाक आनन्द (१००—९—९१)

(२) एसियाटिकरिसर्चेंज पहिला वालम् ३७९ पृष्ठ और ७ वालम् १८० पृष्ठ और पहिलावालम् ४५३ पृष्ठ, कर्नल टाड साहबने इसके सम्बन्धमें जो मन्तव्य प्रकाश किया है वह देखने योग्य है ।

(चौहानोका वंशवृक्ष।)

या अग्निपाल, चाहुआन वशके आदि पुरुष जो विक्रमा-
दित्यसे ६५० वर्ष पहले अग्निकुंडसे उत्पन्न हुए। इन्होंने
तुरष्क लोगोको जीतकर मेहकावतीमे राजधानी स्थापित
की और फिर कौकन असीर और गोलकडाको जीता।

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मानिकराय

{ इन्होंने लाम्बरमे चहुआणोकी राजधानी स्थापित करके संभरीरावकी उपाधिपाई । तभीसे चौहान संभरीराव कहे जाते हैं

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[अंकवाले नामोकी टि० आगेके पेजमे देखो]

इतिहासवेत्ता टाड् साहब फिर लिखते हैं कि “ उक्त कीर्तिस्तम्भके गात्रमें अंकित श्लोकके पहिले और अंतमें एक प्रकारका सन् और तारीख लिखी गई है, यथा- १५वैशाख संवत् १२२० यदि अनुलिपि शुद्ध है तो वीसलदेवके साथ इसका कोई संसर्ग नहीं। केवल इतना ही संसर्ग है कि विशालदेव (वीसलदेव) चौहान तिलक गोकम्भरी पृथ्वीराज भूपतिके आदि पुरुष थे, पृथ्वीराजने संवत् १२२० में दिल्ली को शासन किया, और संवत् १२४९ में मारे गये। दूसरी कविताकी ओर देखनेसे हम अवश्य ही इस स्मृतिस्तम्भके गात्रमें प्रथम जो समय अंकित हुआ है, उसको भ्रामक कह सकते हैं। संवत् १२२० के बदलेमें संवत् ११२० पढ़ना न्याय सिद्ध है, और उसी समय ही वीसलदेवने आर्यावर्तसे यवनोको भगाया था, संस्कृत भाषामें एक दो अंक प्रायः एकसे है, इसी लिये सरलतासे भूल होनेकी संभावना है। परन्तु अन्य पक्षमें यदि यह निश्चय हुआ कि संवत् १२२० है, ऐसा माना जाय तो यह केवल चौहानपति पृथ्वीराजके स्मरणका स्तम्भमात्र है” ।

वीसलदेवसे पृथ्वीराजके शासनसमयके मध्यमें और भी छः राजाओंके नाम लिखे हैं। स्तम्भके गात्रमें प्रथम जो कविता वर्णन की गई है ऐसा बोध होता है कि वह पृथ्वीराजके पूर्व पुरुषोंने वीसलदेवके नामके उल्लेखके लिये ही वर्णन की है और उस पर खुदी हुई तारीख भ्रमवश ठीक नहीं लिखी गई” ।

इसके पीछे इतिहासवेत्ता टाड् साहब लिखते हैं, कि “हमारी समझमें पहिले कवितामें (वीसलदेव) विशालदेवके सम्बन्धमें लिखा है, और दूसरीमें उनके वंशधर

(१) अजिपाल प्रमार कुलके आदिपुरुषका नाम था। चाहुआण कुलके आदि पुरुषका नाम चतुर्वाहुमानजी या चुहाणजी था। इसके बाद जो सुबाहु और गिलनसूर दो नाम दिये हैं वे भी गलत हैं। इसमें रासोके आधार पर नाम लिखे गये हैं पर रासोके छन्द समझमें न आनेसे ऐसा हुआ है। यह कारिका न तो रासोसे ठीक मिलती है न वंशभास्करके आधारपर बनी हुई वृद्धी राज वंशावलीसे मिलती है। (२) इन्होंने नाजिमुद्दीन या सुवक्त दीनको शिकस्त दी। (३) महमूद गजनवीके विरुद्ध अजमेरकी रक्षामें मारे गये। इनका दूसरा नाम धर्म गज भी है। (४) दिल्लीके तूअर राजा अनंगपालकी बेटी रूकावाईसे व्याह किया। (५) इन्होंने दिल्लीका राज्य प्राप्त किया और सन् ११९३ में शहाबुद्दीनके द्वारा मारे गये। (६) मुसलमान होगये। (७) दिल्लीकी रक्षामें काम आये। (८) पृथ्वीराजके दत्तक पुत्र इनका नाम दिल्लीके एक स्तूपपर खुदा हुआ है। (९) लखनसीके २२ पुत्र हुए जिनमें ७ असली थे, उनसे चाहुवाणोंके सात वंश प्रख्यात हुए, नीम राणाके सरदार नन्दसिंह उक्त लखनसीसे २६ वी पीढ़ीमें हैं यही अजैपाल या पृथ्वीराजके मूलवंशधर है।

(१) कर्नल टाड साहब लिखते हैं कि “चौहानराजका आदि वासस्थान हासी, वा असि था। इस स्थानके ध्वंसावशेषसे संवत् १२२४ की खुदी हुई अनेक अनुशासन लिपियोंको संग्रह किया था।” इसके सम्बन्धमें टाडने रायल एसियाटिकसोसाइटीके पहिले वालमके १३३ पृष्ठमें जो कुछ लिखा है वह द्रष्टव्य है।

(२) प्राचीन नाम विशालदेव ही ठीक मालूम होता है और वीसलदेव उसका अपभ्रंश मात्र है।

पृथ्वीराजके सम्बन्धमें लिखा है। ऐसा विदित होता है कि पृथ्वीराजने अपने पूर्वपुरुष वीसलदेवके वार्षिक जयोत्सवके समयमें उक्त स्मरण स्तंभमें अपनी कीर्तिकी कविताको अंकित करवाया था। पृथ्वीराजने अवश्य ही वीसलदेवकी समान भारतवर्षमें यवनोको अपने बलविक्रमसे वारम्बार परास्त किया। अधिक क्या कहै यवन इतिहासवेत्तागणोंने स्पष्ट ही लिखा है कि उत्तर भारतवर्षको सब प्रकारसे जय करनेके पहिले शहाबुद्दीन वारम्बार युद्धमें परास्त हुए थे ।

“मैं जिस प्रकारका अनुमान करता हूँ कि यही प्रथम कविता वीसलदेवके सम्बन्धमें लिखी गई है, और वीसलदेवने सम्वत् २१२० सन् १०६४ ई०में कविचंदके द्वारा लिखेहुए मतसे यवनोको भगानेके लिये बहुतसे वीरोको इकट्ठा किया था, और उसी घटनाके स्मरणके लिये उक्त स्तंभ स्थापित हुआ है ” ।

वीसलदेवके अधीन जो राजा सेनासहित इकट्ठे हुए थे कविचंदके ग्रन्थोंमें उनकी नामावली प्रकाश की गई है, उनमेंसे चार राजाओंके समयका निर्णय हुआ है, पर हम प्रत्यक्षरूपसे एक ही नामके समयको यथार्थ निर्णय कर सकते हैं, और तीन नाम समयके निश्चय करनेके पक्षमें अप्रत्यक्षतामें सहायता करते हैं। पहिले राजा भोजके पुत्र धारनगरके अधीश्वर प्रमार उदयादित्य थे। मैंने बहुतसे ताम्रानुशासन लिपियोंसे प्रमाणित किया है कि उदया दित्य ११०० सवत् ११४० के मध्यमें थे, इस कारण उदयादित्य जिस समय वीसलदेवके साथ सेना सहित आये थे वह उसके शासनके समय थे। और भी दो अप्रत्यक्ष अथवा प्रबल प्रमाण हैं—

प्रथम ‘ देरावरके भूमियाभट्टी लोग आये ’ ऐसा लिखा है। कविचंदकी उक्तिसे ही यह प्रमाण सिद्ध हुआ। तथा भाटियोकी वर्तमान राजधानी जयसलमेरका उल्लेख भी दृष्टिगत हुआ है।

द्वितीय—यमुना और गंगाजीके मध्यवर्ती अन्तरवेदसे कलवाहे आये, ऐसा लिखा गया है। कारण कि नरवरसे कलवाहोने आमेरमें जो राजधानी स्थापन की थी वह इस समय प्रसिद्ध नहीं हुई थी।

तीसरा प्रमाण—मेवाडकी खुदीहुई अनुशासनलिपि। उन अनुशासन पत्रोंमें अंकित हुई है, समरसिंहके पितामह तेजसिंह वीसलदेवके मित्र थे। ऐसा जाना जाता है कि वीसलदेव ६४ वर्षतक जीवित रहे। यदि ऐसा अनुमान किया जाय कि उक्त सवत् ११२० उनके शासनका मध्य समय था, तो यह स्थिर किया जाता है कि वह सवत् १०८८ से सवत् ११५२ तक अर्थात् १०३२ ई० से १०९६ ई० तक जीवित थे, किन्तु जब यह प्रकाश हो चुका है कि वीसलदेवके पिता वर्मगज वा वीर वीलनदेव, हमीर रासाग्रन्थमें इनका नाम मालनदेव लिखा है, महमूदके श्रेष्ठ आक्रमणके समय अजमेरकी रक्षामें मारे गये, तब अवश्य ही वीसलदेवके जन्मका समय (उक्त

(१) डाट मारवने वीसलदेव और विशालदेव दोनों ही नाम लिखे हैं।

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युद्धके समय वह बालक थे ऐसा अनुमान होसकता है, और भी दश वर्ष पहिले अर्थात् संवत् १०७८ निश्चित होता है” ।

इसके पीछे टाड साहब कहते हैं कि “ वीसलदेव दिल्लीके तुंगर राजा जयपाल, गुजरातके राजा दुर्लभ और भीम, धारके दोनो अधीश्वर भोज और उदयादित्य, मेवाड़के दोनो महाराणा पद्मसिंह और तेजसीके समसामयिक थे, और वह जो प्रवल-सेनादलके नेतारूपसे यवनोके विरुद्धमे खड़ेहुए वह यवननेता अवश्य ही महमूद था । वीसलदेवने उस महमूदको राजपूतानक उत्तरांशसे निकाल दिया था, तभीसे आर्यावर्तमे फिर आर्यधर्मकी रक्षा हुई । महमूद पिछली बार भारतवर्षसे सिन्धुदेशको भागा और उसके विरुद्धमे जो वीरमदेव अजमेरके अधीश्वरोंक साथ मिलकर उनके विरुद्धमे खड़े हुए वह युद्ध हिजरी ४१७ सन् १०२६ ईसवी वा सम्वत् १०८२ मे हुआ । परन्तु चंदकवि लिखते हैं कि संवत् १०८६ मे हुआ था ” ।

इतिहासवेत्ता फिर लिखते हैं कि वीसलदेवने गुजरात राजके विरुद्धमे समर उपस्थित कर उसमे जो जय प्राप्त की थी, और अपने बाहुबलसे शत्रुओंके साथ जिस स्थान पर विजय प्राप्त की थी, उस स्थान पर जयचिह्नस्वरूप वीसलनगर की प्रतिष्ठा की, हम उसे इस स्थान पर विस्तारसहित वर्णन करते परन्तु जगन्विख्यात् पृथ्वी-राजके शासन-वर्णनके समय उस सबका वर्णन किया जायगा, इसीसे यहाँ उस प्रसंगको नहीं कहते । कालिक जुहनेर स्थानमे जो वीसलदेवका धोध अर्थात् तपस्या का स्थान था उसके विषयमे हमारे पाठक इतिहासके कितने ही स्थानोमे पढ़ चुके होंगे ।

हाड़ाजातिके राजकवि गोविन्दरामके बनावे हुए “राजग्रन्थ” मे लिखा है कि वीसलदेवके पुत्र अनुराजसे हाड़ाजातिकी उत्पत्ति है । परन्तु खीची राजवंशके कवि मगजीने अपने ग्रंथमे लिखा है कि अनुराज माणिकरायके पुत्र थे और वह खीची वंशके आदिपुरुष थ । हाड़ा कविने गोविन्दरामका अनुसरण किया होगा ।

गोविन्दराम कहते हैं कि अनुराजको सीमान्तवर्ती असि (सर्वसाधारणमे विख्यात हाँसी) नामक देशका अधिकार प्राप्त हुआ था । अनुराजके पुत्र अस्थिपाल एवं सिन्धुसागर देशके अन्तर्गत खीचीपुर पाटनके आदि प्रतिष्ठाता और अजयराजके पुत्र अगनराज दोनो मिलकर अपने सौभाग्यके उपार्जनकी इच्छासे गोलकुंडाके चौहान-राज रणधीरके अधीनमे नियुक्त होनेके लिये सजे । परन्तु दुर्भाग्यसे इस समय कजलीवनके बर्बराने एकसाथ ही असि और गोलकुंडापर आक्रमण किया । उस समय चौहानराज रणधीरने पुत्रोंके साथ असीम बलविक्रम प्रकाश करके रणक्षेत्रमे प्राण त्याग किये । उनके वंशमे केवल एकमात्र मूरावाँई एक कन्या प्राणरक्षाभे समर्थ होकर शत्रुओंके हाथसे अपनी रक्षा करनेके लिये गोलकुंडाको छोड़ कर आश्रयके निमित्त असिकी ओरको भागगई । परन्तु उक्त वनवासी बर्बराने इस समय उस अनिप्रदेश पर भी महाविक्रम प्रकाश करके आक्रमण किया । शत्रुओंके आगमनका समाचार पाते ही असिपति अनुराज भी भाग गये, परन्तु उनके उक्त पुत्राने शत्रुओंके आक्रमणकी

नन्वेदसे स्तब्ध हो जाये, ऐसा
नन्वेद जो राजधानी स्थापन की थी
तुम्हारे निमित्त। उत अनुगासन पत्रोंमे
अनुगासनके मित्र थे। ऐसा जाना जाता
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द्व ही वीसलदेवक जन्मका समय (उक्त
दोनों ही नाम लिखे हैं।

प्रतीक्षा न करके वीरपुरुषोंकी समान असीम साहससे आगे वह सेना सहित उन पर आक्रमण किया। भयंकर समरानल प्रज्वलित हो गयी, उस घोर युद्धमें गनुपक्षके नेता अस्थिपाल अस्त्रोंके आघातसे घायल हुए, तुरन्त ही शत्रुओंकी सेना प्राणोंके भयसे भागने लगी यह क्षत विक्षत देह उस शत्रुओंकी सेनादलके पीछे २ चले। परन्तु बहुत दूर चलनेके पीछे मार्गमें ही अचेतन होकर गिर गये। इस ओर सूरवाई भी आश्रय पानेके लिये इकली असिकी ओरको चली, अंतमें थकित होकर मार्गमें ही संज्ञा हीन (क्षुधा तृष्णासे कातर और जीवनकी आशासे वंचित) होकर एक वृक्षकी जड़के नीचे गिर गई। उस समय सूरवाई अपनी मृत्युको अत्यन्त समीप देख रही थी। जिस समय वह अश्वत्थ वृक्षकी जड़में गिरी थी, उसी समय उस वृक्षके दो खड होगये और उसमेंसे चौहानोंकी कुलदेवी आशा पूरामाताने बाहर निकल कर उसको दर्शन दिया। देवीका दर्शन पाते ही सूरवाई विचलित हृदयसे नेत्रोंमें जलभर कर देवीके चरणोंमें हृदयको भेदन करनेवाली अपनी विपत्तिकी वर्णन करने लगी। कजलीवनके वनवासी वर्वरोके हाथसे राजधानी गोलकुंडाकी रक्षाके लिये किस प्रकारसे उसके पिता और बरह भ्राता युद्धमें मारेगये और किस प्रकारसे वह इकली भाग कर आई, उसने एक २ करके सभी बातोंको निवेदन किया। तब देवीने उसको अभय देकर कहा, “हे वत्से! अब तुम्हें कुछ भय नहीं है, तुम्हारे स्वजातीय एक चौहान वीरने उस गनुपक्षके नेताको अपने हाथसे मार डाला है, और वह बहुत ही समीप स्थित है।” यह कह कर देवी उस सूरवाईको अपने साथ ले, घायल हुए अस्थिपाल जिस स्थान पर अचेत अवस्थामें पड़े थे वहां ले गई, देवीके वरसे उनका शरीर ज्योंका त्यों होगया और फिर वल पाकर चैतन्य हो अस्थिपाल अन्तमें चौहानोंके विख्यात पैतृक अभेद्य किले आमेरगढ़को चले गये।

इस स्थान पर कर्नल टाड् साहब लिखते हैं कि “हाडा जातिके आदि पुरुष अस्थिपालको संवत् १०८१ १०२५ ई० में असिका किला मिला था। अब जाना जाता है कि सुलतान महमूद भारतपर शेष आक्रमण करनेके लिये सुलतान होकर मरुक्षेत्रको मध्यमें, छोड़ अजमेरमें, हिजरी ४१७, सन् १०२२ ईसवीमें आया था, तब हम अवश्य ही इस बातको स्थिर कर सकते हैं कि अस्थिपालके पिता अनुराजने गजनीके महमूदके साथ युद्ध करके अपने जीवन और असि नगरको खोदिया था। इसी समयमें मुसल्मान विजेता महमूदने अजमेरको भी विध्वंस किया।

(१) टाड् साहब अपने टीकेमें लिखते हैं कि “इस प्रकारकी गप्प प्रचलित है कि सूरवाईने अस्थिपालके छिन्नभिन्न हाथ पैर यथास्थान जोड़े और देवीने अभिमन्त्रित जल छिड़क कर अस्थिपालको प्राणदान दिया। उक्त प्रकारसे सब हाडोंके एकत्र होनेसे अस्थिपालको जीवन प्राप्त हुआ, इसीमें उनके वंशधरोंको हाडाकी उपाधि प्राप्त हुई। परन्तु इसीकी अपेक्षा यह भी संभव होसकता है कि उन्होंने असिराज्यको खोदिया था इसीसे हारा नाम प्राप्त हुआ हो।”

(२) हाडा जातिके कविने अपने ग्रन्थमें उक्त घटनाका समय संवत् ९८१ लिखा है, परन्तु टाड् साहबने कहा है कि वह भूल है।

हिन्दू कविने इसको "कजलीवनका असुर" कहकर अपने काव्यमे लिखा है। यद्यपि कर्नल टाड् साहबने इस मन्तव्यको प्रकाशित किया है, परन्तु मुसल्मान इतिहासवेत्ताने भ्रमसे भी इसका उल्लेख नहीं किया कि सुलतान महमूद सेना लेकर किस समय दक्षिणमे आया था, और किस समय उसने गोलकुडेको जय किया था। परन्तु कवि गोविन्द-रामने जो कजलीवनकी वर्वरजातिका उल्लेख किया है, सुलतान महमूद उसी कजली-वनका वर्वरनेता था, यह विश्वास सरलतासे नहीं हो सकता। यद्यपि यदुवंशीय राजा गजसे गजनीकी मृष्टि हुई है, परन्तु महमूदके दक्षिणात्यमे जानेपर मुसल्मान लेखको-मेसे कोई न कोई अवश्य ही उसका उल्लेख करता। हमारा ऐसा विचार है कि दक्षिणके किसी पर्वतीदेशका कजलीवन नाम हो। वह कजलीवन कहाँ था, इसका निर्णय करना सामर्थ्यसे बाहर है। टाड् साहबने इस स्थान पर और भी एक मन्तव्य प्रकाशित किया है कि "उत्तर और दक्षिण देशके जो समस्त राजपूत राज्य थे, उन्हीं राजवन्धवोंने वहाँके आदिम निवासियोंके साथ मिलकर नूतन मिश्र महाराष्ट्र जातिको जन्म दान किया, महाप्रेने राजपूतका समान वीरविक्रमी होकर भी जादव तुवर पवार इत्यादि प्राचीन राजपूतवशके नामकी रक्षा न करके जिस देशमे जन्म ग्रहण किया उसी देशके नामसे वह निमालकर, फालकिया और पाटनकर इत्यादि नामसे परिचित हुये।

अस्थिपालके औरससे चन्द्रकरण नामका एक पुत्र उत्पन्न हुआ। चन्द्रकरणके पुत्रका नाम लोकपाल था। लोकपालके दो पुत्र हुए, एकका नाम हमीर और दूसरेका गभीर था। यह दोनों महापुरुष थे। दिल्लीपति पृथ्वीराजके शासनसमयमे यह उनके अधीनमे थे उस समय इन्होंने अनेक युद्धोमे महावीरता प्रकाश की थी। दिल्लीपति पृथ्वीराजके अधीनमे जो १०८ करद राजा थे, इन दोनों वीर भ्राताओने उन सबोमेसे विशेष प्रसिद्धि प्राप्त की थी। इससे हमें ऐसा अनुमान होता है कि असिदेश यद्यपि दिल्लीके बादशाहके सब प्रकारसे अधीनमे न था तथापि चौहानवंशीय असिदेशके अधी-
श्वर उनका अधिक सम्मान करते थे।

चौहानवंशके शिरोमणि राजा पृथ्वीराज जिस समय कान्यकुब्जपति जयचंदके साथ वार सग्राम कर उनकी कन्या अनंगमजरी (संयोगिताको) बलपूर्वक हरण करके ले आये थे, चन्द्रकविने अपने ग्रन्थमे उसका विवरण भलीभाँतिसे वर्णन किया है, उन्होंने उसमे वीर श्रेष्ठ हमीर और गंभीरके बल विक्रमकी ऊँची प्रशंसा करनेमे त्रुटि नहीं की है।

(१) कर्नल टाड् साहब लिखते हैं, "कि कजलीवनका अर्थ हस्तीका जंगल है। राजपूत कहते हैं कि गिजनीका प्रकृत नाम गजनी है, और वह यदुवंशीय राजा गजके द्वारा स्थापित हुई। हमने रायलएसियाटिक सुसाइटीको एक प्राचीन हिन्दू भूवृत्तान्त प्रदान किया है, उस भूवृत्तान्तसे गगाजीके तीरवर्ती समस्त पहाड़ी देश 'कजलीवन' वा गजलीवू' नामसे लिखे गये हैं। उसका अर्थ हाथीका जंगल है। अबुलफजल लिखते हैं वजौर अचल पर गजलीगढ नामका एक देश है वहाँ सुलतानो यादो और योसुफजई जाति निवास करती है"।

कविचंदकी उक्ति है कि “ इसके पीछे हाड़राव हमीर अपने अनुज गंभीरके साथ रण तुरंगिनीपर चढ़कर अपने अधीश्वर पृथ्वीराजके सम्मुख जाकर बोले, “जंगलेश! हम जयचंदकी सेनाको विध्वंस करनेमें प्रवृत्त हुए हैं, आप निर्विघ्नतासे चलिये। नौका जिस प्रकारसे सागरके वक्षस्थलको विदलित करती हुई चलती है उसी प्रकारसे हमारे रणतुरंगोंके खुरोंसे युद्धक्षेत्र कर्षित होगा ”।

कविकी पिछली उक्तिसे जाना जाता है कि “ जयचंदके अधीनमें इकट्ठे हुए महाबली राजाओंमें जो काशीराज सेनासहित उपस्थित थे, उक्त दोनों वीर भ्राताओंने उनपर आक्रमण किया। वीर श्रेष्ठ हमीरने वीरगर्वसे आगे बढ़कर इस प्रकार सिंहनाद किया कि कैलाशके शिखर पर भगवती दुर्गाजीका सिंहासन तक उच्चस्वरसे कंपायमान हो गया। ” कविचंद लिखते हैं कि उन दोनों वीर भ्राताओंने अतुल बल विक्रम प्रकाश करनेके पीछे उस समरभूमिमें प्राण त्याग किये।

हमीरके कालकर्ण नामक एक पुत्र था। शहाबुद्दीनने जिस समय कंगारोके युद्धमें भारतकी स्वाधीनताको हरण किया उस समय वह वीर श्रेष्ठ कालकर्ण पृथ्वीराजके अधीनमें उनके विपक्षमें नियुक्त हो गये थे। कालकर्णके पुत्रका नाम महामुग्ध था। उनके औरससे राववाचाने जन्म ग्रहण किया। उनके पुत्रका नाम रावचंद था।

कठिन यवनअलाउद्दीनने चौहान जातिके समस्त स्वाधीन राजाओंके शासनको लुप्त कर दिया, उन्होंने यह रावचंद भी एक थे। आलेखगढ़का किला अत्यन्त अभेद्य गिना जाता था, इसीसे अलाउद्दीनने बलपूर्वक उस किलेको फतह कर रावचंदको वश सहित निहत किया। केवल रावचंदके ढाई वर्षकी अवस्थाका रैनसी नामका एक पुत्र था। वह बालक चित्तौड़पति महाराणाका भानजा था इस कारण अलाउद्दीनके किलेको जीतनेके पीछे वह बालक चित्तौड़के महाराणाके निकट भेज दिया गया। रैनसी मामाके यहाँ जाकर सब व्यवहारोंको जान गये, एक समय इन्होंने अपनी सेना सहित जाकर भैसरोड़ नामक देशके विध्वंस हुए किले पर आक्रमण करके वहाँके दूगानामक भील नेताको वहाँसे भगा दिया।

यह भैसरोड़ पहिले मेवाड़के अधीनम था, अलाउद्दीनने चित्तौड़पर आक्रमण करनेके समय इस देशको विध्वंस कर दिया था, और उक्त दूगाने सुविधा पाकर उस स्थान पर अपना अधिकार कर लिया।

रैनसी वा रैनसिहके औरससे कुलन और कनकल नामके दो पुत्र उत्पन्न हुए। बड़ा पुत्र कोल्हण दुरारोगसे ग्रसित होकर गंगाजीके किनारे केदारनाथकी तीर्थयात्रा करनेको गया, इससे उसे शीघ्र ही आरोग्यता प्राप्त हुई, केदारनाथका बहुत दिनोंका मार्ग था, परन्तु यह न तो पालकी की सवारी पर चढ़ कर गये और न घोड़े पर ही गये, यह देवादिदेव केदारनाथ, जिससे अधिक प्रसन्न हो इससे किसी सवारी पर

(१) पृथ्वीराजकी एक उपाधि जंगलेशकी भी थी।

(२) वंशभास्करमें रत्नसिंह लिखा है।

न चढ़ कर केवल साष्टांग दंडवत करते हुए राजधानी भैसरोडसे केदारनाथके मंदिरतक गये। इस बातको तो सभी जानते हैं कि यह तीर्थयात्रा महा कठिन है। इसी रीतिसे छ. महीने तक बराबर चलनेके पीछे वह वूंदीके समीपमें आपहुँचे। उस स्थान पर एक पर्वतके शिखरसे निकली हुई वाणगंगा नदीमें जाकर इन्होंने स्नान किया, और स्नान करते ही समझ गये कि मैं आरोग्य होगया। उस स्थान पर ही देवादिदेव केदारनाथने उनको आज्ञा दी कि हे वत्स ! मैं तुम्हारी भक्तिसे अत्यन्त प्रसन्न हुआ हूँ तुम अब सब भाँतिसे अयोग्य हो गये हो। आजसे तुम पठार देशके अधीश्वर हुए ।” । उक्त समस्त पठारदेश पहिले चित्तौड़के राणाके अधिकारमें था, परन्तु दुराचारी अलाउद्दीनने उस विख्यात किलेको लूट कर वहाँके अगणित गेहिलोंको निहत्त कर इस देशसे राणाकी प्रभुता घटादी, यहाँके आदिम निवासी भैरगणोंने इस सुअवसरमें अपने इस आदिम पर्वतके स्थान पर अपना अधिकार करलिया।

यह प्रसिद्ध है कि पूर्वकालमें प्रमारजातिके राजा हूँन इस पठारदेशके अधिपति थे, और मैनाल नामक स्थानमें उनकी राजधानी थी। उक्त मैनाल नामक स्थानमें उस प्राचीन हूँनराजाके अनेक स्मृति चिह्न विराजमान हैं। ऐसा प्रगट है कि आठवीं शताब्दीमें जिस समय चित्तौड़ पहिले पहिल आक्रांत हुआ था उस समय हूँनपति अगतसीने अपनी सेनाके साथ इन महाराणाकी सहायता की थी और ऐसा कहा जाता है कि विख्यात वारौलीका मंदिर इन्हीं हंस राजका बनवाया हुआ है।

कोल्हणके पुत्र राव बांगाने उस पुराने मैनालपर अधिकार करलिया उन्होंने पठारके पश्चिमकी ओर एक शिखर पर बंवावदा किला बनाया, पूर्वमें भैसरोड पश्चिममें बंवावदा और मैनाल यह सब पठार देश हाडाजातिके अधिकारमें होगये, इसके पीछे मांडलगढ़ विजोलिया वेगू रत्नगढ़ और चौराइटगढ़ इत्यादि पर अधिकार करनेसे राज्यकी सीमा क्रमशः बढ गई।

राव बांगाने बारह पुत्र हुए उन सभीने पठार देशका विस्तार करके अपने वंशको बढाया, राव देवा राव बांगाने पीछे राजसिंहासन पर विराजमान हुए। राव देवाके हर-राज हथेजी और समरसी यह तीन पुत्र हुए।

हाडानरेशोंने उक्त प्रकारसे अपने अधिकारको स्थापन कर प्रसिद्धि प्राप्त की। तब दिल्लीके बादशाहका ध्यान इनकी ओर गया। सिकन्दरलोदी इस समय दिल्लीके सिंहासन पर स्थित थे। उन्होंने हाडा नरेशको दिल्लीमें बुलाया। रावदेवा दिल्लीश्वरकी आज्ञा

(१) मध्य भारतवर्षका नाम पठार था, कवि लिखते हैं कि कोल्हणको जो देश मिले थे उनके दश अशोंमेंका एक अश उन्होंने अगुजको देदिया था।

(२) हरराजके बारह पुत्र जन्मे, हाबुके वीरताका वर्णन टाड् साहबके दूसरे भ्रमण वृत्तान्तमें प्रकाशित होगा यह हाबु सबसे बड़ा था। बंवावदाका अधिकार इसे ही मिला था।

(३) ये गलत लिखा है क्योंकि सिकंदरलोदी तो देवायतजीके समय मे२०० वरस आँसर पीछे हुआ है और उस समय देवायतजीकी ओलादम राव नारायणदास वंदीके राजा थे।

को शिरपर धारण कर अपने ज्येष्ठ पुत्रको वंवावदाके सिंहासन पर अभिषिक्त कर छोटे पुत्र समरसीके साथ दिल्लीको गये। हाड़ाजातीय कविने लिखाहै कि रावदेवा बहुत दिनतक दिल्लीमें रहे, अन्तमें जब रावदेवाके घोड़ा लेनेकी दिल्लीपतिकी प्रबल इच्छा हुई और रावदेवाने किसी प्रकार भी उसको देना न चाहा और अपने देशको जानेकी तैयारी की। उस घोड़ेका वृत्तान्त इस प्रकार है कि सम्राट्के मन्दोराका एक अश्व था, “वह नदीके पार होजाता परन्तु उसके पैरमें एक बूँद जल भी नहीं लगता था, रावदेवाने सम्राट्के प्रधान अश्वपालको रिश्वत देकर वशीभूत किया, और पठारदेशकी एक अश्वनीके गर्भसे उक्त अश्वद्वारा एक बछेड़ा उत्पन्न कराया। वह अश्वका बच्चा धीरे २ वढ़कर पूरा घोड़ा होगया। बादशाहने उस घोड़ेको लेनेके लिये अत्यन्त अभिलाषा प्रगट की। रावदेवाने बादशाहकी अभिलाषाको जानकर धीरे २ दिल्लीसे अपने परिवार और परिपदोंको एक २ करके सभीको गुप्तभावसे विदा दी, और अन्तमें आप तलवार हाथमें ले उसी श्रेष्ठ घोड़े पर चढ़कर बादशाहके महलके सम्मुख पहुँचे। बादशाह उस समय वरामदेमें विराजमान थे। रावदेवाने नीचेसे ही उस घोड़े पर चढ़े रहकर बादशाहको अभिवादन करके कहा, “जहाँपनाह ! यह शेष अभिवादन जानिये। मेरा यह निवेदन है—कि आप राजपूतोंसे तीन वस्तुओंकी इच्छा न करें, प्रथम उनका अश्व ‘दूसरा उनकी स्त्री’ और तीसरी उनकी तलवार।” यह कहते ही रावदेवाने बड़ी शीघ्रतासे अश्वको चलाया, और शीघ्र ही निर्विघ्नतासे वह पठारमें आपहुँचे।

रावदेवा वंवावदा देशका समस्त अधिकार अपने बड़े पुत्र हरराजको पहिले ही देगये थे, इस कारण उन्होंने वहाँ न जाकर, बुंदानाल नामक जिस स्थान पर उनके पूर्व पुरुषोंने कठिन रोगसे आरोग्यता प्राप्त की थी उसी स्थानपर आपहुँचे। इस देशमें मीना और उसाराजाति उनके अधीश्वर जेताके अधीनमें निवास करती थी। उस समय उस देशमें एक भी रीतिके अनुसार नगर नहीं था, केवल उपत्यका वाहरी सीमाके अन्तर चारों ओर पापाण प्रकार और तोरणसे युक्त था, एवं उसके मध्यवर्ती किसी स्थानमें इच्छानुसार मीनागणोंने कुटी बनाई थी उसीमें आप निवास करते थे। यहाँके निवासी चितौड़के विध्वंस होनेके पहिले महाराणाकी अनुगत्यता स्वीकार कर उनके अधीनमें वास करते थे, परन्तु इस समय राणाकी सामर्थ्य घट गई थी इसीसे रामगढ़के खीचीजातिके अधीश्वर रावगांगा इस देशमें जाकर अपने बाहुबलसे प्रत्येक निवासियोंके निकटसे बलपूर्वक कर लेते थे। रावगांगाके उत्पीडन और अत्याचारोंसे अपनी रक्षा और बुदादेशकी रक्षाके लिये उसारा और मीना जाति शीघ्र ही रावगांगाके साथ इस प्रकार सविघ्नवनमें आवद्ध होगई कि वह प्रति दो महीनेके बीचमें पूर्णिमाके दिन बुदाकी सीमाके बाहर करस्वरूप चौथ दिया करते थे। उन्होंने इस संधिके मतसे अनेक दिनतक चौथ दी। अंतमें रावदेवा उक्त समयमें वहाँ पहुँच गये, सब बात जानकर उन्होंने मीना और उसारा-

(१) “थल” और “नाल” शब्दका अर्थ उपत्यका है। नाल शब्दमें गिरि-संकटको समझना।

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दिकोको रावगांगाके उत्पीड़नसे उद्धार और कर देनेसे रहित करनेकी प्रतिज्ञा की। रावदेवाको वीर पुरुष जानकर उसारा और मीनागण उनके अपर विशेष विश्वास स्थापन कर उनके द्वारा रावगांगाके हाथसे अपने उद्धार प्राप्तिके लिये प्रतीक्षा करने लगे।

यथासमयमे रावगांगा सेनासहित वुंदी देशकी सीमामे पहिलेकी समान कर ग्रहण करनेके लिये पहुँचे। ठीक समय पर करको आयाहुआ न देखकर वह अत्यन्त विस्मित हुए अन्तमे उन्होने दूरसे सेनासहित रावदेवाको उस श्रेष्ठ घोड़ेपर आताहुआ देखकर पूछा, “कौन आरहा है?” कुछही समयसे उत्तर आया “पठारके महाराज आरहे है”। राव गांगा जिस अश्वके ऊपर सवार थे वह अश्व भी राव देवाके उक्त अश्वकी अपेक्षा अनुत्कृष्ट नहीं था, कवि लिखते है कि रामगढ़के निकटवर्ती पार्वती नदीके किनारे खीचीराज रावगांगाकी एक घोड़ी एक समय विचरण कर रही थी, इसी अवसरमे पहाड़ी नदीके गर्भसे एक घोड़ेने आकर उस घोड़ीको गर्भाधान कराया, उसीसे उस अश्वका जन्म हुआ, रावगांगा उसी घोड़ेपर चढ़कर गये थे। वह घोड़ा जैसा अद्भुत सामर्थ्यवान् था वैसा ही सुशिक्षित भी था। राव गांगा उस घोड़े पर चढ़कर महावेगसे पठारपति राव देवाकी ओरको चले।

शीघ्र ही दोनो ओर भयकर युद्धानल प्रज्वलित होगई। उस युद्धमे पठारपति रावदेवाकी विजय होनेसे राव गांगा युद्धभूमि छोडकर भाग गये। पठारपति राव गांगाके अश्वके बल और उसके गुणकी परीक्षाके लिये उसके पीछे गये। राव गांगाने उपत्यका को छोडकर शीघ्र ही चम्बल नदीमे प्रवेश किया। रावदेवा अत्यन्त विस्मित होकर चारो ओरको देखने लगे, कुछही समयमे राव गांगा चम्बल नदीके पार होगये है। यह देखकर रावदेवाने अत्यन्त विस्मित होकर कहा, “राजपूत तुम धन्य हो! आपका नाम क्या है?” तुरन्त ही उत्तर आया “गांगारखीची” राव देवाने कहा “हमारा नाम देवाहाड़ा है, हम दोनो जातिके भ्राता है, हममे परस्पर कभी शत्रुता नहीं होसकती, यह चम्बल नदी हम दोनोके राज्यकी सीमा है”।

कर्नल टाड् साहब लिखते है “कि सन् १३९८ (सन् १३४२ ई०) मे मीना और उसारादिकोके अधीश्वर जैतने रावदेवाको अपना अधीश्वर राजा स्वीकार किया। रावदेवाने उस वुंदानाल नामक देशके मध्यस्थलमे वूंदी नामके एक नगरकी प्रतिष्ठा की, और अंतमे वही हाड़ाजातिकी राजधानीके नामसे परिणत हुई। पूर्वोक्त घटनासे यद्यपि चम्बल नदी उस समय इसकी पूर्वसीमारूपमे निश्चित हुई थी, परन्तु शीघ्र ही बीचमे हाड़ाजातिने बलविक्रमसे उस सीमाको लांघकर चम्बलके उस पारके बहुत देश वूंदीके अधीनमे कर लिये। कुछही कालके पीछे हाड़ाजातिका बलविक्रम दिल्लीके बादशाहने सुना, बादशाहके सेनापतिके साथ मिलकर हाड़ाजातिने अपना अधिकार यहाँतक फैला दिया, ओर बादशाहसे इतनी भूमि प्राप्तकी कि वूंदीराज्यकी सीमाका विस्तार मालवेतक होगया। यही विस्तृत समस्त देश पीछे हाडवती हाड़ोती नामसे विख्यात हुआ है।

द्वितीय अध्याय २.

रावदेवाका वूंदीमें राजधानीकी प्रतिष्ठा करना-उसारा जातिकी हत्या-रावदेवाका राज्य-त्याग-समरसीका अभिषेक-चम्बलके पूर्वाञ्चलतक उनके शासनका विस्तार-कोटिया भीलपर आक्रमण और उसका माराजाना-कोटेकी उत्पत्तिका वृत्तान्त-नापाजीका अभिषेक-टोडासोलकीराजके साथ विवाद नापाजीका हत्याकाण्ड-हामाका अभिषेक-पठारदेशमें चीतौड़-पति राणाका अपने अधिकारके विस्तारनेकी चेष्टा करना-हामाका राणाकी सम्पूर्ण अधीनता स्वीकार करनेमें असम्मति-हामाका राणापर आक्रमण-राणाकी प्रतिज्ञा-प्रतिज्ञापालनमें विचित्र प्रवाद वरसिह-वैरीसाल रावभांडा दुर्भिक्ष-इनके सम्बन्धमें प्रवाद-बटूके भाडाके दोनो भाइयोंका समर और अमरका वूंदीपर अधिकार-नारायणदासका यवनधर्माक्रान्त चाचाके साथ समर और अमरकी हत्या-नारायणदासका वूंदीपर अधिकार-उनके चरित्रोंके सम्बन्धमें झगडा-नारायणदासका चीतौड़के राणाकी सहायता करना-नारायणदासकी विजय-राणा रायमलकी भतीजीके साथ नारायणदासका विवाह-उनकी मृत्यु-राव सूर्यमल-राणा रत्नसिंहकी भगिनीके साथ उनका विवाह-मृगया-राणा रत्नसिंहका सूर्यमलके प्राणनाश करना-सूर्यमलकी प्रतिहिंसादान-राव सुरतान-उनको सिंहासनसे उतारना-राव अर्जुनका अभिषेक-उनकी प्रगसनीमृत्यु-वूंदीके सिंहासन-पर राव सुरजनका अधिरोहण—

“रावदेवाने सम्वत् १३९८, सन् १३४२ई० मे मीनादिकोंसे वुंदी नामक उपत्यका लेकर वहाँ वूंदीनामक राजधानीकी प्रतिष्ठाकी । इसी समयसे समस्त देश हाड़ाती नामसे विख्यात हुआ हाड़ाजातिके राजकवि लिखगये है कि इसी समय रावदेवाकी हाड़ाजातीय प्रजाकी अपेक्षा मीना प्रजाकी संख्या बहुत अधिक थी यद्यपि मीनागण रावदेवाको अपना अधीश्वर मानते थे, परन्तु उनके राजकी सामर्थ्यको घटानेका यत्न होरहा था । दूसरी ओर मीनाजातिके नेताने रावदेवाकी एक कन्याके साथ विवाह करनेके लिये बडे साहसके साथ उनके समीप यह प्रस्ताव उपस्थित किया । असभ्यनीच जाति मीनानेताको यह अनुचित प्रस्ताव उपस्थित करते हुए देखकर राव देवाने महा-क्रोधित हो मीनोको उचित दंड देनेका विचार किया । इसी कारणसे मीनोके साथ उनका विवाद होगया । रावदेवाके अधीनमे इस समय जो बहुत सी हाड़ाजातीय सेना थी, उसकी अपेक्षा निवासी मीनोकी संख्या अधिक होनेसे रावदेवाने शीघ्र ही ववावदासे हाड़ाजातिको और टोडासे सोलकीजातिको बुलाकर ओसाराजाति और मीनोको एकवार ही विध्वंसकर दिया । प्राय सभी मीना इस कारण मारेगये ”।

“कविने लिखा है, कि मीनावंशध्वंसके पीछे वूंदीराज देवाने दूसरीवार अपने पुत्रके हाथमे यह दूसरा राज्यभार अर्पण किया । वे पहली वार अपने बडे पुत्र हरराजके हाथमे ववावदाराज्यको अर्पण कर दिल्लीको चले गये थे । फिर वे ववावदामे नहीं आये इस समय उन्होंने यह नवीन राज्यवूंदी देश अपने छोटे पुत्र समरसीको दे दिया । राव देवाने किस कारणसे दूसरीवार राज्यको त्याग किया उसका कोई

विशेष भेद नहीं पाया जाता तब केवल इतना अनुमान होसकता है कि मीनोके वंशको विध्वंस करके राव देवाका हृदय अत्यन्त व्यथित हुआ था, और इसी कारणसे उनको फिर राज्य करनेकी अभिलाषा नहीं हुई। पुत्रको राज्यपर अभिषिक्त करनेपर राजपूत राजा फिर उस राजधानीमें नहीं रहते। कारण कि उस समय वृद्ध राजाको राज्यशासनकी कोई सामर्थ्य नहीं रहती है। पुत्र ही प्रकृत राज्यरूपसे समस्त शासन शक्तिका प्रयोग करता है। ऐसी अवस्थामें वृद्धराजा शासन शक्तिका त्याग कर राजधानीमें प्रजारूपसे रहना न्याय संगत नहीं समझता। उसी प्राचीन रीतिके अनुसार राव देवा वूदी छोड़कर वहाँसे पाँच कोशकी दूरीपर अमरथून नामक एक ग्राममें रहने लगे फिर वह कभी वूदी वा वंवावदामें नहीं गये। राजपूत जातिमें इस प्रकारकी रीति प्रचलित है कि राजा वृद्ध होने पर पुत्रको राज्यभार देकर राजधानीसे चले जाते हैं क्षत्रियोमें जिस भौति बारह दिनतक अशौच रहता है, उन्हीं बारह दिनोंके पीछे उस शासनशक्तिसे रहित वृद्ध राजाकी एक प्रतिमा निर्माण कर रीतिके अनुसार उसकी दाह क्रिया कीजाती थी। रावदेवाके छोटे पुत्र समरसीके हाथमें वूदीका राज्यभार अर्पण किया गया, वूदी और वंवावदा यह दोनों देश स्वतंत्र दोनों राजाओके द्वारा शासित होते थे।

समरसीके तीन पुत्र उत्पन्न हुए ज्येष्ठ नापाजी, यह वूदीके सिंहासन पर विराजमान हुए, (२ हरपाल) यह जजावर गांवको प्राप्त कर वहीं रहने लगे, और इनके अगणित वंशधर हरपालपोता नामसे पुकारे गये, तीसरे जैतसिंह इन्होंने सबसे पहिले चम्बलके बाहर हाड़ाजातिके प्रताप और प्रभुत्वका विस्तार करदिया। कवि लिखते हैं “कि जैतसिंहने एक समय अखधारी अनुचरोके साथ केतून देशके तुंवर अधीश्वरके साथ साक्षात् करनेके लिये, आनेके समय मार्गमें नदीके पार्श्वमें स्थित गिरिसंकटवासी भोलोके अधिकारी देश पर सहसा आक्रमण किया और उनको परास्त कर दिया। हाड़ाजातीकी सनाके महा विक्रमके सम्मुख बहुतसे भीलोका जीवन नष्ट होगया। उक्त गिरिसंकट प्रवेशके मार्गमें बाहर एक किला था, जैतसिंहने उसी स्थानपर भीलोके नेताके प्राण सहार किये। उनके स्मरणके अर्थ उन्होंने इस स्थान पर रणदेव भैरवके उद्देशसे एक विराट्काय पत्थरका हाथी स्थापन किया। वह हाथी कोटा-राजधानीके किलेके चार झोपरा नामक स्थानके निकट स्थापित है। कोटिया नामक एक श्रेणीके भीलसे कोटा नामकी उत्पत्ति हुई है।

(१) इतिहासवेत्ता टाड् साहब अपनी टीकामें लिखते हैं कि “जैतसिंह और उनके वंशधरगणोंके कई एक पुरुषोंने जब उक्त किले और आसपासके देशपर अधिकार करलिया था। पचम पुरुष भोनेगसीके शासन समयमें वूदीके राव सूर्यमल्लने उसपर अधिकार किया। जैतसिंहके सुरजन नामका एक औरस पुत्र उत्पन्न हुआ। उसने भीलोके आदि वासस्थान उक्त देशका नाम कोटा रक्खा, और चारों ओर उसके दीवारें बनवादीं। सुरजनके पुत्र धीरदेवने बड़े २ बारह सरोवर खुदवाये, और नगरके पूर्व प्रान्तमें बाँध बंधनसे एक बड़ाभारी हृद तैयार—

समरसीके स्वर्ग चले जानेपर नापाजी वूदीके राजसिंहासन पर विराजमान हुए । राजपूतकविने अपने ग्रंथमे नापाजीकी वीरताकी कथा बहुतसी वर्णनकी है । नापाजीने टोडा देशके सोलंकी अधीश्वरकी एक कन्याके साथ विवाह किया । वह सोलंकी राज अन्हलवाडाके अत्यन्त प्राचीन राजाओके वंशधर थे । एक समय नापाजी टोडा राज्यमे

—करवाया । यद्यपि वह इस समय किशोर सागर नामसे पुकारा जाता है परन्तु यह सभीको विदित है कि वह किसके द्वारा बनाया गया है । धीरसिंहके पुत्र खंघल खंघलके पुत्र भोनगसी थे, भोनगसीने कोटाराज्यको खोकर फिर उसपर निम्नलिखित उपायोसे अधिकार कर लिया । धाकर और केसरखॉ नामके दो पठानोंने कोटेपर आक्रमण किया, भोनगसी इस समय अफीम अधिकतासे सेवन करता था और मदिरा भी पीता था इसीसे उसे उन्माद होगया, इस कारण उसको वूदीसे निकाल दिया, उसकी स्त्री अपने स्वामीकी समस्त सेनाके साथ केतून देशको चली गई । उस केतूनदेशके निकट ३६० ग्राम हाडाजातिके अधिकारमे थे । भोनगसी निर्वासित अवस्थामे कुछ दिन रहकर क्रमानुसार चैतन्यता प्राप्त होने पर अधिक नशा सेवन करनेसे अत्यन्त दुःखित हुए, अंतमे उन्होंने कहा कि अब हम अफीम और मदिराका पान नहीं करेंगे और मे इसी समय केतूनमे स्थित अपनी स्त्री, तथा अपने कुटुम्बीजनोके साथ मिलनेकी इच्छा करता हूँ । भोनगकी स्त्री अपने स्वामीके ज्ञान प्राप्ति होने और उनका आगमन सुनकर अत्यन्त प्रसन्न हुई । बुद्धिमती राजपूतस्त्रीने उस समय एक विचित्र उपायसे कोटाराजधानी पर अधिकार करनेका विचार कर अपने स्वामीको उस कार्यमे लिप्त होनेकी सलाह दी । सेनाबलके द्वारा पठानोंके हाथसे कोटेपर अधिकार करते ही जडसे नष्ट होना होगा, यह निश्चय जानकर भोनगकी रानीने केवल साहस और चतुरतासे अपने मनोरथको सिद्ध करनेका विचार किया । वसन्तऋतुमे फाल्गुनोत्सवके समीप आते ही जिस उत्सवके कुछ दिनके लिये क्षत्रिय राजपूत समाजमे सामाजिक रीति भीति एकवार ही दूर हो जाती है, जिस उत्सवमे स्त्री पुरुष सभी स्वाधीनभावसे स्वेच्छाचारका एक शेष प्रदर्शन किया करते हैं । अश्लिलता की श्रद्धासे उस उत्सवके उपलक्ष्यमे भोनगकी रानीने केतूनकी समस्त राजपूत युवतियोंको अपने यहाँ बुला भेजा कि “ हम सभी कोटेके पठानोके साथ होली खेलेंगी ” । अन्य पक्षमे भोनगरानीने पठानोंसे भी कहला भेजा, कि वह समस्त राजपूतोंकी स्त्रियोंके साथ मिलकर होलीक्रीडा कर पठानोंने कोटेकी भूतपूर्व रानीके इस आमंत्रणसे अत्यन्त प्रसन्न होकर किंचित भी विलम्ब न करके उस आमंत्रणको स्वीकार कर लिया । इधर भोनगकी रानीने अत्यन्त गुप्तभावसे तीनसौ अत्यन्त सुन्दर हाडाजातिके अल्प अवस्थावाले युवकोको स्त्रीवेशसे सजाकर वृद्धाधारीके साथ भेज दिया । ठीक समय पर वह तीनसौ छद्मवेशीयुवक अवीर हाथमे लेकर ताली बजाते हुए होली खेलनेके लिये आगे बढ़े । जिस समय वह छद्मवेशी युवक कोटेमे जाकर पठानोंके मुख और शरीर पर अवीर छिड़कने लगे, उस समय वृद्धाधारीने भोनगको लेकर पठाननेता केसरखॉके निकट उपस्थित किया । छद्मवेशी भोनगने पठाननेताके निकट आते ही अपने हाथमेंके अवीर पात्रको उनके मस्तक पर देमारा । उसी समय पूर्वसंकेतके अनुसार वह तीनसौ हाडायुवक बावरेमेंसे तलवार निकाल कर पठानोका सहार करने लगे । कुछही समयके पीछे पठाननेता और उनके अधीनके समस्त पठान यमराजके यहाँ पहुँच गये और भोनगने कोटेपर अधिकार करालिया । पठाननेता केसरखॉने नगरमें जो मसजित बनवाई थी आजतक वह विद्यमान है । भोनगकी मृत्युके पीछे हुंगरसी कोटेके अधीश्वर हुए । वूदी अधीश्वर राव सूर्यमल्लने उनको शासनकी सामर्थ्यसे रहित कर कोटेको वूदीराज्यके अन्तर्गत कर लिया ।

गये वहाँ उन्होंने एक अत्यन्त सुन्दर सगमर्मरके पत्थरका स्तंभ देखा । तब उसको लेनेके लिये अपनी स्त्रीको आज्ञा दी कि तुम अपने पितासे इसको मांगलेना । हाड़ाराज-रानीने अपने पिताके निकट उक्त कामनाको प्रकाशित किया, सोलंकी राजने उसकी आज्ञा पूर्णकरना तो दूर रहा, वरन उसको विशेष अपमान कारक उत्तर दिया । उन्होंने कहा, “ कि यो तो एक दिन हाड़ाराज नापाजी हमारी स्त्रीतकको मांगलेगे । ” वह केवल इतना कहकर ही शान्त न हुए, वरन जामाता नापाजीको टोड़ा छोड़ जानेके लिये आज्ञा दी । यद्यपि नापाजी इस अपमानसे अत्यन्त ही क्रोधित हुए, परन्तु उन्होंने प्रगटमे अपने श्वशुरके साथ झगडा करना न विचारा, इसलिये वह अपने राज्यको चले आये, और तभीसे सोलंकी रानीका तिरस्कार कर उससे घृणा करने लगे, अधिक क्या उन्होंने रानीको अपने शयनागारमे आनेतकका निषेध कर दिया । सोलंकी रानीने इस प्रकारसे अपने स्वामीके क्रोधमे पडकर कुछ दिनोंके पीछे अपने पिताके निकट समस्त वृत्तान्त कहला भेजा ।

श्रावणमासकी तृतीया तिथि राजपूतोमे कजलीतीज नामसे विदित है । इस दिन प्रत्येक राजपूत निश्चय ही अपनी २ स्त्रियोंके निकट विहार करनेके लिये जाते हैं । हमारे देशमे जिस भाँति षष्ठीदेवी परम आराध्य है, उक्त कजलीतीजको राजपूत जनक जननी उसी प्रकार षष्ठीदेवीकी पूजा करती है । वूदीराज नापाजीने चिर प्रचलित रीतिके अनुसार उस तिथिमे अपने अधीनमे स्थित समस्त सामन्तोंको अपने अपने देशमे स्त्रियोंके पास जानेकी आज्ञा दी, और उनको विदा किया । इस कारण उसी दिन वूदीराजधानी एकवार ही सामन्तोंसे शून्य होगई, इस शुभ सुअवसरको पाकर उक्त सोलंकी रानीके भ्राता टोड़ा राजकुमार अपने कितने ही विश्वासी अस्त्रधारियोंके साथ रात्रिके समय अत्यन्त गुप्तभावसे वूदीकी राजधानीमे आये और महलके भीतर जा अपनी तीक्ष्ण तलवारसे नापाजीके शरीरको खडखड करके उनके जीवनको समाप्त कर वूदीसे भाग गये । उस दिन जितने सामन्त वूदीराज्यसे विदा हुए थे उनमेसे एक सामन्तकी स्त्री अत्यन्त पीडित थी, इस कारण उस सामन्तने ऐसी अवस्थामे स्त्रीको देशमे लेजाना उचित न जाना और वह वूदी नगरके बाहर राजमार्गमे बैठकर अफीम सेवन कर रहा था । इसी समयमे टोड़ाके राजकुमार नापाजीका जीवन समाप्त कर अपने सेवकोंके साथ उस मार्गसे हँसते २ जा रहे थे और जिस भाँतिसे उनका प्राण हरण किया था, उसकी सब वार्तालाप करते जाते थे । वूदीके उक्त सामन्तने उसी समय इस वृत्तान्तके सुनते ही अपनी कमरसे तलवार निकाल कर नापाजीके जीवन हननकारी टोड़ाके राजकुमारके ऊपर वार किया । राजकुमारका एक हाथ तलवारके आघातसे कटकर राजमार्गमे गिरपड़ा सोलंकी राजकुमारके सेवकोंने राजकुमारको लेकर उसी समय बड़ी शीघ्रतासे घोडा चलाया । सामन्त राजकुमारके ककणसहित कटेहुए हाथको ले अपने दुपट्टेमे बाँधकर उसी समय वूदीकी राजधानीमे आये । सामन्तने वूदीमे आकर देखा कि सर्व नाश होगया है नापाजी मारे गये हैं, तथा राजमहलमे हाहाकार मच रहा है । सोलंकी रानी जिसके भ्राताने उसके स्वामीका

प्राण नाश किया है वह शीघ्र ही राजपूतरीतिके अनुसार स्वामीके मृतक शरीरको लेकर चितापर चढ़नेके लिये तैयार हुई। परन्तु उन्होंने जिस वीरवंशमें जन्म लिया था, उसी वीरवंशके उग्रतेजके बलसे इस महाशोकके समयमें भी वह अपने भ्राताको महावीर कहकर उसकी ऊँची प्रशंसा करने लगी। उनके भ्राताने तलवारके आघातसे नापाजीके शरीरमें सहस्रो घाव करदिये थे। सोलंकी रानी उस प्रत्येक स्थलको नापाजीका मुख जानकर उस प्रत्येक मुखमें जिससे ताम्बूल देसके इस निमित्त देवतासे प्रार्थना करने लगी। सोलंकी जिस समय पतिके शवके साथ चितापर चढ़नेके लिये सज रहीं थीं उसी समय उक्त सामन्तने आकर हत्याकारी जो टोडा राजकुमारका कंचन सहित कटाहुआ हाथ कपड़ेमेंसे निकाल कर उनके हाथमें अर्पण किया। सोलंकी कंकनको देखते ही तुरन्त पहचान गई कि यह उसके भाईका हाथ है। इससे वह कुछ भी शोकित न हुई, और चितापर चढ़नेके पहिले कलमदवात लेकर अपने भ्राताको इस मर्मका एक पत्र लिखा कि आपके हाथ कटजानेसे आपके वंशमें महाकलंक लगा है। आप जिस भाँतिसे हो इस कलंकको, दूर करनेका उद्योग करिये। नहीं तो आपके वंशधरोका सभी एक हाथवाले सोलंकीके वंशधर कहकर उपहास करेंगे। कवि लिखते हैं टोडा राजकुमारने अपनी सती भगिनीके उक्त मंत्रको पढ़कर उस कलंकको दूर करना असंभव जान शीघ्र ही थंभपर अपना मस्तक बड़ वेगसे दे मारा उसीसे उनका मस्तक चूर्ण हो गया। और वह इस संसारसे विदा हो गये।

नापाजीके तीन पुत्र उत्पन्न हुए (१) हामाजी, (२) नौरंग, वा नवरंग और (३) थर सवन् १४४० में हामाजी पिताके सिंहासनपर विराजमान हुए। नवरंगके वंशधर नवरंग पोता और थरके उत्तराधिकारी थर हाड़ा नामसे विदित हुए।

यह तो हम पहिले ही कह आये हैं कि रावदेवाने जिस समय बूढ़ी राज्यकी प्रतिष्ठा की उसके पहिले उन्होंने पठार देश और वंवावदाका किला बड़े पुत्र हरराजको दे दिया था। हरराजके बड़े पुत्र हाल्लाहा पिताके वियोगके पीछे पठारके अधीश्वर हुए परन्तु हाल्ले साथ चीतौड़के महाराणाका विवाद उपस्थित हुआ, महाराणाने उक्त पठार देशको बलपूर्वक अपने अधिकारमें कर वंवावदाके किलेको एकसा करदिया। इस प्रकार स्वतंत्र न्वाधीन पठार राज्य एकवार ही लुप्त होगया।

अलाउद्दीनके द्वारा चीतौड़ विध्वंस होकर राणाके प्रबल प्रतापके लुप्त होनेके पीछे राणाओंने बहुत समय तक हीनवीर्य होकर चीतौड़का शासन किया था। चीतौड़के अधीनके सामन्त और छोटे २ राजाओंने राणाके इस दुःखमय समयमें मस्तक उठाकर स्वार्थिताको संग्रह कर पिताके देशोंपर अधिकार कर लिया। कुछही दिनोंके पीछे चीतौड़के महाराजका बलविक्रम पहिलेकी समान बढ़गया, वह सबसे पहिले उक्त सामन्त और

(१) उर्दू तर्जुमेमें यों लिखा है कि वे यह प्रार्थना करती थीं कि जितने जखमके मुह उसके भाईने पतिके शरीरमें बना दिये हैं उतने ही हाथ उनके होजावे तो एक एक हाथमें एक एक मुहमें पान देवे।

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छोटे २ राजाओंको दंड देने और उनको अधीनताकी जंजीरमे बाँधनेके लिये अग्रसर हुए। चीतौड़के महाराजने सबसे पहिले वूदीके अधीश्वर हामाजीकी ओर तीक्ष्णदृष्टिसे देखा। महाराजने हामाजीसे कहला भेजा कि जिस देशमे वूदीराजधानी स्थापित हुई है वह देश राणाके अधिकारमे है, इस कारण वूदीराजके राणाकी वश्यता स्वीकारकर नियमित कर देकर राणाकी आज्ञा पालन करनेके लिये नियमित समयपर चीतौड़मे उपस्थित होना होगा। राणाके निकटसे उक्त पत्रको पाकर वूदीराज हामाजीने कहला भेजा “ मैं किसी समयमे भी किसी प्रकारसे चीतौड़पतिके अधीनका सामन्त नहीं हूँ। यद्यपि मैं चीतौड़पतिके प्रभुत्वको स्वीकार करनेमे नित्य तैयार रहता हूँ, परन्तु अपने अधीनके देशोका हमने राणाके अनुगत रूपसे पट्टा ग्रहण नहीं किया, हमने तलवारके बलसे पठारके मीनोके निकटसे इस राज्यको जीता है”। वास्तवमे महाराणा और हामाजी इन दोनोंकी उक्ति कहाँतक सत्य है, यह विचारकी बात है। हामाजीके पूर्वपुरुष रणसीवा रायसी असीरगढ़से निकाल दिये गये थे, उस समय चीतौड़पति राणाने ही उनको आश्रय दिया था और उन्होने भैमरोडपर अधिकार करनेमे सहायता की थी, तथा अलाउद्दीनके चीतौड़पर आक्रमण करने के पहिले समस्त पठार देश सिसोदीया राजमहाराणाके अधिकारमे था। अलाउद्दीनके चीतौड़को जयकरनेके पीछे राणाका प्रताप और प्रभुत्व एकवार ही लुप्त होगया। और उसी सुअवसरमे भूमियाँ आदिम मीना इत्यादि जातिने अपने पिताके देशपर अधिकार करलिया, और ग्रेपमे उनसे हाड़ाजातिके पठारदेशको हस्तगत करनेका संकल्प किया।

यद्यपि हामाजीने कहला भेजा था कि उनके पूर्वपुरुषगण तलवारके बलसे वूदी राज्यको स्थापन कर गये हैं, परन्तु महाराजने कहा, कि कुछ समयके लिये हमारा शासन रहित होगया था, पर कोई भी बलसे हमारे पूर्वाधिकारी देशोपर अधिकार करने मे समर्थ नहीं है। राणाने फिर हामाजीसे कहला भेजा, कि वे तुरन्त ही वूदी राज्यके कारण वश्यता स्वीकार करें। हाड़ा राज हामाजीने बहुतसी चिन्ता करनेके पीछे स्वीकार किया कि वह प्रत्येक दशहरा तथा होली पर्वके समय सेनासहित चीतौड़मे जाकर राणाकी आज्ञा पालन करेगे और अभिप्रेतके समय राणासे राजतिलक ग्रहण करनेके लिये तैयार है, परन्तु वह नित्य चीतौड़मे जाकर सामान्य सामन्तोकी समान कभी नहीं रह सकते। हामाजीके इस उत्तरसे महाराणा किसी प्रकार भी संतुष्ट न हुए। और उन्होने उनको एकवार ही अधीनताकी जंजीरमे बाँधने वा रावपेवाके वंशका पठार से एकवार ही दूर करनेका विचार किया। वूदीराज हामाजी राणाके अभिप्रायको जानकर कुछ भी भयभीत न हुए, वरन् उन्होंने यह स्थिर किया कि इस समय प्राणपण से स्वाधीनताकी रक्षा करना कर्तव्य है।

चीतौड़के महाराजने शीघ्र ही अपनी सेना और सामन्तोके साथ वूदीको जय करनेके लिये बाहर जाकर वूदीसे कई कोश दूर निमोरिया नामक स्थानमें अपने डेरे डाले। महाराणाके आगमनकी वार्ता सुनकर हामाजीने शीघ्र ही स्वजातीय पाँचसौ बलवान् सेनाको सुसज्जित किया। नेता हामाजीके अधीनके वीर लालवर्णके वस्त्र धारण

करके सहारमूर्तिसे आगे बढ़े । घोर रात्रिके समय अत्यन्त संतापित हो उन पाँचसौ वीर पुरुषोंने निमोरिया नामक स्थानमें राणाके डेरोमें जाकर विना सावधान हुई सिसोदीय सेनाका सहार करना प्रारंभ कर दिया । राणा अचानक एकाएक शत्रुदलसे अपनेको घिरा हुआ देखकर प्राणोंके भयसे चीतौड़को भाग गये, और हाडादलकी तीक्ष्ण तलवारसे अगणित सिसोदियासेना और बहुतसे सामन्त मारे गये । हामाजी विजय प्राप्तकर महा आनंदितहो वूदीकी राजधानीको लौट आये ।

इसके पीछे कविने लिखा है कि हिन्दूकुलतिलक महाराणा उस अति सामान्य सेनासे परास्त और अपमानित होकर राजधानीमें आ वूदीराजसे बदला देनेके लिये महा क्रोधसे उन्मत्त चित्त हो सेनाका संग्रह करने लगे, और यह प्रतिज्ञा की कि जबतक मैं उनको न जीत लूँगा तबतक अन्न जल नहीं ग्रहण करूँगा राजपूत महाराजने एकवार जो प्रतिज्ञा की है प्राण रहते हुए वह प्रतिज्ञा किसी प्रकार भी अपूर्ण नहीं होगी । चीतौड़के महाराज विना वूदीको जय किये हुए अन्नजल नहीं करेंगे ऐसी प्रतिज्ञा की है, यह सुनते ही मंत्री समाज और सामन्त अत्यन्त उत्कंठित हुए । उनकी उत्कंठाका कारण यह था कि वूदी राजधानी चीतौड़से ३० तीस कोश दूर है, और महा पराक्रमी हाडाजाति प्राणपणसे वूदीकी रक्षामें नियुक्त है । इस कारण सरलतासे वूदीको जय करना असंभव है, इसलिये राजाकी प्रतिज्ञा पालन करना भी अत्यन्त दुष्कर है । इसी निमित्त मंत्री और सामन्त महाराजको ऐसी कठिन प्रतिज्ञा पालन करनेके लिये वारम्बार निषेध करने लगे, परन्तु चीतौड़के राजाने जब इस प्रकारकी प्रतिज्ञा की है तब अब किसी प्रकारसे भी वह प्रतिज्ञा रहित नहीं होसकते विना प्रतिज्ञाका पालन किये महाराज किसी भी भाँति अन्नजलको ग्रहण नहीं करेंगे । अंतमें कुटुम्बियोंने एक विचित्र उपायसे चीतौड़के महाराजको उस कठोर प्रतिज्ञाके पाशसे मुक्त करलिया । मंत्रियोंने महाराजके समीप प्रस्ताव किया कि चीतौड़में हम एक कृत्रिम वूदी दुर्ग बनाये देते हैं आप सेनासहित उस किलेपर अधिकार कर अपनी प्रतिज्ञाको पूर्ण कर लीजिये । सामन्तोंकी सम्मतिसे महाराज शीघ्र ही सम्मत हुए । शीघ्र ही चीतौड़में कृत्रिम वूदी दुर्ग तैयार होगया सच्चे वूदीके किलेमें जितने अन्न तथा वह जिस नामसे पुकारा जाता था तथा जो स्थान जिस भावसे स्थित थे गिल्पीदलने अविकल ठीक ज्योका ल्यो किला बना कर तैयार करदिया । चीतौड़के महाराजके यहाँ पाथर हाडा पठार हाडाजातिकी सेनाका एक दल था कुभावैरसी उस दलके प्रधान नेता थे । वैरसी गिकार खेल कर लौट रहेथे कि मार्गमें उस कृत्रिम किलेको बनता हुआ देखकर कानूहलके वगीभूतहो उसके निकट गये वैरसीने सुना कि इस कृत्रिम वूदीके विना जय किये हुए महाराणा अन्न जल ग्रहण नहीं करेंगे । यह सुनते ही वैरसीके हृदयमें जातीय गौरवकी कामना उदय हुई, उन्होंने कहा कि वूदीके किलेके कृत्रिम होनेसे भी हम इसकी महाराणाके हाथसे रक्षा करेंगे ।

किलेका बनना समाप्त होगया, राणाके पास समाचार भेजा गया । राणा सेना लेकर उस कृत्रिम किलेपर अधिकार करके अपनी प्रतिज्ञाको पूर्ण करनेके लिये आगे

वड़े । महाराणाने आज्ञा दी थी कि किलेमें सभी सिसोदिया सेना रहकर खाली वदूको का फैर करै, और वह बल प्रकाश करके किलेकी रक्षा करनेमें नियुक्त रहै । परन्तु जैसे ही महाराणा किलेके समीप गये कि वैसे ही उस शब्दके बदलेमें सन् सन् शब्द करती हुई यथार्थ गोली किलेके भीतरसे निकल कर राणाकी सेनादलके ऊपर गिरने लगी । राणाने इस आश्चर्यदायक घटनाकी खोज करनेके लिये किलेके भीतर एक दूतको भेजा । वैसेहीने उस मट्टीके बनेहुए किलेके द्वारपर दूतके आते ही उससे कहा “ कि तुम राणासे जाकर कह दो कि हाड़ाजातिके इस कृत्रिम किलेको भी सरलतासे जय करके हाड़ाजातिके मस्तक पर कलंकका टीका नहीं देसकते । ” हाड़ाजातिके नेता वैसेहीने महाराणाके प्रति सम्मान दिखा कर शीघ्र ही उस छोटे किलेके द्वारपर अपनी पगड़ी बिछाकर किलेपर अधिकार करनेके लिये बुला भेजा । शीघ्र ही प्रबल समर उपस्थित होगया । जातिके सम्मानकी रक्षा करनेके लिये वैसेही और उनके अधीनकी सेनाने घोर पराक्रमके साथ युद्ध करके अन्तमें सभीने उस अगणित सिसोदिया सेनादलके द्वारा आक्रान्तहो अपनी जातिके गौरवकी रक्षाके लिये जीवन त्याग किया ।

कविने लिखा है कि हिन्दूपति राणाने उक्त प्रकारसे कृत्रिम वूदीकां जय करनेके पीछे फिर यथार्थ वूदीपर अधिकार कर हामाजीको दंड देने वा पठारसे हाड़ाजातिको दूर करनेकी अभिलाषा नहीं की, कारण कि उन्होंने यह निश्चय जान लिया था कि हाड़ाजाति अत्यन्त बलशाली और असीम साहसी है इससे यह विपत्ति आनेपर भली भाँतिसे सहायता करैगी, इसीसे हाड़ाजातिको असंतुष्ट न किया । वरन् हामाजी जहांतक वश्यता स्वीकार करनेको सम्मत हुए उसीसे महाराणाने भलीभाँतिसे तृप्त होना अपना कर्तव्य जाना ।

वीरश्रेष्ठ हामाजी सोलह वर्षतक वूदीके सिंहासन पर बैठकर स्वर्गको चले गये । हामाजीके दो पुत्र उत्पन्न हुए नरसिंह और लाला । लालाको खुटकड नामवाला देश मिला, लालाके नोवर्म और जैता नामवाले दो पुत्र उत्पन्न हुए, उनके अगणित वंशधर नोवर्मपोता और जैतावत् नामसे विख्यात हुये । हामाके बड़े पुत्र वरासिहने वूदीके राजछत्रके नीचे पंद्रह वर्षतक बैठकर राज्य किया । उनके तीन कुमार उत्पन्न हुए वैरीसाल जबद और तीसरे नीमा । जबदसे तीन जाखाओकी उत्पत्ति हुई, और नीमाके वंशधर नीमावत् नामसे विख्यात हुए । वीरसिंहके बड़े पुत्र वैरीसालने एकादि क्रमसे पचास वर्षतक राज्य करके पीछे संवत् १५२६ में प्राण त्याग किये । उनके औरससे निम्नलिखित सात

(१) इतिहासवेत्ता टाड साहब इस स्थान पर लिखते हैं कि फ्रांसके एक बादशहाका इतिहास इस घटनासे बहुत मिलता जुलता है । “फ्रांसमें वाइसडी बलुगन” स्थान है उसे मडरिड कहते हैं । जब कि फ्रांसिस १ को राजधानीको लौटनेकी आशा हुई तो उसने “मडरिड” का सर्व नाश करनेकी प्रतिज्ञाकी, परन्तु सौभाग्य वश उसका पैरिसमें आजाना ही बड़े आनन्दकी बात थी, अतएव उस समय इसके मंत्रियोंने उसे ऐसी ही सलाह दी थी जैसी कि राणाके मंत्रियोंने राणाको दी ।

राणा सेना
लिये आगे

पुत्र उत्पन्न हुए । (१) राव भांडा, (२) राव सांडा, (३) अखैराज, (४) राव ऊधो, (५) राव चूडा (६) समरसिंह और (७) अमरसिंह । टाडू साहब लिखते हैं कि पहिले पांच वीरोसे पाँच वशोकी शाखाओका विस्तार हुआ । परन्तु समर और अमरसिंहने हिन्दू धर्मको छोड़ कर यवन धर्मको अवलम्बन किया था ।

राव भांडा दान वीरता और चतुराईके बलसे समस्त रजवाड़ेमें अपना नाम अक्षय करगये हैं । उनकी समान निःस्वार्थ दाता इस समय रजवाड़ेमें दूसरा नहीं था । सन् १४४२, सन् १४८६ ई० में जिस समय समस्त राजस्थानमें दुर्भिक्षकी अग्नि प्रबलतासे प्रज्वलित होकर अगणित जीवोंका प्राण संहार करती थी, राव भांडाने उस समय मुक्तहाथसे अन्न और धन दान करके अपनी अक्षय कीर्तिको उज्ज्वल किया था । कविने लिखा है, कि उस समस्त भारतवर्षव्यापी दुर्भिक्ष होनेके एक वर्ष पहिले बूंदीराज रावभांडा स्वप्न देखकर जान गये थे, अर्थात् उन्होंने स्वप्नमें महाकाल पड़ा हुआ देखा था । उन्होंने स्वप्नमें देखा कि अत्यन्त काले वर्णके भैसे पर सवार हुआ काल आकर उनके सम्मुख उपस्थित हुआ । रावभांडाने कालको स्वप्नमें देखकर उसी समय ढाल तलवार लेकर कालपर आक्रमण किया । कालने कहा, “ धन्य भांडा ! मैं काल हूँ मेरे शरीरमें तुम्हारी तलवारका आघात नहीं लगेगा सृष्टि भरमें एकमात्र तुम्हींने साहसमें भरकर मुझपर आक्रमण किया है । इस समय मैं जो कहता हूँ उसे श्रवण करो । मैं सन्वत् १५४२ में दर्शन दूँगा, समस्त भारतवर्ष मरुभूमि होजायगा, तुम पहिलेसे ही धन धान्यका संग्रह करना प्रारंभ करना और जब दुर्भिक्ष पड़ेगा उस समय उस धान्यके द्वारा सबकी सहायता करना, कभी तुम्हारा धान्य समाप्त नहीं होगा । ” यह कहकर काल उसी समय अन्तर्ध्यान होगया । राव भांडाने कालकी इस आज्ञापालन करनेमें शीघ्रतासे यत्न किया । उन्होंने आसपासके प्रत्येक राज्यसे बहुतसा धान्य संग्रह कर लिया । इस प्रकार एक वर्ष बीतगया । फिर इसी प्रकारसे दूसरा वर्ष व्यतीत हुआ, परन्तु इस वर्षमें वर्षा न हुई इससे शीघ्र ही समस्त भारतवर्षमें महा दुर्भिक्षने आकर दर्शन दिया । राव भांडा पहिला संग्रह किया हुआ धान्य जौ गेहूँ, चावल इत्यादि नाज वरावर अनाहारी प्रजाको दान करने लगे । अन्तमें भारतवर्षके दूरवर्ती देशके राजाओंने राव भांडाके निकटसे धान्यकी सहायता माँगी । राव भांडाने उनकी वह कामना पूर्ण करनेमें किंचित् विलम्ब नहीं किया । यद्यपि उस महा दुर्भिक्षके समयमें भारतके अगणित देशोंके बहुतसे मनुष्योंने प्राण त्याग किये परन्तु बूंदी राज्यके सब श्रेणीके मनुष्य राज्यकी सहायतासे दुर्भिक्षके प्रबलकोपसे अपनी रक्षा करनेमें समर्थ हुए । राव भांडाके स्मरणके अर्थ आजतक “ लंगरका गूघरी ” नामसे बूंदीमें दीन दुःखियोंको धान्य वितरण किया जाता है ।

यद्यपि राव भांडा परम दयाशील और परोपकारी पुण्यवान राजा थे, परन्तु विवाताने उनके भान्यमें अन्तसमयमें अत्यन्त दुःख भोगना लिखा था । राव भांडाके

दो भाई इनसे छोटे थे समरसिंह और अमरसिंह, यह मुसल्मान धर्मका अवलम्बन करनेसे दिल्लीश्वरके प्रियपात्र होकर दिल्लीश्वरकी सहायतासे वूदीराज्यको जय करनेमें अग्रसर हुए । राव भांडा प्रबल बलशाली होकर भी सम्राट्की शिक्षित सेनाके अधिक होनेसे कुछ न करसके। शीघ्र ही समर और अमरने वूदीराज्यको जयकर लिया। यवन धर्मावलम्बी दोनों भ्राताओके हाथमें वूदीके पड़ते ही अन्तमें राव भांडाने मातोदा नामक स्थानमें जाकर पर्वत शिखर परसे गिरकर प्राण त्याग दिये, उन्होंने सब मिलाकर इक्कीस वर्षतक राज्य किया था । उक्त समर और अमरने यवन होकर समरकंदी और अमरकंदी नाम धारण कर एक साथ मिलकर ग्यारह वर्षतक वूदीका राज्य किया था ।

राव भांडा दो पुत्र छोड़ गये थे, एकका नाम नारायणदास था और दूसरेका नाम नरवद था । नरवद अन्तमें मातोदा ग्रामके अधीश्वर हुए । नारायणदास उस मातोदा गाँवमें रहकर जब अवस्था पर पहुँचे तभी इनके वीर हृदयमें पिताके राज्यके उद्धार करनेकी कामना प्रबल होगई । नारायणदासने शीघ्र ही पठार देशकी समस्त हाडाजातिको इकट्ठा करके कहा, कि हम क्या तो वूदी राज्यपर अविकार करैगें, और नहीं तो रणभूमिमें अपना प्राण त्याग देंगे । सभी हाडाजातिके प्रत्येक वीरने नारायणदासकी समान उक्त प्रतिज्ञाके करनेमें किंचित् भी विलम्ब नहीं किया । थोड़े ही दिनोंके पीछे नारायणदासने उक्त वूदीपति दोनों यवन चचाओके पास कहला भेजा, “ कि मैं आपसे साक्षात्कर आपके चरणवन्दन करनेकी अभिलाषा करता हूँ । ” नारायणदास अशिक्षित है, और एक सामान्य देशमें रहकर इतने बड़े हुए हैं, इस कारण उनसे कुछ अनिष्टकी संभावना नहीं है, यह विचार कर दोनों चचाओने नारायणदासको वूदीके महलमें चले आनेमें सम्मति देदी ।

दोनों विधर्मी चचाओकी अनुमति पाकर नारायणदास अत्यन्त अल्प संख्यक परम विश्वासी और महाबली कितने ही अस्त्रधारी अनुचरोके साथ वूदी नगरके चौकमें आकर दिखाई दिये । वह अपने सेवकोको वहाँ ही गुप्तभावसे रखकर इकले महलकी ओरको चले । नारायणदासके दोनों चचा विपत्तिकी कुछ भी आशंका न करके अस्त्रहीन हुए एक कमरेमें बैठे थे । नारायणदासके हृदय पर प्रतिहिंसाकी अग्नि भयंकररूपसे प्रज्वलित होरही थी । इस कारण खड्ग हाथमें लिये हुए उसकी संहारमूर्तिको देखते ही उनके दोनों चचा प्राणोंके भयसे सुरगके रास्तेसे भाग जानेके लिये बड़ी शीघ्रतासे कमरेसे चल दिये । नारायणदासने दोनों विधर्मी चचाओके अभिप्रायको जानकर उसी समय क्रोवित हुए सिंहकी समान छलांग मारकर आगे बढ़ । खड्गके प्रहारसे अपने चचा समरको पृथ्वीपर गिरादिया । उस अवसरमें अमर दूसरे कमरेमें न जासका था कि इसी अवसरमें नारायणदासने अपने तीक्ष्णभालेसे अमरके शरीरको घेव दिया । उसी समय वीर नारायणदासने अपने खड्गके आघातसे दोनोंका शिर काट कर उस रुधिरसे भीगेहुए शरीरको वूदीमें लेजाकर देवीके मंदिरमें देवीके सन्मुख मुडोका

पल्लु

भांडाके

उपहार दिया और जयशब्दका उच्चारण कर चौकमे स्थित अपने अनुचरोको बुला लिया। अनुचर गण पहिले इशारेसे नारायणदासके बुलाते ही नगी तलवारे लिये हुए नगरमे आये और उन्होंने बड़ी शीघ्रतासे यवनोका विध्वंस करना प्रारम्भ कर दिया। इस समय नगरवासी प्रत्येक हाडाजातिकी प्रजाने नारायणदासके साथ मिलकर वूदीमे रहनेवाले प्रत्येक यवन वीरका प्राण नाश करके अवज्ञाके साथ उनके शवोको नगरकी हद्दसे दूर फेंक दिया। राव नारायणदासने अतुल वीरताके साथ यवनोका सहार करके अपने पिताकी राजधानी वूदीपर अधिकार कर लिया था, इसके स्मरणार्थ हाडा गण राव नारायणदासने महलके भीतर जिस कमरेमे समरके मारनेके समय खड्गका आघात किया था, तथा उस हत्याके समय कमरेमे स्थित जिस पत्थर पर वह खड्गके आघातसे गिरे थे। दशहरा पर्वोत्सवके समयमे उस आघात चिह्न युक्त रुधिरसे सने हुए पत्थरकी पूजा की जाती है।

कविके वर्णनसे जानाजाता है कि नारायणदास एक विराट्काय महा बलवान् वीरपुरुष थे। प्राचीन राजपूत वीरोमे बहुतसे वीर भय किसको कहते है, इसको जानते ही नहीं थे नारायणदासके साथ भी भयका इसी प्रकारका सम्बन्ध था। वह कहाकरते थे, कि मै बड़ा हूँ, विपत्ति छोटी है। वास्तवमे नारायणदासने यौवन समयसे मृत्युतक जैसे असीम साहससे अपने बलविक्रमको प्रकाशित किया था इससे उनका वह गर्वपूर्ण वचन सत्य बोध होता है, परन्तु अत्यन्त दुःखका विषय है कि वह असीम साहसी वीर पुरुष होकर भी एकमात्र अधिक अफीमके सेवन करनेसे समय २ पर अपनी सद्गुणावलीको भली भाँतिसे प्रकाशित न कर सके। वरन उनके उसी व्यसनके कारण एक २ समय पर अत्यन्त अप्रीतिदायक कारण उपस्थित होजाते थे। नारायणदासके समयमे समस्त रजवाडेमे अफीम सेवनकी रीति अत्यन्त प्रबल होगई थी। सर्वसाधारण राजपूत एक पैसेके मूल्यकी अफीमको सेवन करते थे। अनभ्यासियोंके पक्षमे उस वूदी राज्यमे प्रचलित एक पैसेकी अफीमसे प्राण नाश होजाते थे परन्तु वीर तेजस्वी नारायणदास एक दफेमे सात पैसेकी अफीम खाते थे। इसी कारण अधिक अफीमके सेवन करनेसे अनेक प्रकारके अप्रार्थनीय काण्ड उपस्थित होजाते थे, इसीसे वूदीमे आजतक नाना भाँतिके प्राचीन प्रवाद प्रचलित देखे जाते है।

नारायणदासके सम सामयिक राणा रायमल्ल जिस समय चीतौडके सिंहासन पर विराजमान थे, उस समय मांडू देगके पठानोने चीतौडपर आक्रमण कर किलेको घेर लिया, पूर्वसधिके मतसे चीतौड पतिने नारायणदासको सेनासहित सहायता करनेके लिये बुला भेजा, वीर वपु नारायणदासने हाडा सेनादलके मध्यमेसे ५०० वीरोको चुन लिया और उन्हीके साथ आप चीतौडकी ओरको चले। वूदीसे चलकर पहिले दिन मार्गमे विश्राम करनेके लिये नारायणदास एक वृक्षके नीचे निश्चिन्त नियमानुसार

(१) कर्नल टाड् साहब लिखते है कि वूदीके प्राचीन महलमे सीटीवाले कमरेके पार्श्वमे उन्होंने वह पत्थरका टुकड़ा देखा था।

अफीम सेवन कर नेत्रोंको मूढ़ कर सो रहे थे, और मक्खियाँ आ आ कर उनके मुखमें घुसरही थी। इसी अवसरमें एक तेलीकी स्त्री कुँसे जल भरनेके लिये उसी वृक्षके नीचे आकर खड़ी हुई। उसने नारायणदासको देखकर एक सेवकसे पूछा कि “यह कौन है?” उत्तर मिला कि “यही वूदीके महाराज है, चीतौड़पतिकी सहायताके लिये वहाँ जा रहे हैं।” इस पर उस रमणीने नारायणदासकी उस अवस्थाको देख कर कहा कि “हा भाग्य ऐसा बोध होता है कि महाराजाको और किसीकी सहायता न मिली जो कि इस नशेखोरकी सहायता माँगी है।” रजवाड़ेमें इस प्रकारका प्रवाद प्रचलित है, कि अफीमके सेवन करनेवाले नेत्र मूढ़ रहते हैं। पर जो कुछ बात उनके कानमें कही जाती है उसको वह बड़ी जल्दी सुन लेते हैं। वास्तवमें उस स्त्रीकी उक्त उक्तिको सुनते ही अधखुले नेत्रोंसे मुख फैलाये हुए उस वीर श्रेष्ठ नारायणदासने शय्यासे उठकर उस स्त्रीके पास जाकर गभीरस्वरसे पूछा “कि तुम क्या कह रही हो?” तब वह नारायणदासकी भयंकर मूर्तिको देखकर भयभीत हो क्षमा माँगनेके लिये उद्यत हुई, नारायणदासने कहा कि “कुछ भय नहीं है, क्या कह रही थी सो कहो।” अतः उस स्त्रीके हाथमें एक दीर्घ कठिन लोहेका दंड था, नारायणदासने उस दंडको लेकर दोनों ओरसे पकड़कर थोड़े बलसे ही झुकाकर उस स्त्रीके गलेमें अलंकारकी समान पहरा दिया, वह अत्यन्त कठिन लोहेका दंड दोनों ओरसे परस्परमें मिलकर स्त्रीके गलेमें हारकी समान पड़ गया, वीरश्रेष्ठने उसी समय स्त्रीसे कहा कि “मैं जब तक राणाकी सहायता करके न लौट आऊँ तब तक तुम उस लोहेके अलंकारको पहिरे रहना। यदि यवनोमें ऐसा कोई वीरहो जो कि तुम्हारे गलेमेंसे इसे निकाल सकै तो उससे इसको निकलवा लेना।” वास्तवमें तेलीकी स्त्रीके उस लोहके अलंकारको निकालनेका योग्य पात्र एक नारायणदासके अतिरिक्त दूसरा कोई नहीं था।

जो हो, पठानगणोंने इस समय सेनासहित चीतौड़को चारोओरसे इस प्रकारसे घेर लिया था कि चीतौड़से एक प्राणीको भी बाहर होनेकी आशा नहीं थी। वूदीके रावनारायणदासने पठारके गिरिसकटमें होकर पाँचसौ वीर सेनाले रात्रिके समय हठात् पठानोंके डेरोमें जाकर शत्रुओंका संहार करते २ पठानोंके सेनापतिके डेरोमें प्रवेश किया। उनकी उस विराट्मूर्ति और हाड़ासेनादलका वह भयंकर हुकार और संहार-मूर्ति देखकर पठानोंकी सेना महाभयभीत हो डेरोको छोड़कर चारोओरको भागने लगी। वीर नारायणदास और उनके अधीनके हाड़ादलने उस समय मनकी साधसे पठानोंका संहार करनेमें कसर न की। पठानोंने चीतौड़के घिरते ही भागना प्रारंभ कर दिया, वूदीके राजमें नगरे बजने लगे, चीतौड़के राजा रायमलने दूसरे दिन प्रातःकाल ही चीतौड़के किलेकी दीवार परसे देखा कि समस्त पठान भाग रहे हैं, और राव नारायण दास सेना सहित आ पहुँचे हैं। महाराजा रायमलने महा आनंदित होकर उसी समय चीतौड़से बाहर जा नारायणदासको बड़े आदरभावके साथ ग्रहण कर जयजयकार करते हुए चीतौड़में प्रवेश किया। वूदीके अधीश्वर नारायणदासके केवल पाँचसौ हाड़ा

सैन्यकी सहायतासे पठानोंको भगानेसे राणाके अधीनके सिसोदिया वीरसामन्त प्रगत रूपसे उनकी वीरताकी ऊँची प्रशंसा करने लगे । शीघ्र ही महलमे नारायण दासके सम्मानके लिये एक बड़ी भारी सभा हुई । उस सभामे मेवाड़के सभी सामन्तोंने वूदीके महारावके प्रति सम्मान दिखाया, जिन महावीरकी सहायतासे चीतौड़की रक्षा हुई उन वीरको देखनेके लिये राणाके रनिवासकी स्त्रिया परदेके भीतरसे उनकी उस विराट्मूर्तिको देखने लगी । यद्यपि नारायणदास अफीमको अत्यन्त सेवन करते थे, और अफीम सेवन करनेमे अधिक प्रसिद्ध होगये थे, यद्यपि उनकी मूर्ति यथार्थ भीमकी समान थी, परन्तु राणाके भाईकी कन्याने उन महावीरको पतिरूपसे वरण करनेके लिये सखियोंके सामने अपनी अभिलाषाको प्रकाशित किया । दूसरे दिन यह समाचार राणाके कानमे भी पहुँचा । वीरश्रेष्ठ नारायणदासके द्वारा जिस प्रकारके उपकार हुए हैं, उनकी कृतज्ञता प्रकाश करनेके लिये अपनी भतीजीको उनके करकमलमे अर्पण कर उनका सम्मान बढ़ाना अवश्य कर्त्तव्य है, राणाने यह सिद्धान्त करलिया । इधर वूदीके महाराज नारायणदासने भी महाराणाके वंशसे कन्या लेनेमे अधिक सम्मान जानकर शीघ्र ही उस विवाहमे अपनी सम्मति दी, बड़ी धूमधामके साथ विवाह होगया । नवीन विवाहिता वहूके साथ वीरश्रेष्ठ नारायणदास गौरवके साथ वूदीको लौट आये । ऐसा भी प्रसिद्ध है कि वीरश्रेष्ठ नारायण दास दिनपर दिन अधिक अफीम सेवन करते थे, और इसी कारणसे नशेकी तरंगमे एक समय उन्होंने रात्रिको मेवाड़की राजकुमारीके अगको क्षत विक्षत करके उसके अनुपम सौन्दर्यको नष्ट करदिया था । जब दूसरे दिन प्रातःकाल उन्हें चैतन्यता हुई तो देखा कि मेवाड़की राजकुमारी कुछ भी दुःखित नहीं हुई है, और उसने मेरा कुछ भी तिरस्कार नहीं किया है, तब उन्होंने म्वय अपनेको धिक्कार दिया, और जिस पात्रमे अफीम थी उस पात्रको सोके हाथमे देकर कहा कि अब मैं कभी इस प्रकारसे अधिक अफीम सेवन करके ऐसा कुकर्म नहीं करूँगा । इस प्रकारसे वीर तेजस्वी नारायणदासने अपने पिताके राज्यको अधिक बढा लिया था, और शांति स्थापन कर वत्तीस वर्षतक उस राज्यको शासन करके आप स्वर्गको चले गये।

नारायणदासके स्वर्ग चलेजाने पर उनके एकमात्र पुत्र सूर्यमल संवत् १५९० सन् १५३० ईसवीमे वूदीके सिंहासन पर विराजमान हुए, कवि कर्णीदानने इस बातको भलीभाँतिसे लिखा है कि सूर्यमल भी अपने पिताकी समान दृढ़ बलिष्ठ और असीमसाहसी पुरुष थे, कवि लिखते हैं कि रामचन्द्र और पृथ्वीराजकी जिस भाँति जानुतक लवी भुजा थी सूर्यमलकी भी दोनों भुजाएं उसी प्रकारसे महावीरोंकी समान जानुतक लम्बी थी ।

सूर्यमल राजछत्रके नीचे शोभायमान हुए, मेवाड़के राणाके वशके साथ फिर एक वैवाहिक सम्बन्ध वंधन स्थापित हुआ । राव सूर्यमलने सूजावाई नामकी अपनी एक भगिनीको चीतौड़के महाराज राणा रत्नसिंहके करकमलमे अर्पण किया, और राणा

(१) इस प्रकार लंगी भुजाओवाले पुरुषको आजानुबाहु कहते हैं ।

रत्नसिंह भी अपनी वहिनको राव सूर्यमलके करकमलमे अर्पण किया। इस दोनो ओरके विवाह होनेसे मेवाड़के महाराजके साथ वूदीराजकी दृढ़ आत्मीयता स्थापित होगई। परन्तु अत्यन्त दुःखका विषय है कि यह आत्मीयता अन्तमे महा शत्रुतामे परिणत हुई। कवि लिखते हैं कि राव सूर्यमल अपने पिता नारायणदासकी समान अत्यन्त अफीमची थे। एक समय राव सूर्यमल चीतौड़की राजधानीमें जाकर राजसभामे अधिक अफीम सेवन करनेसे नेत्रोंको मूढ़े हुए बैठे थे। कि इसी समयमे मेवाड़के पूर्वदेशके एक सामन्तने सूर्यमलको सोया हुआ जान कर हसीसे इनके कानमे एक तिनका कर दिया। तुरन्त ही सूर्यमलने अपने दोनो नेत्र खोले और क्रोधित हुए सिंहकी समान उठकर अपनी तलवारके एक ही आघातसे उस सामन्तके गिरके दो खंड कर दिये। उस मृतक सामन्तके पुत्रके हृदयमे वदला लेनेकी अग्नि प्रवलतासे भड़क उठी। परन्तु सूर्यमलके अत्यन्त बलशाली वीर और महाराणाका परम आत्मीय जानकर उस समय उसने किसी भांति भी वदला लेनेका साहस न किया, परन्तु उसी समयमे उसके मनही मनसे प्रतिहिंसाकी अग्नि प्रवल होने लगी। मृतकसामन्तके पुत्रने सबसे पहिले सूर्यमलके प्रति महाराणा रत्नसिंहके विजातीय कोपको उत्तेजित करनेके लिये चेष्टाकी। उसने राणा रत्नसिंहसे कहा कि “सूर्यमल केवल अपनी भगिनी सूजावाईके साथ साक्षात् करनेकी इच्छासे आपके रनिवासमें नहीं गये हैं, उनके हृदयके भीतर अवश्य ही अन्य कोई दुरभिसंधि है।” पिछली एक घटनासे राणाके हृदयमे वह कथा प्रवलरूपसे अंकित होगई।

सुन्दरी सूजावाईने अपने स्वामी और भ्राताको परितोषरूपसे भोजन करानेके लिये स्वयं अनेक भांतिके व्यंजन बनाकर दोनोको भोजन करनेके लिये रनिवासमे बुला भेजा। राणा रत्नसिंह, और सूर्यमल रनिवासमे भोजन करनेके लिये गये, सूजावाई दोनोंको भोजन परोसकर स्वयं व्यंजन करनेके लिये बैठी। राजपूतानेमे नारी कुलमें सभीने जिस वंशमे जन्म लिया है वह पतिके वशकी अपेक्षा उस पिताके वशके गौरव और सम्मानकी रक्षा करना मुख्य जानती है। पिताके कुलकी यदि कोई निन्दा करने लगे, तो वह उसको कदापि सहन नहीं करसकती। इसीसे पहिलेसे ही राजवाड़ोमे अनेक अनिष्ट होते आये हैं। जब राणा और राव दोनो भोजन करचुके तब सूजावाईने व्यंग वचनसे कहा, कि “हमारे भ्राताने सिंहके समान भोजन किया है, परन्तु मेरे स्वामीने तो मानों बालककी समान अन्न और व्यंजन लेकर खेल किया है”। जैसे ही राणाने यह वचन सुने कि वैसे ही वह अपने मनमे अत्यन्त क्रोधित हुए। उन्होंने समझा कि मानो उनके

(१) यह बात असंगत मालूम होती है। पहिले तो जब कि राणारायमलकी भतीजी नारायणदासकी व्याही गई थी तब नारायणदासकी पुत्री सूजावाईका व्याह राणा रत्नसिंहके साथ होना अनुचित है फिर हिन्दूशास्त्रका राजपूतरीतिके अनुसार यह तो और भी अयोग्य सबध है कि राणा रत्नसिंह भी अपनी वहिन सूर्यमलको व्याह दें। इसमे कवियोंकी कुछ गदत अवश्य है और विदेशी होनेके कारण टाड् साहब इस बातको समझ नहीं सके।

अपमानके लिये ही रानी सूजावाई और राव सूर्यमलने इस प्रकारसे व्यंग किया है। यह अनुभवकर वह प्रतिहिंसाका बदला लेनेके लिये उत्तेजित हुए। परन्तु राजपूतजातिके पक्षमें अतिथिके प्रति अभद्र आचरण वा उसका जीवन नाश करना महाकलंककारी जानकर राणाने उस समय उनसे बदला नहीं लिया। कुछही दिनके पीछे इस रहस्यसे ही सूजावाई अकालमें इस लोकको छोड़कर परलोकवासिनी हुई, और राव सूर्यमल भी मारे गये। और इसी काण्डकी प्रतिक्रियास्वरूपमें राणा रत्नसिंहने स्वयं भी प्राण त्याग किये।

राव सूर्यमल चीतौडसे विदा होकर वूदीको जानेके लिये तैयार हुए तब राणा रत्नसिंहने सूर्यमलसे कहा कि “आगामी वसन्तऋतुमें फाल्गुनोत्सवके समयमें हम वूदीके वनमें शिकार खेलनेके लिये आवेंगे।” राव सूर्यमलने यह सुनकर आनन्द प्रकाश कर राणाको निमंत्रण भेजा। कुछ दिनके पीछे फाल्गुनोत्सवके आनेपर राणा रत्नसिंह अपनी सेना और सामन्तोंके साथ पठारके मार्गसे वूदीकी ओरको चले। चम्बल नदीके पश्चिम किनारे नान्दता नामक स्थानके गहनवनमें मृगयाकी जायगी पहिले यह निश्चय होगया था। उस वनमें अगणित पशु थे सिंहसे लेकर सामान्य खरगोश तक रहते थे। राणाके वहाँ पहुँचते ही वूदीके अधीश्वर राव सूर्यमल भी सेनासहित उनसे आमिले। तुरन्त ही दोनों महाराज सेनासहित मृगया करनेके लिये बाहर चले। सबसे पहिले सेनादल दो भागोंमें विभक्त होकर आगे २ भयंकर नादसे चीत्कार करते हुए जंगलमें जाने लगे। उनके उस भयंकर स्वरसे तथा ताड़नासे सिंह, व्याघ्र, भालू अनेक जातिके मृग, नीलगाय, शृगाल, खरगोश, और छोटे २ वनके कुत्ते शीघ्र ही व्याकुल होकर चारों ओरको भागने लगे। राजपूतवीर उस भयंकर हिंस्रकजन्तुओं से युक्त गहन वनमें जाकर महा आनन्दित हुए।

उसी सघन वनमें कापुरुष राणा रत्नसिंहने अपनी पहिली प्रतिहिंसाको सफल करनेकी चेष्टा की। दोनोंके अधीनकी सेना दो भागोंमें विभक्त होकर वनके दोनों ओरसे पशुओंको भगाने लगी। और दोनों राजा वनके अन्य प्रान्तमें इस प्रकारके स्थानमें घोंड़े पर खड़ेहुए कि भागेहुए सभी पशु उनके सम्मुखसे निकलें। उस समय दोनों राजाओंके साथ केवल दो दो चार २ सेवक थे, पाठकगणोंको स्मरण होगा कि वूदीके रावके कानमें तिनका देनेसे उन्होंने मेवाडके पूर्वदेशके एक सामन्तकी हत्या की थी और उस सामन्त पुत्रने बदला लेनेके लिये मनही मनमें दृढ़ की प्रतिज्ञा थी। इस घटनास्थलमें राणा रत्नसिंहके साथ वह सामन्त पुत्र भी उपस्थित था। राणा रत्नसिंह उस सामन्तपुत्रको बुलाकर बोले कि “समय आगया है वराहका शिकार करिये।” कुछही समयके पीछे उस सामन्त पुत्रने धनुष खैचकर तीव्र वेगसे राव सूर्यमलकी ओरको एक वाण छोड़ा, परन्तु तीक्ष्ण दृष्टि राव सूर्यमलने उसकी ओरसे वाण आता हुआ देखकर उस वाणको अपने धनुषसे वाण छोड़कर व्यर्थ कर दिया। उन्होंने उस समय भी यह नहीं विचारा कि बदला लेनेके लिये राणा और उक्त सामन्त पुत्रने

पड्यंत्र करके इस वाणको छोड़ा है। परन्तु प्रथम वाणको व्यर्थ हुआ देखकर राणाके धाभाई (धात्री) पुत्रने सूर्यमलकी ओर दूसरा वाण छोड़ा, तब तो सूर्यमल चैतन्य होगये, और उन्होंने समझा कि हमारा प्राण नाश करनेके लिये इस पड्यंत्र जालका विस्तार हुआ है। राव सूर्यमलके उस दूसरे वाणको व्यर्थ न करते २ कापुरुष राणा रत्नसिंहने घोड़ेको शीघ्रतासे आगे बढ़ा वदीके अधोश्चर राव सूर्यमलको खांडेके आघातसे पृथ्वीपर गिरा दिया। भलीभाँतिसे घायल होकर राव सूर्यमलने पृथ्वीपरसे उठ अपने घावों पर पट्टी बाँधी, बदला भलीभाँतिसे लेलिया है यह विचार कर राणा उसी समय उस स्थानको छोड़नेके लिये उद्यत हुए, राव सूर्यमल उसी अवस्थामे सिंहकी समान शब्दसे बोले “भागते क्यों हो ! निश्चय जानलो कि अब मेवाडका पतन बहुत पास आगया है।” राणाने इनकी बातपर कुछ भी ध्यान न देकर शीघ्रतासे घोड़ा चला दिया, पूर्वोक्त सामन्तपुत्रने उनके पीछे २ जाकर कहा “अभी कार्य सम्पूर्णतासे शेष नहीं हुआ है, राव सूर्यमल अभी जीवित है। तुरन्त ही कायर पुरुषोंकी समान राणा रत्नसिंहने घोड़ेपरसे गिरेहुए सूर्यमलकी ओरको अपना घोड़ा चलाया। राणाने सम्मुख आकर जैसे ही फिर सूर्यमलके प्राण नाश करनेके लिये दूसरी बार खड्ग उठाया कि वैसे ही क्रोधित हुए सिंहकी समान घायल सूर्यमलने अन्तिम बलके साथ उठकर राणाके पिछले भागको पकड़ कर बड़ी शीघ्रतासे उनको घोड़े परसे पृथ्वीपर गिरा दिया, बहुत देरतक दोनों वीरोंकी कुत्ती होती रही फिर कुछही समयके पीछे राणाके वक्षस्थल पर बैठकर वीर तेजस्वी सूर्यमलने एक हाथसे तो राणाका गला पकड़ा और दूसरे हाथसे अपनी कमरमेसे तलवार निकाली, देखो, कैसा बदला लिया कि कुछही समयके बीचमे घायलहुए राव सूर्यमलने हत्याकी अभिलाषा करनेवाले राणा रत्नसिंहके हृदयमे अपनी उस तीक्ष्ण धारवाली तलवारको घूस दिया। राणाका प्राणपक्षी तुरन्त ही उड़गया। यद्यपि वीर सूर्यमलकी प्रतिहिंसा सफल होगई थी, परन्तु उन्होंने उसी समय शत्रुके मृतक शरीरके ऊपर गिरकर प्राण त्याग कर दिये।

कवि लिखते है कि “शीघ्र ही यह हृदयभेदी शोचनीय संवाद वूंदी नगरके रनिवासमे जा पहुँचा। वीरश्रेष्ठ राव सूर्यमलकी माता पुत्रके मृतक होनेका समाचार सुनकर वीरांगनाओंकी समान बोली, “क्या सूर्य हतहोगया है? क्या वह इकला ही मृतक हुआ है, अवश्य ही किसी शत्रुके प्राण लेकर वह इस संसारसे विदा हुआ होगा।” रानीजिस समय वीरमाताको समान यह वचन कहने लगी थी, इस समय असीम मातृस्नेह उद्वेलित होगया, और उसके दोनों स्तनोंसे दूध निकल कर प्रबलवेगसे पृथ्वीको प्रभावित करने लगा”।

रानी केवल पुत्रके मारे जानेका समाचार सुनकर अधीर होगई थी और पुत्र शत्रुका संहार न करसका यह विचारकर स्वामीवंशको कलंकित होता हुआ देखकर अपने मनमे अत्यन्त दुःखित हुई थी, परन्तु उसी समयमे एक मनुष्यने रनिवासमें जाकर वृद्धारानीसे कह दिया कि राव सूर्यमलने अपने शत्रु राणा रत्नसिंहके प्राण

किलेके एक वुर्जकी रक्षामे नियुक्त होनेके समय शत्रुओंकी गोलीसे भस्मीभूत होगई थी, मेवाड़के इतिहासमे उसका वर्णन होचुका है। यह राव अर्जुनही वह असौम साहसी हाडाराज थे। यह राव अर्जुनही जिस समय प्रवल पराक्रमके साथ चीतौड़के एक वुर्जकी रक्षामे नियुक्त थे, उस समय वहादुरशाहने वुर्जके नीचेके भागमे सुरग लगवाई, और उसके भीतर वारूद भरकर आग लगादी। राव अर्जुनने सम्मुख विपत्तिको आया हुआ देखकर कहीं न जाकर नंगी तलवार हाथमे ले वही प्राण त्याग दिये। हाडा कविने वीरश्रेष्ठ अर्जुनकी वीरताकी अत्यन्त ही प्रशंसा की है। मेवाड़के कवियोंने भी उस वीरकी कीर्तिको कीर्तन करनेमे त्रुटि नहीं की है। कवि लिखते है,—

सौर कियो बहुजोर। धर परवत आडी सिला ॥

तै काटी तलवार। अविपतिया हाडा अर्जो ॥

इसका अर्थ यह है कि अर्जुनने उस सुरगसे निकलीहुई अनलराशिमे एक पत्थर को रख उस पर बैठकर तलवार निकाली, समस्त जगत्मे उनका वह स्वर्गारोहण, अत्यन्त आश्चर्यके साथ देखा।

अर्जुनके चार पुत्र उत्पन्न हुए, इनमे सबसे बड़े सुरजन सबत् १५९८, सन् १५५५ ई० मे पिताके सिंहासन पर विराजमान हुए।

तीसरा अध्याय ३.

राव सुरजनको रणभौरके किलेकी प्राप्ति—वादशाह अकबरका उक्त किलेको घेरना—विचित्र उपायसे अकबरका उक्त किलेमे प्रवेश—राव सुरजनका वादशाहको उस किलेका देना—राव सुरजनका अकबरकी अनुगतता स्वीकार करना—संधिवधन—अकबरका सुरजनको राव राजाकी उपाधि देना—गोटवानाको जय करनेके लिये सुरजनका जाना—जयप्राप्ति—वादशाहका सम्मान प्रदान—राव भोजका अभिषेक—अकबरका गुजरातको जय करना—हाडाराज भोजका सूरत और अहमदनगरको जीतनेके समय महावीरता प्रकाश करना—भोजका अपमान—राव रतन—सम्राट् जहाँगीरके

(१) सौर शब्दका अर्थ “वारूद” है।

(२) कविने छन्दके सुभीतेके लिये अर्जुन * शब्दको अज कह कर लिखा है।

* अर्जुनके दूसरे पुत्रका नाम रामसिंह था, इनके वंशधर राग हाडानामसे विख्यात थे। चौथे पुत्रका नाम अलैराज था, इनके वंशके अलैराज पोता नामसे विख्यात है छोटे कुमारका नाम कांदल था उनके वंशज जसाहाड़ा नामकी सम्प्रदायसे विख्यात है।

विरुद्धमे विद्रोह-राव रतनका विद्रोहियोंको पराजित करना-हाड़ावतीका विभागकरण-माधवसिंहको कोटेराज्यकी प्राप्ति-राव रतनका प्राणनाश-उनके उत्तराधिकारी गोपीनाथकी हत्याका वृत्तान्त-राव छत्रशालका अभिषेक-छत्रशालको आगरेके शासनकर्त्ताकी पदप्राप्ति-दक्षिणमे गमन-दौलताबादके किले पर अधिकार-गुलवरगा-धामूनी-शाहजहांके पुत्रोंमें युद्ध-हाड़ाराजका विश्वासपालन-उज्जयनी और धौलपुरका युद्ध-छत्रशालकी विषम वीरताका प्रकाश करना-छत्रशालकी मृत्यु-राव भावसिंहका अभिषेक-बूंदीपर आक्रमण-बादशाहकी सेनाकी पराजय-राव भावसिंहका फिर बादशाहकी कृपापाना-उनका औरंगाबादके शासनकर्त्ता पदपर नियोग-उनकी मृत्यु-राव बुधसिंहका जाजौ नामक स्थानमे समर-कोटाराजकी मृत्यु-राव बुधसिंहका वीरता प्रकाश करना-बहादुरशाहके पक्षमे जयप्राप्ति-बूंदीराजकी राजभक्ति-भागजाना-आमेरराजके साथ विवाद-विवादका कारण-आमेरराजकी ऊँची आशा-आमेरराजका षड्यंत्र-समर-रावबुधसिंहका भागना-कोटेराजका बूंदीके बहुतसे देशोंको अपने अधिकारमें करना-बुधसिंहकी मृत्यु-उनके दो पुत्र ।

राव सुरजनसिंहके अभिषेकके समयसे बूंदीकी राजनैतिक अवस्था बदल गई । बूंदीके महाराज इतने दिनोंतक अपने राज्यमे सब प्रकारसे स्वाधीनताको भोगते आये थे; कोई भी किसी राजाके अधीनकी जंजीरमे नहीं बंधा, केवल स्वजातीय और आत्मीय जानकर उन्होंने मेवाड़के महाराणाके प्रति सम्मान दिखाया था, और महाराणाके विपत्तिमें पड़ने पर वे सेनासहित उनकी सहायता करते थे । परन्तु राव सुरजन पिताके सिंहासन पर विराजमान होकर अपने पूर्वपुरुषोंकी समान केवल बूंदीराज्यमे ही नहीं, एक मात्र रजवाड़ेमे ही नहीं, वरन समस्त भारतसाम्राज्यमे राजनैतिक अभिनय करनेके लिये सबसे पहिले अग्रसर हुए । उनके समयसे बूंदीके राजवंशने यवनशासनके समयमे भारतसाम्राज्यके राजनैतिक क्षेत्रमे ऊँची प्रशंसाके साथ अपने वंशके गौरवकी गरिमा को और बूंदीके सामर्थ्यकी प्रतिपत्तिको धीरे २ बढ़ालिया था ।

बूंदीके राजवंशकी कनिष्ठ शाखामे उत्पन्न सामन्तसिंह नामक एक सामन्त इस समय बूंदीराज्यका विशेष विख्यात मनुष्य था । सेरशाहका शासन लुप्त होनेके पीछे उक्त सामन्तने वेदलाके चौहान सामन्तके साथ मिलकर रणथंभोर नामक अत्यन्त प्रासिद्ध किलेके अफगान शासनकर्त्ताओंके किलेको छोड़ देनेके लिये पत्र लिखा । अफगान शासनकर्त्ताने विशेष चिन्ता करनेके पीछे शीघ्र ही उस किलेको सामन्तसिंहके हाथमे अर्पण करदिया । सामन्तसिंहने राव सुरजनसिंहको वह किला देदिया । बूंदीराजके अधीनमे ऐसा अभेद्य और प्राचीन प्रसिद्ध किला उनके अधीनके भूखंडमे दूसरा नहीं था । उस कारण राव सुरजनसिंहने उस देश और किलेको पाकर सामन्तसिंहसे विशेष सतुष्ट हो उनको नगरके निकट भूवृत्तिदान की । सामन्तसिंह एक महावलगाली वीर थे उनके वंशधर उनके नामसे सामन्त हाड़ा नाम प्रासिद्ध है ।

वेदलाके जिन चौहान सामन्तोंने उक्त किलेको लेनेके समयमे विशेष सहायता की थी, उन्होंने राव सुरजनके समीप यह प्रस्ताव किया कि राव सुरजनको मेवाड़के अधीन रूपसे उक्त किलेकी रक्षा करनी होगी । राव सुरजनने इसमे सम्मत होकर रणथंभोरके किलेपर अधिकार करलिया । यह रणथंभोरका किला और उसके

अधीनके देशके बहुतसे पुरुष अजमेर राज्यके अधीनमे थे, चौदहवीं शताब्दीमे बीसलदेव के वंशमे उत्पन्न महावीर हमीरके शासन समयमे यह किला उनके पाससे प्रबल युद्धके पीछे छीन लिया गया था। इस समय वही किला उक्त प्रकारसे उस चौहानजातिके हस्तगत होगया।

मुगल कुलतिलक अकबरने भारतके सिंहासन पर विराजमान होकर इस प्राचीन किले तथा रणथंभोरपर अधिकार करनेके लिये विशेष अभिलाषा कर स्वयं सेना सहित उस किलेको जाघेरा। वीर तेजस्वी सुरजनने अपने असीम बलविक्रमको प्रकाश करके यवन बादशाहकी अगणित सेनाके आक्रमणसे उस किलेकी रक्षा की थी। बादशाह अकबर कुछ कालतक सेनासहित उक्त अभेद्य किलेकी दीवारोको विध्वंस करते रहे, अंतमे जब देखा कि इसमे प्रवेश करनेका कोई उपाय नहीं है और राव सुरजनने भी आत्म समर्पण करनेके कुछ चिह्न न दिखाये, तब यह हतउद्योग होगये। और कुछ दिन इस प्रकारसे व्यतीत किये; तब आमेरके महाराजा भगवान दासने तथा उनके पुत्र मानसिहने इस समय दिल्लीके बादशाह अकबरकी अनुगत्यता स्वीकार की, और इसी समय भगवानदासने अकबरको अपनी एक कन्या देकर राजपूतजातिके पवित्र रुधिरको कलंकित करदिया।

बादशाह अकबर किसी प्रकार भी रणथंभोरपर अधिकार न करसके। मानसिह अन्य उपायसे राव सुरजनको चीतौडपतिकी अनुगत्यता छुटा कर उक्त किलेको बादशाहको अर्पण करनेके लिये तैयार हुए। यदि प्रबल शत्रु भी आतिथ्यकी प्रार्थना करता तो राजपूत जाति प्राणतक देकर उसके अतिथिसत्कारमे तथा आश्रय देनेमे किसी प्रकार की कसर न करती। मानसिहने राव सुरजनसे आतिथ्यकी प्रार्थना की, वूँदीके महाराजने उनको स्वजातीय राजपूत और राजवंशधर जानकर बिना कुछ कहे सुने रणथंभोरके किलेमे बुलालिया। बादशाह अकबरने कपटभेष धारण कर साधारण अनुचरोकी समान सोटा हाथभे लिये मानसिहके साथ बिना बाधाके उस किलेमे प्रवेश किया। मानसिह किलेमे जाकर जिस समय राव सुरजनके साथ बातचीत कर रहे थे, उस समय राव सुरजनके चाचाने कपटभेषधारी अकबरको पहिचान लिया और तुरन्त ही उनके हाथसे सोटा छीन कर उनको एक ऊँचे सिंहासन पर बैठाया। धीरेचेता अकबरने उसी समय सुरजनको बुलाकर कहा, “राव सुरजन ! इस समय क्या करना उचित है ?” राजा मानसिहने राव सुरजनसे कहा कि “आप चीतौडपति राणाकी अधीनता छोड़कर रणथंभोरके किलेको बादशाहके करकमलमे अर्पण कीजिये। आपको बादशाहकी

(१) प्रसिद्ध चंदकविके एक वंशधरने उक्त हमीरकी वीरता प्रकाशक एक महाकाव्य लिखा है, वह काव्य हमीररासा नामसे विदित है।

(२) हाडा जातिके कविने इस स्थानपर मानसिहको कलियुगकी प्रतिकृतिरूपसे वर्णन किया है, वह लिखते है कि मानसिहने यवन सम्राट्की अनुगत्यता स्वीकार की थी, और उनके साथ वैवाहिक सम्बन्ध बंधन होनेसे राजपूतोंके पवित्र चरित्र और सामाजिक आचार व्यवहार बदल गये थे।

राव सुरजनको
इसम मम्मत
दिना और उसके

वश्यता स्वीकार करते ही महा ऊँचा सम्मान प्राप्त होगा । आपको ५२ देशोंके शासन कर्ताका पद दिया जायगा, आप उन सबदेशोंकी समस्त आमदनीको उपभोग करेंगे, बादशाह उस आमदनी और खर्चका कोई हिसाब आपसे नहीं लेगे, परन्तु नियमित रूपसे आपको समस्त सेनाके साथ बादशाहकी आज्ञापालन करनी होगी। इसके अतिरिक्त आप और जो कुछ न्यायसंगत प्रार्थना करेंगे, बादशाह उसको पूर्ण करनेके लिये तैयार है ” वास्तवमें राजा मानसिंहने बादशाहकी ओरसे जो अनेक प्रकारके लोभ दिखाये उनको अवश्य ही ऊँचा कहना होगा । शीघ्र ही उस स्थानपर संधिपत्र लिखना प्रारम्भ हुआ । बादशाह अकबरने उस संधिपत्रपर हस्ताक्षर कर दिये । उस संधिपत्रका सारामर्म नीचे लिखा गया है, पाठक इसको पढ़कर भली भाँतिसे जान जायेंगे किं राव सुरजनने किस प्रकारके उपायसे जातीय स्वाधीनता और अपने स्वत्वकी रक्षा की थी ।

संधिपत्रकी पहिली धारा—कि वृन्दीके राजा किसी समय भी दिल्लीके साम्राट् वंशको कन्या नहीं देगे ।

दूसरी धारा—जिजियाकर नहीं दिया जायगा ।

तीसरी धारा—वृन्दीके महाराजको बादशाह कभी भी अटकके बाहर युद्ध करनेके लिये न भेज सकेंगे ।

चौथी धारा—नौरोजा पर्वके उपलक्ष्यमें दिल्लीके बादशाहके महलमें जो मीना बाजार नामकी सामिति है, और उस समितिमें जो राजपूत राजा तथा सामन्तोंकी अतःपुरवासिनी स्त्रियोंको भोजनकी विधि है, वृन्दीके अधीश्वर, और उनके अधीनके सामन्तोंकी अतःपुरवासिनी स्त्रियोंको उस मीनाबाजारमें नहीं बुलाया जायगा ।

पाचवी धारा—वृन्दीके महाराज दीवान आथमे हाथियारोंसे सजे हुए जासकेंगे ।

छटवी धारा—उनके पवित्र देवस्थानपर कोई व्याघात न किया जायगा ।

सातवी धारा—वृन्दीके अधीश्वर और उनके अधीनके सामन्त किसी समय सेनाके साथ किसी हिन्दूराजाके अधीनमें नियुक्त नहीं होसकेंगे ।

आठवी धारा—साम्राट्के अधीनस्थ राजाओंकी अश्वारोही सेनादलके अश्वोंपर जो बादशाहका चिह्न अंकित किया जाता है वृन्दीके अश्वारोहियोंके अश्वोंपर उस प्रकारका चिह्न नहीं दिया जायगा ।

नौवी धारा—जब वृन्दीके महाराज दिल्लीमें जायेंगे तो दिल्लीके राजमार्गसे तथा महलके लाल दरवाजे तक नगाड़े बजानेके साथ २ जासकेंगे ।

दशवी धारा—वृन्दीके महाराज जिस समय बादशाहके सम्मुख जायेंगे उस समय वह घुटने झुकाकर सम्मान नहीं दिखावेंगे ।

उपरोक्त संधिपत्रके तैयार होजाने पर बादशाह अकबरने राव सुरजनको पुरस्कारस्वरूपमें हिन्दुओंके पवित्र तीर्थक्षेत्र काशीधाममें एक महल बनानेकी आज्ञा

(१) कर्नल टाट् साहबने वृन्दीके रावराजाके द्वारा लिखेहुए जिस इतिहासका पाया था । उन्होंने उसीका अविकल अनुवाद इस स्थानपर किया है, पिछले समस्त अंश रावराजाके द्वारा लिखे हुए हैं ।

दी। हिन्दूराजाओंके पक्षमें तीर्थक्षेत्रमें रहनेके लिये अज्ञानकी प्राप्ति कोई सामान्य नहीं थी। राव सुरजनके पितृपुरुष अवतक मेवाडपति राणाकी अनुगत्यता स्वीकार करते आये थे, राव सुरजनने इतने दिनोंके पीछे उस अनुगत्यताकी जर्जरको खोल कर यवन बादशाहकी अधीनता स्वीकार की। वास्तवमें इस समय प्रवल प्रताप-शाली अकबरके प्रचंड शासनसे मेवाडपति वीरोमें शिरोमणि महाराणा प्रतापसिंह, राज्यसे रहित होकर वनमें निवास करते थे। इस कारण राव सुरजनने उनकी उस दुर्गतिको देखकर मुगलबादशाहकी सहायतासे अपने भाग्यके सूर्यको उदयकर भविष्यके वधधरोके गौरवकी गरिमाका मार्ग साफ कर दिया, वृंदीके अधीश्वरगण यहाँतक केवल “राव” की उपाधि धारण करते आये थे। किन्तु इस समय बादशाह अकबरने सुरजनको “रावराजा” की उपाधिसे विभूषित किया। राव राजा सुरजन इसी समयसे राजनैतिक क्षेत्रमें प्रशंसनीय अभिनय करनेके लिये प्रवृत्त हुए।

सम्राट् अकबरने सबसे पहिले रावराजा सुरजनको सेनासहित सेनापति पदपर वरणकर गौड़पतिको दमन करके उनके वासस्थान गोडवाना देशको जय करनेके लिये भेजा। वीरश्रेष्ठ सुरजनने बलशाली हाड़ादलके साथ प्रवल युद्धके पीछे गोडवाना पर आक्रमण कर गोडोकी राजधानी बाड़ीपर अधिकार कर लिया। उस गोडवानाके जयके चिह्न स्वरूपमें राव सुरजनने उक्त राजधानीमें अपने नामसे “सुरजनपोल” नामका एक बड़ा दरवाजा बनवा दिया। वह आज भी उसी नामसे पुकारा जाता है। गोडवानाकी जयके पीछे राव सुरजन गोडोके प्रधान २ नेताओंको बंदी करके सम्राट् अकबरके सामने ले गये। परन्तु उन्होंने दयालुचित्तमें उनको मुक्तिदान तथा राज्यके कितने ही अंश प्रदान करनेके लिये बादशाहसे अनुरोध किया, शीघ्र ही उनकी प्रार्थना पूर्ण की गई। राव सुरजनने उक्त पहिले युद्धमें प्रशंसनीयरूपमें जय प्राप्त की इससे बादशाह अकबरने उनसे अत्यन्त सन्तुष्ट होकर उनको पवित्र तीर्थ वाराणसी और चुनार यह दो स्थान तथा और भी पाँच देशोंका अधिकार दिया। सन् १६३२, सन् १५७६ ई० म अर्थात् जिस वर्षमें मेवाडके राणा प्रतापने शाहजादा सलीमके विरुद्ध हलदीघाटीपर चिर स्मरणीय महा युद्ध उपस्थित किया था, उसी वर्षमें राव सुरजनको यह पुरस्कार मिला।

रावराजा सुरजनने नव प्राप्त वाराणसीधाममें रहकर इस प्रकारके नियमसे शासनकार्य चलाया कि क्या प्रशंसा करै, ऐसी दया, ऐसे विचार और उदारताके साथ शासनकार्यकी रीति नियत की कि उससे सभस्त हिन्दूजातिका महा उपकार हुआ। एक ओर तो हिन्दूधर्मके प्रति अत्याचार लोप होगये और दूसरी ओर हिन्दू निश्चिन्त भावसे रहने लगे। पहिले इस देशमें चोर और डाँकुओंका भयानकरूपसे प्रादुर्भाव था,

(१) शाहजादा सलीम इस लड़ाईमें नहीं था। उस समय उसकी अवस्था केवल छ वर्षकी थी।

अक्षय कीर्तिका परिचय दिया है। उस अहमदनगरको जीतनेके लिये बादशाहने राव भोजको प्रधान सेनापति पदपर नियुक्त करके भेजा। वीरश्रेष्ठ भोजने असीम साहसके साथ अहमदनगरके किलेकी दीवारको लांघकर सेनासहित उसमें प्रवेश कर किलेको जीत लिया। बादशाह अकबरने इससे महा संतुष्ट होकर राव भोजके पदसम्मान बढ़ानेमें और उनको पुरस्कार देनेमें कुछ भी विलम्ब न किया। विशेष करके अहमदनगरके युद्धमें राव भोजने अतुलनीय वीरता प्रकाश करके जिस किलेके बर्जपर आक्रमणकर अधिकार कर लिया था, बादशाह अकबरने भोजके सम्मानके लिये उसी स्थानपर एक नवीन बर्जबनाकर उसका “भोज बर्ज” नाम रक्खा।

हम इतिहासमें देखते हैं कि वूदीके राव राजाभोजने सम्यक् प्रकारसे बादशाह अकबरके अनेक उपकार किये थे। और इसी कारणसे वह उनके अत्यन्त प्रियपात्र होगये थे। तोभी वह एक समय बादशाहके भयंकर कोपमें गिरे। जब अकबरकी राजपूत रानी जोधबाईकी मृत्यु होगई तब बादशाहने समस्त राजपुरुष और देशीय राजाओंको उस रानीके अशौच ग्रहण तथा उसके शोकचिह्न धारण करनेकी आज्ञा दी। बादशाह अकबरने राजपूत राजाओंकी समान मुसल्मान और अमीर इत्यादियोंको भी आज्ञा दी कि तुम सभीको मृत रानीके सम्मानके लिये डाढ़ी मुड़वानी होगी। जिससे सभी बादशाहकी इस आज्ञाको पालन करै, इसलिये बाहशाहकी हजामत करनेवाला नाई बादशाहकी आज्ञासे उक्त मनुष्योंकी हजामत करनेमें नियुक्त हुआ। राजाका नाई अंतमें बादशाहकी राजधानीमें स्थित वूदीराजके यहाँ जाकर बादशाह की आज्ञापालन करनेके लिये उद्यत हुआ। राजाके सेवकोंने उस नाईको मारकर भगा दिया। रावभोजके शत्रुओंने शीघ्र ही यह समाचार बादशाहतक पहुँचा दिया। राव भोजके विरुद्धमें यह अनृतयोग उपस्थित किया कि “राव भोजने केवल नाईको मारकर ही शान्ति नहीं पाई है वरन उन्होंने मृतक महारानीको भी अनेक प्रकारके कटु वचन कहे हैं” शोकसे आतुर हुए अकबरने यह समाचार सुनते ही उसी समय राव भोजके समस्त गुणग्रामोंको भूलकर तुरन्त ही आज्ञा दी कि “राव भोजको बाँधकर बलपूर्वक उनकी डाढ़ी मूँछोंको मुड़वा दो।” बादशाहकी इस आज्ञाको सुनते ही राव भोज और उनकी सेना क्रोधित हुए सिंहकी समान उन्मत्त होकर शीघ्र ही तलवार निकालकर भयंकर काण्ड उपस्थितके पूर्वलक्षण प्रकाश करने लगे, परन्तु बादशाहने उक्त आज्ञा देनेके पीछे जब समझा कि हमने अत्यन्त अन्यायकी आज्ञा दी है तब वह स्वयं शीघ्रतासे हाथी पर चढ़कर राव भोजके यहाँ गये। यदि बादशाह इस समय न जाते तो निश्चय ही हाड़ाराज भोज और उनके सैनिक राजधानीमें रुधिरकी नदी बहादेते, इसमें कुछ भी संदेह नहीं। बादशाह हाथीपरसे उतरकर राव भोजके विक्रमकी भलीभाँतिसे प्रशंसा करके उनको धीरज देने लगे और रावभोजने स्वयं बादशाहके सम्मुख आकर विशेष विचारके साथ कहा, कि “अपने स्वर्गीयपिताके नामसे मैं क्षमा प्रार्थना करता हूँ। मैं अत्यन्त निर्बोध हूँ, मृत-रानीके सम्मानके लिये क्षौरकर्म करानेके योग्यपात्र भी मैं नहीं हूँ।” बादशाह

अकबर यह वचन सुनकर अत्यन्त प्रसन्न हुए, और राव भोजको साथ लेकर अपने स्थानको लौट आये । बादशाह अकबरकी मृत्युके पीछे राव भोजने अपनी राजधानी वृन्दीमें जाकर कुछ कालतक वहाँ रहनेके पीछे प्राण त्याग किये । राव राजा भोजके तीन पुत्र उत्पन्न हुए (१) राव रतन (२) हिरदेव नारायण और (३) केशवदास ।

अकबरकी मृत्युके पीछे जहाँगीर मुगल राजछत्रके नीचे शोभायमान हुए । वह अपने पुत्र परवेजको दक्षिणके शासन कर्ता पदपर नियुक्त कर बुरहानपुरमें शासनकी सनद देकर उत्तरकी ओरको चले आये । परन्तु जहाँगीरके दूसरे पुत्र कुमार खुर्रमने भ्राताके सौभाग्यसे वैरभावके वश हो पड़्यंत्रजालका विस्तार करके उनके प्राण नाश करनेमें किचिन्मात्र भी चूटी न की । कुमार खुर्रम अपने सौतेले भाईका प्राण सहार कर अपने जन्मदाता सम्राट् जहाँगीरको सिंहासनसे रहित करके स्वयं भारतके साम्राज्यका भार ग्रहण करनेके लिये तैयार हुए । कुमार खुर्रम राजपूत राजनंदिनीके गर्भसे उत्पन्न थे । इस कारण उन पितृद्रोहीकी सहायताके लिये वाईस राजपूत राजा मिलकर जहाँगीरको सिंहासनसे उतारनेके निमित्त उनके अधीनमें सेनासहित इकट्ठे हुए । परन्तु एकमात्र वृन्दीके अधीश्वर राव रतनने उस दुःखके समयमें बादशाह जहाँगीरके पक्षका अवलम्बन कर राजभक्तिकी पराकाष्ठा दिखाई थी । इसके सम्बन्धमें हाडा कविने लिखा है।

“ सरवर फूटा जल वहा, अब क्या करो यत्न ?

जाता घर जहाँगीरका, राखा राव रतन ” ।

इसका अर्थ यह है कि सरवरका जल उबलकर प्रवल तरंगोंसे बहर रहा है, इस समय अब क्या यत्न करना होगा ? जहाँगीरका शासन लुप्त हो गया था, राव रतनने उसकी रक्षा की है ।

वृन्दीराज रतनसिंहने माधवसिंह तथा हरिसिंह नामक दोनों पुत्रोंके साथ सेनासहित जहाँगीरके उस महादुःस्वयंमें बुरहानपुरमें जाकर पितृद्रोही खुर्रम और उनके अधीनके राजपूत राजाओंके साथ प्रवल संग्राम करके उनको एकवार ही परास्त कर दिया । वृन्दीके इतिहाससे जाना जाता है कि सवत् १६३५ सन् १५७९ ई० में कार्तिक शुक्ल मंगलवारके दिन यह स्मरणीय संग्राम हुआ था, और उसी रणक्षेत्रमें राव रतनके उक्त दोनों पुत्र भयकररूपसे घायल हुए । बुरहानपुरके युद्धमें राव रतन और उनके दोनों पुत्रोंने घोर वीरता प्रकाश की थी और बादशाहके अनुकूल विजय प्राप्त की ।

(१) हिरदेवनारायणको बादशाहसे कोटेराज्यके शासनकी सनद मिली थी इन्होंने १५ वर्षतक उसे शासन किया ।

(२) इन्होंने चाम्बलके किनारे डीपरी नगर और उसके अधीनमें २७ ग्रामोंका अधिकार मिला ।

(३) वर्तमानमें सवत् १६८१ सन् १६२५ लिखा है और यही सही है क्योंकि स १६३५ में तो अकबरवादास था, जहाँगीर मरने १०६० में बादशाह हुआ था ।

इससे दिल्लीके महाराजने प्रसन्न होकर पुरस्कार स्वरूपमे राव रतनको वुरहानपुरके शासनकर्ता पदका भार अर्पण किया और उनके दूसरे पुत्र माधवके कोटानगर और उनके अधीनके समस्त देशोंके अधिकारकी सनद वशानुक्रमसे साक्षात् दिल्लीश्वरके अधीनमे संभोग करनेकी प्राप्त हुई । इसी समय हाड़ोती देश रीतिके अनुसार दो भागोमे विभक्त होगया । राव रतनने बादशाहके अनेक उपकार किये थे, इससे इसका अनुमान तो सरलतासे होसकता है कि उनको कितना पुरस्कार मिला था ।

टाड् साहब लिखते है कि जहाँगीरने एक प्रबल गुप्त राजनैतिक कारणसे इस प्रकारके अन्यायका कार्य किया था । वह राव रतन और उनके पुत्रको अत्यन्त वलशाली योधा देखकर अपने मनही मनमे भलीभाँतिसे जान गये कि यदि यह दोनों वीर पिता पुत्र एक साथ मिलकर असीमसाहसी स्वजातीय सेनादलका नैतृत्व करेंगे तो यह दोनों एक मत होकर जिस किसी विषयमे सरलतासे प्रधानताका विस्तार और राजनैतिक विपत्तिको उपास्थित करनेमे समर्थ होजायेंगे, इस कारण पिता पुत्रमे भेद साधन करके प्रबल सामर्थ्यको विभक्त करदेना उचित है । बादशाहने उसी अभिप्रायसे राव रतनको केवल वुरहानपुरके शासनका भार देकर उनके पुत्रको स्वाधीनभावसे कोटा राज्य देदिया । शाहजहाँने माधवसिंहको जिस प्रकार कोटेके राज्यसंभोगकी सनद दी उसका वृत्तान्त कोटेके इतिहासमे वर्णन किया जायगा ।

राव रतन जिस समय वुरहानपुरके शासन करनेमे नियुक्त थे, उस समय उन्होंने वहाँ एक नगर स्थापन कर अपने नामके अनुसार उसका नाम "रतनपुर" रखवा । वृद्धीके जातीय इतिहाससे जाना जाता है कि राव रतनने फिर एक ऐसा कार्य किया कि जिससे एक ओर तो दिल्लीके बादशाह प्रसन्न हुए और दूसरी ओर वृद्धी राजवंशने पहिले जिन मेवाड़पति राणाओंकी अनुगत्यता स्वीकार करके उनसे विशेष जाँति प्राप्त की थी वे भी प्रसन्न हुए ।

दरियाखां नामक एक मुसलमान अमीरने बादशाहकी आज्ञा न मान कर मेवाड़राज्यमे जाकर सेनासहित प्रजापुञ्जके ऊपर अत्यन्त अत्याचार किये थे । राव रतन सेनासहित वहाँ जाय दरियाखापर आक्रमण कर युद्ध होनेके पीछे उसको पकड़कर बादशाहके सम्मुख लेगये । दरियाखां कठिन वीररूपसे प्रसिद्ध था, इस कारण उसको पकड़नेसे राव रतनका बल विक्रम विशेषरूपसे विदित होगया । बादशाहने उनकी उस वीरतासे महासंतुष्ट होकर पुरस्कारमे उनको एक दल नौवतके बाजेका दिया और रतनके स्थानपर लालपताका उड़ानेकी आज्ञा दी । तथा वह जिस समय सेनासहित बाहरहो उस समय एक बड़ी पीले वर्णकी पताका उनके समीप उड़ाई जाय । राव रतनके उत्तराधिकारी आजतक उस राजसम्मानसूचक पताकाको रखते आये है । राव रतनने केवल स्वजातिके निकटसे ही महा ऊँचा सम्मान नहीं पाया था वरन भारतवर्षकी समस्त हिन्दूजाति हिन्दूधर्मके रक्षकस्वरूपसे उनके प्रति सम्मान दिखाती थी । बादशाहके यहाँ उन्होंने जिस प्रकारकी सामर्थ्य और प्रतिपत्ति प्राप्त की

थी, उससे उनकी हिन्दूजातिकी मुसलमानोंके अत्याचारोंसे सरलतासे रक्षा होसकी थी। वह जिस किसी स्थानमें भी रहते मुसलमानोंको किसी प्रकारसे उस स्थानपर गोहत्या करनेका साहस नहीं होता था। बूंदीके इतिहाससे जाना जाता है कि राव रतनने युद्धमें बहुतसी वीरता प्रकाश कर प्रशंसनीय यश संग्रह किया था, केवल हाड़ाजाति ही नहीं वरन समस्त हिन्दूजातिमें महा ऊँचा गौरव संग्रह करके अंतमें बुरहानपुरके एक भयंकर युद्धमें वह मारे गये। हाड़ाजाति आजतक सबसे पहिले राव रतनसिंहके नामको स्मरण करती है।

राव रतनके चार पुत्र उत्पन्न हुए (१) गोपीनाथ, (२) माधवसिंह, (३) हरिजी और (४) जगन्नाथ। यह तो हमारे पाठकोंको पहिलेहीसे ज्ञात होगया है, कि माधवसिंहने कोटेराज्यको पाकर उसे स्वाधीनभावसे शासन किया था। तीसरे पुत्र हरिजीको गूँगेर नामक देश प्राप्त हुआ। कर्नल टाड् साहबके समयमें हरिजी वंशोत्पन्न प्रायः पचास आदमियोंका कुटुम्ब नीमोदा नामक स्थानमें रहता था। चौथे जगन्नाथने पुत्रहीन अवस्थामें प्राण त्याग किये। सबसे बड़े और उत्तराधिकारी गोपीनाथ पिताकी मृत्युके पहिले ही मारे गये। युवराज गोपीनाथकी मृत्युका वृत्तान्त पढ़नेसे राजपूतोंके चरित्रोंका और भी एक विचित्र निदर्शन पाया जाता है।

युवराज गोपीनाथ बूंदीके बलदिया जातीय एक ब्राह्मणकी अत्यन्त सुन्दरी स्त्रीके प्रेममें मोहित होकर अत्यन्त गुप्तभावसे अपनी प्रेमपिपासाकी निवृत्ति करते थे। गोपीनाथ प्रतिदिन रात्रिके समय उस ब्राह्मणके घर दीवार लॉधकर जाया करते थे। और चुपचाप अपनी कुप्रवृत्तिको चरितार्थ कर आते थे। कुछ दिन इस प्रकारसे व्यतीत हुए, एक समय उक्त ब्राह्मणने उनको रात्रिके समय अपने घरमें आया हुआ देखकर अत्यन्त क्रोधित हो उनके हाथ पैर बाँधकर घरमें रखलिया, और राजमहलमें जाकर राव रतनके सम्मुख निवेदन किया, कि “एक चोरने हमारे यहाँ रात्रिमें आकर हमारी स्त्रियोंके सतीत्व नाश करनेकी चेष्टा की थी। हमने उसको पकड़ लिया है।” उसको क्या दंड दिया जायगा सो आप निश्चय कीजिये।” बूंदीराज रतनसिंहने उसी समय कहा कि “उसको जानसे मार डालना ही उचित दंड होगा।” ब्राह्मणने तुरन्त ही अपने घर आकर एक खड्ग लेकर युवराज गोपीनाथका मस्तक चूर्ण करदिया। गोपीनाथने उस दारुण आघातसे प्राण त्याग किये, ब्राह्मणने युवराजकी लाशको राजमार्गमें फेंक दिया। शीघ्र ही राव रतनके पास यह समाचार गया कि युवराज गोपीनाथ मारे गये हैं। यद्यपि राव रतनने इस समाचारसे पहिले तो भयंकररूपसे क्रोधित हो हत्याकारीको पकड़कर उसको उचित दंड देनेकी आज्ञा दी थी, परन्तु जब उन्होंने सुना कि उनकी आज्ञानुसारही ब्राह्मणने गोपीनाथकी हत्या की है तब राव रतनने बिना कुछ कहे सुने पुत्रशोकको सहन किया।

युवराज गोपीनाथके वारह पुत्र उत्पन्न हुए थे । राव रतनने उन सबको एक २ देश दिया, वह राज्यके प्रधान सामन्त श्रेणीमें गिने गये । उन वारहमेंसे गोपीनाथके सबसे बड़े पुत्र छत्रशालको वृंदीका राजासिंहासन प्राप्त हुआ, और वे नीचे लिखे हुए चार देशोंके अधीश्वर हुए:-

१-इन्द्रासिंह-

इन्होंने इन्द्रगढ़को स्थापन किया-

२-वैरीशाल-

इन्होंने बलवान और फिलोदी नामक दो

नगरोंको स्थापन किया, और करवर तथा पिपलोदा दो देश भी इनको मिले ।

३-मोक्षिमसिंह-

इनको आंतरदा ग्राम प्राप्त हुआ ।

४-महासिंह-

इनको थाना ग्राम प्राप्त हुआ ।

गोपीनाथके अन्य कईएक पुत्रोंका वंश लोप होगया है, यहां पर उनके नामोंका उल्लेख करना निष्प्रयोजन है ।

राव रतनके स्वर्ग जानेपर गोपीनाथके बड़े पुत्र शत्रुशाल (छत्रशाल) पिताके सिंहासन पर विराजमान हुए । बादशाह शाहजहानने स्वयं वृंदीकी राजधानीमें जाकर शत्रुशालका अभिषेक किया और उनका सम्मान बढ़ानेके लिये उन्हें दिल्ली राजधानीके प्रधान शासनकर्ता पदपर नियुक्त किया । शाहजहानने जितने दिनोत्तक राज्य किया था, राव शत्रुशाल उतने दिनोत्तक उक्त पदपर नियुक्त रहे । बादशाह शाहजहानने जिस समय अपने विस्तारित भारतसाम्राज्यको चार भागोंमें विभक्त कर अपने चारपुत्रों द्वारा औरंगजेब सुजाय और मुरादको चार भागोंके राजप्रतिनिधि पदपर नियुक्त करके भेजा, उस समय राव शत्रुशाल औरंगजेबकी एक प्रधान सेनाके सेनापति पदपर नियुक्त होकर दक्षिणको गये । औरंगजेबने दक्षिण प्रान्तके भिन्न २ प्रान्तोंमें प्रबल समरानल प्रज्वलित करके कई किलोंको घेर लिया तथा उन्हें आक्रमण कर अपने अधिकारमें कर लिया । विशेष करके दौलताबाद और बीदर नामक किलोंपर अधिकार करनेके समय हाडाराज शत्रुशालने अतुल बल विक्रम प्रकाश कर अपने बाहुबलका चूडान्त बल दिखा दिया । वीर श्रेष्ठ शत्रुशालने स्वयं सेनासहित बीदरके किलेपर आक्रमण कर तथा उसको जीत शत्रुकी समस्त सेनाको तलवारसे नाश करके यमराजके यहाँ भेज दिया । सम्बन् १७०९,

(१) इन्द्रगढ़ बलवान और आन्तदा यह तीन प्रधान देश कोटेके जालिमसिंहने अपने पटवन्तसे वृंदीसे छीन लिये थे ।

(२) उर्दतजुमेंमें “थानवा” लिखा है ।

(३) टाड् साहब अपनी टीकामें लिखते हैं कि “ यह थाना ग्राम पहिले युजावर नामसे विदित था । गोपीनाथके वारह पुत्रोंमें केवल थानाके अधीश्वर आजतक वृंदीके अधीश्वरकी अनुगत्यता स्वीकार करते आये थे, महासिंहके वंशधर महाराज विक्रमसिंह इस समय इसी थानाके अधीश्वर हैं, यदि वह जीवित होते तो हम कह सकते हैं कि इस संसारमें उनकी समान सम्माननीय साहसी और सरलचित्त राजपूत दूसरा नहीं था, वह अपने अधीश्वरके अत्यन्त प्रियपात्र और हमारे सच्चे मित्र थे, इनका सिंहके साथ युद्धका वृत्तान्त हमारे भ्रमण वृत्तान्तमें पाया जायगा ।

सन् १६५३ ई० में प्रवल युद्धके पीछे कलवर्णका पतन हुआ, और शत्रुशालने फिर असीम साहसके साथ किलेकी दीवारको लांघकर उसको जीत लिया। धामूनीनामक स्थानके किलेको जीतनेके पीछे दक्षिणमें पूर्णरूपसे शांति विराजमान होगई।

वूदीके राजमहलमें स्थित ग्रंथके देखनेसे जाना जाता है कि “जिस समय दक्षिणमें यह सब घटनाएँ हुई उसी समय यह जनरल हुआ कि सम्राट् शाहजहाँ ने प्राण त्याग किये हैं। विशेष करके बादशाहके वरावर बीस दिनतक सभामें न बैठनेसे उस समाचारको सभीने सत्य मान लिया था। बादशाहके पुत्रोंमें एकमात्र दाराशिकोह इस समय राजधानीमें रहते थे। उनके अन्य भ्राताओंने जब यह समाचार सुना तब वह सिंहासन पानेके लिये बड़े आग्रहके साथ राजधानीकी ओरको गये। जिस समय शुजाने वगदेगसे यात्रा की, उस समय औरंगजेबने भी दक्षिणको छोड़नेके लिये तैयार होकर मुरादको सेनासहित योग देनेके लिये अनुरोध किया। औरंगजेबने मुरादसे यह कहला भेजा कि “मैं एक उदासीन विरागी हूँ सिंहासन वा संसारके किसी भी सुखकी मुझे लालसा नहीं है, केवल निर्जनमें रहकर मोहम्मदकी आज्ञानुसार धर्मका साधन करना मेरे जीवनका मुख्य उद्देश है। दारा एक नास्तिक है, मैं उदासीन हूँ, इस कारण बादशाह शाहजहाँके पुत्रोंमें एकमात्र आपही सब अशोभे योग्यपात्र हैं। आपहीको राजसिंहासन पर बैठा-लनेके लिये हम विशेष रूपसे तय्यार हैं।

“बादशाह शाहजहाँने औरंगजेबकी पापकामनाको जानकर गुप्तभावसे हाडाराज शत्रुशालको राजधानीमें सेनासहित आनेके लिये बुलाभेजा। शत्रुशालने बादशाहकी यह आज्ञा पाकर विशेष विचार कर यह कार्य किया, कि मैं जब बादशाहके अनुगत अधीन हूँ, तब उनकी आज्ञापालन करना ही मुझे सबसे पहिले कर्तव्य है। अतः शत्रुशाल शीघ्र ही दक्षिणके डेरोके छोड़नेकी तैयारी करने लगे। राव शत्रुशाल डेरोको छोड़नेके लिये उद्यत होगये हैं, औरंगजेबने यह समाचार पाते ही पूछा कि “इतनी शीघ्रतासे डेरोको छोड़नेका कारण क्या है कुछ दिन और ठहरिये, हम सभी एक साथ राजधानीमें चलेंगे। वूदीके अधीश्वर शत्रुशालने सिंहासन पर बैठे हुए बादशाहकी आज्ञाका पालन करना हमारा प्रथम कर्तव्य कार्य है।” यह कहकर बादशाह शाहजहाँने उनके निकट जो आज्ञापत्र भेजा था, उसे औरंगजेबके हाथमें अर्पण किया। परन्तु पापाचारी औरंगजेबने उस आदेशपत्रको पढ़ते ही शत्रुशालको आज्ञा दी, कि आप किसी प्रकारसे इस समय डेरोको न छोड़िये। दूसरी ओर औरंगजेबने आज्ञा दी कि “राव शत्रुशालके डेरोको जिस प्रकारसे होसके उगड़ने न दो। परन्तु बुद्धिमान् शत्रुशालने ऐसा होगा जानकर पहिलेसे ही अपने समस्त द्रव्य संभार और कितनी ही सेनाको आगे भेज दिया था। उन्होंने इस समय औरंगजेबकी

(१) राजपूत इतिहास लेखकने औरंगजेबकी इस उक्तिको प्रकाशित किया है, अन्यान्य इतिहासवेत्ताओंने भी अविकल इसी भावको लिया है।

आज्ञाको अग्राह्य करके अपनी वची वचाई सेना और जो राजा शाहजहाँके पक्षावलम्बी थे, उनको एकत्र दलबद्ध करके वीर तेजसे डेरोको छोड़कर नर्मदाकी ओरको गमन किया । यद्यपि औरंगजेवकी सेना उनके पीछे २ गई परन्तु किसी प्रकारसे भी उन असीम साहसी और महावली राजपूतोंको आक्रमण करनेका साहस प्राप्त न हुआ । इस समय प्रवलवर्षाके उपस्थित होनेसे नर्मदा नदीने भयंकर मूर्ति धारण की थी । राव शत्रुशाल उस नर्मदा नदीके किनारेके कितने ही देशोंके सोली राजाओंकी सहायतासे उस भयंकर तरंगोंसे समायुक्त नर्मदानदीके पार होगये । तब भी औरंगजेवने निराश होकर शत्रुशालका पीछा करनेमें त्रुटि न की । राव शत्रुशाल निर्विघ्नतासे अपनी राजधानी वूदीमें चलेआये । राव शत्रुशालने अपनी राजधानीमें कई दिन तक रह कर राज्यके अनेक विषयोंकी प्रयोजनीय व्यवस्था कर दिल्लीकी ओरको सेनासहित गमन किया । वृद्ध वादशाहके पुत्रोंको कुलांगारकी समान उनकी जीवितदशामें ही राजसिंहासन ग्रहण करनेकी इच्छासे वादशाहके करसे राज दंड छीनने और उनके जीवनमें हस्ताक्षेप करनेको अग्रसर हुआ देखकर राव शत्रुशालने उस वृद्ध वादशाहकी विपत्तिमें सहायता करनेके लिये जीव्रतासे दिल्लीको गमन किया ।

“टाड् साहब लिखते हैं, कि पितृद्रोही पापात्मा पिशाच औरंगजेव छलना, चानुरी और पड्यंत्रजालका विस्तार कर फतेहाबादमें जा पहुँचा । मारवाड़के महाराज जसवन्तसिंह बहादुरने सेनादलके साथ उस फतेहाबादमें भयंकर समरानल प्रज्वलित कर दी । परन्तु कूट पड्यंत्रजालका विस्तार कर औरंगजेवने सरलतासे उस युद्धमें जयलक्ष्मीका आलिंगन प्राप्त कर भारतके सिंहासन पर चढ़नेका मार्ग साफ करलिया । राव शत्रुशालको हमने उस युद्धमें वादशाहके पक्षमें नियुक्त होता नहीं देखा, वादशाह अकबरके साथ वूदीके अधीश्वर राव मुरजनका जो पहिला संधिबंधन हुआ था, उस संधिवधनके अनुसार वह वा उनके भविष्य उत्तराधिकारी किसी हिन्दूराजाके अधीनमें किसी रणभूमिमें गमन नहीं करेंगे ऐसा नियम था । बोध होता है कि उस संधिके मतसे राव शत्रुशाल महाराज मानसिंहके अधीनमें फतेहाबादके रणक्षेत्रमें न गये । परन्तु वूदीके राजवशोत्पन्न कोटेके अधीश्वर अपने चार भ्राताओंके साथ सेनासहित उस फतेहाबादके संग्राममें वादशाहकी ओरसे नियुक्त होकर आये थे विपमवीरता प्रकाश करनेके पीछे चारों भ्राताओंने उस संग्राममें अपना प्राण देकर राजभक्तिकी पराकाष्ठा दिखाई ।

दुराचारी औरंगजेवने पिताके सिंहासन पर अधिकार करनेके पहिले अपने बड़े भ्राता दाराके साथ धौलपुरमें फिर युद्धकिया । उस धौलपुरके युद्धमें वूदीके अधीश्वर राव राजा शत्रुशालने कुंकुमवर्णके श्रेष्ठ और विवाहके समयका जिस प्रकार पहरावा राज पूतजातिमें व्यवहार किया जाता है, उसी प्रकार पहरावा धारणकर क्या तो नगी तलवार हाथमें लेनी होगी नहीं तो जीवन त्याग दिया जायगा, यह दृढ़प्रतिज्ञा करके वीरदर्पसे दाराके समस्त सेनादलमें सबसे आगे जाकर औरंगजेवके साथ भयंकर

औरंगजेवकी
विपत्तिमें
सहायता
करनेके
लिये
वूदीके
अधीश्वर
राव शत्रुशाल
ने अपने
चार भ्राताओंके
साथ सेनासहित
उस फतेहाबादके
संग्राममें
अपना प्राण
देकर राजभक्तिकी
पराकाष्ठा दिखाई ।

समरानल प्रज्वलित कर दी । प्राच्य जगत्की चिर प्रचलित रीति यह थी कि युद्धके समय दोनों ओरके राजा वा प्रधान सेनापति रथ वा हाथीपर चढ़कर जब युद्धभूमिमें जाते थे तब सेनादल उस राजा अथवा सेनापतिको जबतक युद्धसे जाता हुआ न देखते तबतक प्राणोंकी बाजी लगाकर दुगने उत्साहके साथ युद्ध करते रहते थे । उसी रीतिके अनुसार दारा एक हाथी पर चढ़कर उस भयंकर रणभूमिमें जाने लगा । यदि वह और कुछ समयतक साहसमें भरकर उसी भावसे वहाँ विराजमान रहता तो अवश्य ही शाहजहाँ बादशाहको वृद्धावस्थामें कुलांगार पुत्र औरंगजेबके द्वारा वन्दी होकर राज्यसे च्युत होना नहीं पड़ता, दाराके हठात् रणभूमिसे जाते ही उसकी समस्त सेना संग्रामको छोड़कर चारों ओरको भागने लगी । वीर तेजस्वी शत्रुशालने भीरु कापुरुष दाराको भागता हुआ और उसी कारणसे उसकी सेनाको भी भागता हुआ देखकर अपने अधीनके सामन्त और सेनासे गर्वपूर्ण यह वचन कहे “कि जो कोई युद्धभूमिसे भागेगा वह नरकको जायगा । मैं बादशाहके अधीन हूँ, मैंने युद्धभूमिमें चरण रक्खा है, यह चरण मेरा अटल है, क्या तो इस समय विजय ही होगी, और नहीं तो प्राण त्याग दूँगा ” । इन प्रकाशमान वचनोंसे सामन्त और सेनाको उत्साहित करके, शत्रुशाल अपने हाथीपर चढ़कर अपने आदर्शसे जिस समय सेनाको शत्रुपक्षकी ओरको चला रहे थे, उसी समय शत्रुओंकी ओरसे एक जलता हुआ गोला आकर उनके हाथोंके ऊपर गिरा । हाथीने घायल होनेसे उन्मत्त हो रणक्षेत्रको छोड़कर भागना प्रारंभ कर दिया, परन्तु महावीर शत्रुशाल तुरन्त ही उस भागते हुए हाथीकी पीठ परसे छलांग मारकर कूद पड़े, और धोड़े पर चढ़ कर अपनी समस्त सेनाको चक्राकारमें मिलाकर जयस्वरसे रणभूमिको कम्पायमान कर कुमार मुरादके साथ संग्राम करनेके लिये उसकी ओरको चले । राव शत्रुशाल मुरादके अत्यन्त निकट जाकर अपने विषम भालेसे मुरादके बाहुवली परीक्षाके लिये जिस समय उद्यत हुए उसी समय शत्रुओंकी ओरसे एक गोली आकर उनके समस्तकमें लगी । राव शत्रुशालने उसी गोलीके आघातसे अपने जीवनकी लीला समाप्त की । राव शत्रुशालके छोटे पुत्र भारतसिंह उस रणभूमिमें उपस्थित थे । पिताके मरनेसे वह महा क्रोधसे उन्मत्त हुए और केजरीकी समान मुरादके साथ प्रवल संग्राम करने लगे, शत्रुशालके भ्राता मोखमसिंहने अपने दोनों पुत्र और उदयसिंह नामके भतीजे सहित संहारमूर्ति धारण कर युद्ध करना प्रारंभ किया, प्रवल युद्धके पीछे बहुतसे शत्रुओंका सहार करके भारतसिंह और उक्त कई जने राव शत्रुशालकी समान युद्धभूमिमें प्राणदान दे मूर्यलोकको चले गये । कर्नल टाड् साहब कहते हैं कि “ उज्जैनी और बौलपुर इन दो

(१) राजपूत वीर किसी युद्धमें जयका सदह होनेपर, अथवा किसी प्रकारसे भी हो शत्रुसे जय प्राप्त करना अथवा शत्रुका संहार करना कर्त्तव्य है ऐसी प्रतिज्ञा करने पर उक्त प्रकारका वर वेश धारण कर युद्धमें प्रवेश किया करते हैं । और युद्धभूमिमें मरते ही मूर्यलोकको या अप्सराओंकी सभामें होजायेंगे, इसी विश्वाससे वह उक्त वर वेशका व्यवहार करते हैं ।

स्थानोके संग्राममे वारह राजपूत राजवंशीय और हाडा सम्प्रदायके प्रत्येक नेताने अपना जीवन त्याग कर राजभक्तिकी पराकाष्ठा दिखाई थी, हमने ऐसा दृष्टान्त और कही नहीं पाया ? ” ।

वूदीके इतिहासमे पीछे वर्णन किया गया है कि राव शत्रुशाल समस्त जीवनमे ५२ युद्ध करके असीमसाहसका चूडान्त निदर्शन और विश्वासकी अक्षय कीर्ति स्थापन करगये है । राव शत्रुशालने वूदीके राजमहलका विस्तार कर “ छत्रमहल ” नामका एक अश निर्माण किया था, पाटन नामक स्थानमे “ केशवराय भगवान् ” का एक रमणीक मंदिर उन्हींके व्ययसे बना है । संवत् १७१५ मे राव शत्रुशालने प्राण त्याग किये । राव शत्रुशालके औरससे चार पुत्र उत्पन्न हुए, -(१) राव भावसिंह, (२) भीमसिंह, (३) भगवन्तसिंह, (४) और भारतसिंह । भीमसिंहको गुगोर नामक देशका अधिकार प्राप्त हुआ, भगवन्तसिंह मउनामक स्थानके अधिकारी हुए, भारतसिंह धौलपुरके युद्धमे मारे गये, इसका वर्णन पहिले ही कर चुके है । राव शत्रुशालकी मृत्युके पीछे वूदीका राजमुकुट उनके बड़े पुत्र राव भावसिंहके सत्तक पर शोभायमान हुआ ” ।

हिन्दूजातिके परम शत्रु औरंगजेबने दिल्लीके सिहासन पर विराजमान होकर वूदीश्वर राव शत्रुशालके प्रति उसका जो कुछ कोप क्रोध और शत्रुता थी उसे उनके पुत्र राव भावसिंहके प्रति प्रयोग करनेमे कसर न की । शिवपुरदेशके राजा आत्मारामको बुलाकर औरंगजेबने उनको आज्ञा दी कि “ उद्धत स्वभाव और सदा असन्तुष्ट हाडा जातिको भलीभांतिसे दड देकर वूदीराज्यको रणथम्भोरके अधीनमे स्थापित करो । वूदीको जय और हाडाजातिको दंड देने ही दक्षिणमे जानेके समय वूदी राज्यमे प्रवेश करके इस जय प्राप्तिसे आपको सम्बन्धित करूंगा । ” राजा आत्मारामने बादशाहकी आज्ञानुसार शीघ्र ही वारह हजार शिक्षितसेनाके साथ हाडौती देशमे जाकर तलवार तथा अग्निकी सहायतासे चारोओर अत्याचार कर देशका सर्वस्व विध्वंस करना प्रारम्भ कर दिया । जैसे ही राजा आत्मारामने वूदीके सबमे प्रधान सामन्तके अधीन इन्द्रगढ़के मध्यमे स्थित खातौलीनगरको घेरा कि वैसे ही हाडाजातिने चुपचाप दल बाधकर गोठड़ा स्थानमे राजा आत्मारामके अधीनमे स्थित उस वारह हजार शिक्षित सेनाके साथ भयंकर युद्ध करना प्रारम्भ किया, उस युद्धमे राजा आत्माराम एकबार ही परास्त होकर प्राणोके भयसे भाग गये । विजयी हाडासेनाने उस भागेहुए राजा आत्माराम और बादशाहकी सेनापर फिर आक्रमण करके समस्त युद्धके द्रव्य तथा बादशाहकी चिहात्मक पताका अदि छीन ली । हाडाजातिने इससे भी संतुष्ट न होकर हतभाग्य राजा आत्मारामसे अत्याचारोका बदला लेनेके लिये उसके शिवपुरको जा घेरा । परास्त और अपमानित राजा आत्माराम कलकका भार शिरपर लेकर बादशाह औरंगजेबके निकट गये और जाकर हाडाजातिका बलविक्रम तथा अपने उद्धत स्वभावका नवीन परिचय दिया । औरंगजेबने राजा आत्मारामसे अत्यन्त घृणा प्रकाश की । और इनका उचित तिरस्कार किया ।

कपटी औरंगजेबने हाड़ाजातिके वीर विक्रमका विशेष परिचय पाकर हाड़ा राजको अपने हस्तगत करनेके लिये प्रकाशमे हाड़ाजातिकी वीरतासे संतोष प्रकाश करतेहुए उनको सब प्रकारसे क्षमाकर अपनी राजधानीमे आनेके लिये बुला भेजा । राव भावसिंह, पहिले किसी प्रकारसे भी कुचक्री औरंगजेबकी बातपर विश्वास करके दिल्ली जानेके लिये सम्मत न हुए, परन्तु बादशाहने बारम्बार प्रतिज्ञा पूर्ण पत्र भेजकर “मुझसे आपका कोई अनिष्ट नहीं होगा इस बातकी” शपथ की इसी कारणसे वीरतेजस्वी राव भावसिंह अन्तमे सेनासहित दिल्लीको गये । बादशाह औरंगजेब ने राव भावसिंहको बड़े आदरभावके साथ ग्रहण कर कुमार मोअज्जिमके अधीनमे उनको औरंगाबादके प्रधान शासनकर्ता पदपर नियुक्त करदिया ।

हाड़ाजातिके इतिहाससे जाना जाता है कि राव भावसिंहने औरंगाबादके महा ऊँचे पदपर प्रतिष्ठित होकर स्वजातीय राजपूतोंकी औठडा एवं दतियाके बुन्देला सेनादलके साथ बहुतसे युद्धोमे अतुलनीय बलविक्रम प्रकाश किया था । बाकानेरके राजा करणके प्राणनाश करनेके लिये इस स्थान पर जो पड्यत्रजालका विस्तार हुआ था, राव भावसिंहने ही अपने असीम साहससे उस पड्यत्रजालको नष्ट कर बाकानेरके महाराजके जीवनकी रक्षाकी । राव भावसिंहने औरंगाबादमे सर्वसाधारणके हितकारी बहुतसे महल बनवाये । उक्त इतिहासके पढ़नेसे जाना जाता है, कि उन्होंने अपने साहस, वीरता दया, और अपने पवित्र स्वभावके बलसे औरंगाबादकी सब जातियोंके हृदयपर इस प्रकारका अधिकार करलिया था कि इनके ऊपरपूर्ण विश्वास और भक्तिके बलसे ही बहुतसे असाध्य रोगियोने इनके द्वारा पूर्ण आरोग्यता प्राप्त की थी । सम्बत् १७३८, सन् १६८२ ई० मे राव भावसिंहने इसी औरंगाबादमे प्राण त्याग किये ।

राव भावसिंहके कोई पुत्र नहीं था । इस कारण उनके भ्राता भीमसिंहके पुत्र अनिरुद्धसिंह बूंदीके सिंहासनपर विराजमान हुए । भीमसिंहको गुगोर नामक देशका अधिकार प्राप्त हुआ था । उन्ही भीमसिंहके पुत्र किशनसिंह थे । दुराचारी औरंगजेबने पहिले ही इन किशनसिंहका प्राण नाश किया था । उनकी मृत्युसे उनके स्थलाभिषिक्त राव अनिरुद्धसिंहको राजसम्मान दिखानेके लिये अभिषेकके समय मूल्यवान् ही उपहार और अपना एक अति उत्तम हाथी सजाकर उनके पास भेजा राव अनिरुद्धसिंहने बूंदीके सिंहासन पर अभिषेकके कुछही समय पीछे दिल्लीमें जाकर बादशाहके प्रति सम्मान दिखाया, कुछ दिन पीछे बादशाह औरंगजेबने जब सेनासहित दक्षिणमे युद्ध करनेके लिये गमन किया, तौ राव अनिरुद्धसिंह भी सेनासहित उनके साथ गये । दक्षिणके एक प्रबल युद्धमे एक समय शत्रुपक्षकी सेनाने, बादशाह औरंगजेबके महलकी वेगमे जिन डेरोमे निवास करती थी, उन डेरोपर आक्रमण किया तब राव अनिरुद्धसिंहने विपम वीरता प्रकाश करके उन शत्रुओंको विताडित कर राजरानियोंका उद्धार किया । इससे औरंगजेबने उनके प्रति अत्यन्त सन्तुष्ट होकर उनसे पूछा, “कि आप क्या पुरस्कार चाहते है ?”

वीरश्रेष्ठ अनिरुद्धने कहा, “मैं अन्य कोई पुरस्कार नहीं चाहता, मैं इस समय आपके पीछे चलनेवाली सेनादलके अधिनायक पदपर नियुक्त हुआ हूँ, आप उसके बदले में मुझे सबके आगे सेनादलके नेताका पद दीजिये। औरंगजेबने तुरन्त ही उस वीरकी वह प्रार्थना पूर्ण की। बादशाह औरंगजेब बीजापुरके जीतनेमें नियुक्त हुए, राव अनिरुद्धने उस समय भी अतुलनीय बलविक्रम प्रकाश कर बड़े साहसके साथ बादशाहको संतुष्ट किया था।

वूदीके इतिहासमें फिर लिखा गया है कि वूदीके प्रधान सामन्त दुर्जनसिंहके साथ विवाद होनेसे राव अनिरुद्धसिंह विपत्तिके मुखमें पड़े। विवादके पीछे दुर्जनसिंहने शीघ्रतासे दक्षिणके डेरोको छोड़ अपने अधिकारी देशमें आकर स्वजातीय सेनाको सजाकर वूदीकी राजधानीमें आय बलवन्तसिंहके मस्तक पर वूदीका राजतिलक दिया। बादशाह औरंगजेबने यह समाचार पाकर शीघ्र ही राव अनिरुद्धसिंहके अधीनमें एक शिक्षित सेनाको भेजकर दुर्जनसिंहको भगाने और उनके अधिकारी देशको वूदीराजके अधिकारमें करनेके लिये भेजा। अनिरुद्धसिंहने सेनासहित वूदीमें आकर दुर्जनसिंहको उचित दंड दे तथा बलवन्तको सिंहासनसे भ्रष्ट करके उनके अधिकारी देशको राज्यके अधिकारमें करलिया, इसके पीछे राव अनिरुद्धसिंहने राज्यशासनकी सुव्यवस्था की। बादशाहके पुत्र शाह-आलम भारतसाम्राज्यके उत्तरविभागके शासनकर्तारूपसे नियुक्त होकर लाहौरको गये। राव अनिरुद्धसिंह वहाँ गान्ति स्थापन करनेके लिये गये। आमेरके महाराज विष्णुसिंह भी उमी कार्यके लिये वहाँ भेजे गये थे। राव अनिरुद्धसिंहने वहाँ कुछ काल निवास करके पीछे प्राण त्याग किये।

उक्त इतिहास लेखकने लिखा है कि “राव अनिरुद्धसिंहने बुधसिंह और जोधसिंह नामवाले दो पुत्र छोड़े, बड़े पुत्र बुधसिंह थे, इन्हींको पिताका राज्य सिंहासन प्राप्त हुआ। बादशाह औरंगजेब बुधसिंहके अभिषेक होनेके कुछ ही दिन पीछे औरंगाबाद नामक जिस स्थानमें रहते थे, वहाँ घोररूपसे पीड़ित हुए, यहाँतक कि उस रोगसे इनके जीवनमें भी सन्देह हुआ। इनकी मृत्युकी सम्भावना जानकर राज्यके सभी सामन्त राजपुरुष तथा अमीर उमराओने बादशाहसे विशेष आग्रहके साथ कहा कि आपके सिंहासन पर उत्तराधिकारी स्वरूपसे कौन बैठेगा, उसको आप इसी समय नियत कर दीजिये। मृत्युके मुखमें पड़ेहुए बादशाह औरंगजेबने कहा, कि किसके मस्तक पर राजमुकुट शोभायमान होगा, यह जगदीश्वरकी इच्छा है। मैं जगदीश्वरकी इच्छानुसार ही इच्छा करता हूँ कि मेरा पुत्र बहादुरशाह आलम मेरे सिंहासनका उत्तराधिकारी हो, परन्तु मुझे ऐसा अनुमान होता है कि कुमार आजिम भी अपने शस्त्रबलसे भारतके सिंहासन पर बैठनेकी चेष्टा करेगा। वास्तवमें बादशाहने जो बात कही थी अन्तमें वही हुआ। आजिम शाह दक्षिणी सेनादलकी सहायतासे अपने बलको प्रबल जानकर सिंहासन लेनेके लिये अपने बड़े भ्राताके साथ सामना करनेके

लिये तैयार हुआ। इसने अपने बड़े भाईको रणभूमिमें राजमुकुट लेकर भाग्यकी परीक्षाके लिये धौलपुरमें बुला भेजा। जो हिन्दूराजा बहादुरशाहकी ओर थे उन सभी राजाओंको बुलाकर राजनैतिक व्यवस्थाको सुनादिया। उन आयेहुए राजाओंमें बूंदीके राव बुधसिंह भी थे। उस समय बुधसिंहकी अवस्था बहुत थोड़ी थी, परन्तु उस समय यह अपने अनुज जोधसिंहकी मृत्युसे अत्यन्त शोकित थे। जोधसिंहकी मृत्युका समाचार पाते ही बादशाह बहादुरशाह आलमने बुधसिंहको अपनी राजधानी बूंदीमें जाकर श्राद्ध करनेकी आज्ञा दी, राव बुधसिंहने कहा, “बादशाहकी ऐसी अवस्थाके समय मुझे बूंदीमें जाना किसी प्रकार भी उचित नहीं है, धौलपुरके रणक्षेत्रमें—कि जहाँ बहुतसे युद्धोंमें अनेक वीरोंने अपना वलविक्रम प्रकाश करके प्रसिद्धि प्राप्त की थी, जिस रणभूमिमें मेरे पूर्वपुरुष शत्रु-गालने जीवन त्याग किया था, उसी पवित्र रणभूमिमें जाकर बादशाहकी विजय प्राप्तिके लिये मैं अच्छा धारण करके अपने पूर्वपुरुषोंकी कीर्तिकी रक्षा करूँगा, इस समय मैं अपना यही कर्तव्य समझता हूँ।”

“शाह आलम सेनाके साथ लाहौरसे और आजिम अपने पुत्र वेदारवत्तके साथ युद्ध करनेके लिये आगे बढ़े। दोनों ओरकी सेना शीघ्र ही धौलपुरके समीप जाजौ नामक स्थानमें सम्मुख हुई, तत्काल भयकर युद्धकी आग भड़क उठी, भारतवर्षके इतिहासमें इस प्रकारका लोमहर्षण घोरयुद्ध और कभी नहीं हुआ था। यदि केवल एक-मात्र बादशाहके कुमार ही सिंहासनप्राप्तिके लिये मुसल्मानोंकी सेनाकी सहायतासे रणभूमिमें उपस्थित होते तो ऐसे युद्धका अंतिम फल जैसा होना उचित था वैसा ही होजाता, अर्थात् प्रबल युद्धके पीछे एक ओरकी सेनाका दल विश्वासघातकताका कार्य करके युद्धको विध्वंस करदेता, परन्तु इस युद्धमें ऐसा नहीं हुआ। राजपूतानेके प्रत्येक राजा ही अपनी २ सेनाके साथ शाहआलम और आजिम इन दोनोंके सिंहासन प्राप्तिमें एक एककी सहायता करके परस्पर स्वजातीय सेनादलके साथ युद्ध करनेमें नियुक्त हुए। दोनों मुसल्मानोंको सिंहासन पानेकी आज्ञाको पूर्ण करनेके लिये राजपूत राजाओंने आपसमें ही युद्ध करके अपना नाश करनेमें कुछ भी कसर न की। दतिया और कोटा राज्यके दोनों राजा दीर्घकालतक कुमार आजिमके अधीनमें दक्षिणके युद्धमें नियुक्त थे। कुमार आजिम उनके ऊपर विशेष संतुष्ट रहते थे, इस कारण उक्त दोनों राजाओंने बादशाह और गजेवकी अन्तिम इच्छाकी ओर दृष्टि न रखकर अन्यायके साथ छोटे कुमारको सिंहासनपर बैठालनेके लिये आजिमके पक्षका अवलम्बन किया। बूंदीके महाराजके साथ दतियाके अधीश्वरकी विशेष मित्रता थी, और दोनोंने ही दक्षिणके युद्धमें विशेष वीरता प्रकाश करके प्रशंसा प्राप्त की थी, परन्तु इस समय दतियाके महाराज अपने प्यारे मित्र अनिरुद्धके पुत्र बुधसिंहके विरुद्धमें खड़े होते हुए कुछ भी लज्जित न हुए। कोटेके

(१) जोधसिंहकी मृत्युका वृत्तान्त कर्नल टाड् साहबके दूसरी बारके भ्रमण वृत्तान्तमें वर्णन किया जायगा।

(२) मित्रके पुत्रके सम्मुख शस्त्र धारण करनेमें लज्जा कैसी ? राजपूत जिस पक्षका अवलम्बन करते हैं उसके लिये सगे पिता पुत्र भी एक दूसरेके सम्मुख शस्त्र धारण करते हैं आला—

महाराज रामसिंहने एक गुप्तकार्यके वशीभूत होकर शाहआलमके विरुद्ध आजिमके पक्षका अवलम्बन किया। वूदीके महाराजने चिरकालसे हाड़ाजातिके सबसे प्रधान नेतारूपसे वादशाहकी सभा तथा सभी स्थानोंमें सबसे ऊँचा सम्मान प्राप्त किया था। उसी कारणसे कोटेके महाराजके हृदयमें भयंकर विद्वेषने आश्रय लिया था। कोटेके महाराज रामसिंहने हाड़ाजातिके शिरस्थानीय पदको प्राप्त करने तथा सम्मानपानेकी आशासे ही आजिमका साथ दिया। बुधसिंह शाह आलमके पक्षमें नियुक्त थे, इस कारण आजिमकी विजय होते ही बुधसिंहको दंड दिया जायगा, और उनको अपना प्रार्थित फल मिल जायगा, इसी कारणसे उनके हृदयमें अनेक गंकाएँ उदय होती थी। वास्तवमें जय प्राप्तिके पहिले ही, आजिमने कोटेके महाराज रामसिंहको हाड़ाजातिका शिरमौर कह कर उनको पद और सम्मान दिया था। युद्ध होनेके पहिले कोटेके महाराज रामसिंहने बुधसिंहके निकट इस मर्मका एक पत्र लिखा कि जिससे वह शाहआलमका पक्ष छोड़कर आजिमकी ओर आ मिले, उस पत्रको पाते ही राव बुधसिंहने अत्यन्त क्रोधित होकर यह उत्तर दिया, कि “ हमारे पूर्वपुरुषोंने रणक्षेत्रमें असीम वीरता प्रकाश करके प्राण त्याग किये हैं, उसी युद्धभूमिमें मैं अपने न्यायके अनुसार वादशाह शाह आलमका पक्ष छोड़कर अपने वंशमें कलकका टीका लगाना नहीं चाहता। इसीसे जाजौके रणक्षेत्रमें दोनों वादशाह कुमारोंकी समान राजपूत राजाओंने भी एक २ के पक्षका आश्रय ले भविष्यमें अपने भाग्यकी उन्नति करनेके लिये नंगी तलवारे हाथमें ले महासंग्रामकी अग्निको प्रज्वलित कर दिया ”।

“ राव बुधसिंहने रणभूमिमें वादशाह शाहआलमके द्वारा एक प्रधान सेनाके नेता पदपर नियुक्त हो इस प्रकारका अनुलनीय साहस और शूरवीरता प्रकाश की कि उसीसे वादशाह बहादुरशाह आलम रणमें विजय पाय शत्रुओंसे शून्य होकर भारतके राज्यसिंहासन पर शोभायमान हुए। दोनों ओरकी राजपूत सेनाओंने इस युद्धमें विशेष आघातोंको सहन किया। कोटेके हाड़ाजातिके अधिराज रामसिंह और बुन्देलोंके अधिपति दतियाके दलीप यह दोनों ही उस रणभूमिमें आजिमके स्वार्थकी रक्षाके कारण मारेगये। आजिम और वेदारवक्त इन दोनोंने भी मृत्युके साथ ही साथ सिंहासनकी आशाको छोड़ दिया ”।

“ जाजौके युद्धमें हाड़ावीर बुधसिंहने विशेष वीरता प्रकाश की थी, इसी कारणसे वादशाह बहादुर शाह आलमने उनको राव राजाकी उपाधि दी, और उनको अपना परममित्र बनालिया। वादशाह जितने दिनोतक जीवित रहे उतने दिनोतक उनकी वह मित्रता अचल रही। वादशाह बहादुरशाहकी मृत्युके पीछे सिंहासन लेनेके लिये राज्यमें फिर हलचल पड़गई। उसी कारणसे औरंगजेबके सभी पोते मारे गये। पीछे फर्रुखसियरके दिल्लीके सिंहासन पर बैठते ही बाराके

—चक महाशयने आलोचना अच्छी की पर खेद है कि उन्होंने फिर भी राजपूत जातिके धर्म और स्वभावके मर्मको न जाना।

सैयद दोनो भ्राताओने उनके अधीनमे असीम शासन सामर्थ्य प्राप्त करके राज्यमे घोर अत्याचार कर धन आदिको लूटकर राज्यको नष्ट भ्रष्ट करदिया। सैयदके दोनो भ्राताओने जिस समय बादशाह फर्रुखसियरको सिंहासनसे उतार कर उनको मार डालनेके लिये जिस षड्यंत्रजालका विस्तार किया था, उस समयमे स्वयं वूदीके महाराज यथार्थ राजभक्तकी समान बादशाह फर्रुखका उन नराधम दोनो सैयदोके हाथसे उद्धार करनेके लिये आगे बढ़े। उस उद्धार करनेवाली सेनाके जाते ही हाडा सेनादलके साथ दोनो सैयदोकी सेनाने दिल्लीकी राजधानीमे घोर युद्ध किया। और उस घोरयुद्धमे बुधसिंहके चचा जयतसिंह तथा और भी बहुतसे सामन्तोने अपने जीवनका बलिदान किया। ”

“ जाजौकी युद्धभूमिमे कोटा और वूदी दोनो देशोके राजाओमे जो शत्रुता उत्पन्न हुई, और जिस संग्राममे कोटेके महाराज रामसिंह मारे गये, उसी युद्धके समयसे दोनो राजवंशोमे वही शत्रुता प्रबल होगई थी। विशेष करके कोटेके महाराज भीमसिंह पिताका बदला लेनेके लिये अपने मनही मनमे बहुत दिनोंसे उपाय सोच रहे थे। इस समय सैयदके दोनो भ्राताओको क्रोधित होताहुआ देखकर भीमसिंह दोनो सैयदोको संतुष्ट करनेके साथ बदला देनेके लिये राजपूत जातिके जातीय धर्मको भूलकर अत्यन्त कापुरुषोकी समान अभिनय करनेको तय्यारहुए। राव राजा बुधसिंह इस समय दिल्लीकी राजधानीके वहिर्देशमे स्थित अपने घोड़ोको शिक्षा दे रहे थे। उस समय कोटेके महाराज भीमसिंह ठीक समय विचारकर अपने अनुचरोके साथ वहाँ जाय राव राजा बुधसिंहको पकड कर उन्हे दोनो सैयदोके हाथमे देनेके लिये तैयार हुए। यद्यपि उस समय बुधसिंहके साथ बहुत थोड़े सेवक थे तथापि उन्होने बुधसिंहको घिरा देख कोटाके महाराजके साथ युद्ध करते २ निर्विघ्नतासे उनकी रक्षा की थी। राव बुधसिंहने देखा कि इस समय दोनो सैयद अत्यन्त बलवान् होगये है, बादशाह फर्रुखसियरके उद्धारका अब कोई उपाय दृष्टि नहीं आता, तब अन्तमे वह अपनी रक्षा करनेके लिये राजधानी छोड़कर भाग गये। बहुत थोड़े दिनोंके पीछे ही बादशाह फर्रुखसियरको दोनो सैयदोने मार डाला, राज्यके चारोओर अगान्तिका राज्य होगया, इस समय उन पिशाच बुद्धि दोनो सैयदोका यह लोमहर्षण कार्य देख कर अपने २ प्राणकी रक्षा करनेके लिये एक २ करके सभी देशीय राजा अपने २ राज्योको चले गये। ”

उक्त इतिहासमे वर्णन किया गया है कि “ इस समय आमेरके महाराज जयसिंहने वूदीके महाराज बुधसिंहको सिंहासनसे उतारनेके लिये चेष्टा की। राव बुधसिंह इस समय आमेरके महाराजके यहाँ आतिथ्यता स्वीकार कर उनके यहाँ स्थितकर रहे थे। आमेरके महाराजके साथ बुधसिंहके झगड़ेका कारण यह था कि राव बुधसिंहने जयसिंहकी एक भगिनीके साथ विवाह किया था। और पहिले यह बात स्थिर हो चुकी थी कि जयसिंहकी उसी भगिनीके साथ बादशाह बहादुरशाह आलमका विवाह होगा। परन्तु जाजौके युद्धमे बुधसिंहके अतुलबल प्रकाश करनेसे

वादशाह शाहआलम अपने मित्र बुधसिहसे अत्यन्त ही संतुष्ट हुए, और अपने साथ उस सुन्दरी राजकुमारीका विवाह न करके बुधसिहके साथ उसका विवाह करनेके लिये कहा। जयसिहने गीत्र ही वादशाहकी आज्ञानुसार बुधसिहके साथ अपनी वहिनका विवाह करदिया। दुर्भाग्यसे जयसिहकी भगिनीके कोई पुत्र नहीं हुआ। पहिले बुधसिहने मेवाड़के सोलह प्रधान सामन्तोमे वेगूके काला मेघकी एक कन्याके साथ विवाह किया था। उस रानीके गर्भसे बुधसिहके दो सन्तान उत्पन्न हुई थीं उन छोटे २ सौतेले लड़कोको देखकर जयसिहकी भगिनीके मनमे ईर्ष्याकी आग भड़क उठी। बुधसिहके परदेश चले जाने पर जयसिहकी उस भगिनीने अपनेको गर्भवती कहकर प्रकाशित किया। और एक छोटेसे लड़केको गुप्तभावसे लेकर, मेरे गर्भसे यह कुमार जन्मा है, यह सबमे प्रगट कर दिया। जब राव बुधसिह अपनी राजधानीमे आये तब तुरन्त ही उनको वह पुत्र खिलानेके लिये दिया। बुधसिह यह समस्त वृत्तान्त जान गये, और रानीके इस आचरणसे महा क्रोधित हुए। अपने उन दोनों पुत्रोके इससे अनिष्ट होनेकी संभावना विचार कर उन्होंने यह समस्त समाचार जयसिहको लिख भेजा। महाराज जयसिह यह समाचार सुनकर महा क्रोधित हो अपनी सौतेली वहिनका तिरस्कार करने लगे। परन्तु उनकी वहिन उनके इस तिरस्कारसे कुछ भी लज्जित न हुई, वरन उसने समझा कि स्वामी महाराज बुधसिह और भ्राता जयसिहने मेरे सतीत्वमे सन्देह किया है अथवा इसने छल करके दूसरेके पुत्रको अपना पुत्र बनाया है उनको यह दृढ विश्वास होगया है, यह अनुमान करके वह उसी समय अपने भाई जयसिहकी कमरसे तलवार निकाल कर उन्हीका संहार करनेके लिये तैयार हुई। तब जयसिहने तुरन्त ही वहाँसे भागकर अपने प्राणोको बचाया ”।

वूदीके इतिहासमे आगे लिखा है कि बुधसिह तथा उक्त भगिनीके द्वारा अपमानित होकर आमेरके महाराज जयसिहने राव बुधसिहको वूदीके सिंहासनसे उतारनेके लिये दृढ प्रतिज्ञा की। जयसिहने सबसे पहिले वूदीके प्रधान सामन्त इन्द्रगढ़के अधीश्वर देवसिहको वूदीके सिंहासन पर अभिषिक्त करनेका प्रस्ताव उपस्थित किया। इसमे राजभक्त देवसिहने सब प्रकारसे अपनी असम्मति प्रगट की। पीछे जयसिहने करवरके सामन्त सालिमसिहको वूदीका राजपद देना चाहा, उन्होंने उसके ग्रहण करनेमे कुछ भी असम्मति प्रगट न की। सालिमसिह वूदीके राव बुधसिहके अधीन सामन्त तथा तारागढ़के शासनकर्ता पदपर नियुक्त थे।

कर्मल टाड साहब लिखते हैं, कि महाराज जयसिह अपने वहिनोई वूदीराज राव बुधसिहको सिंहासनसे उतारनेके लिये तैयार हुए थे, यह उनका और भी एक चिर अभिलाषित राजनैतिक पड्यंत्रका अंशमात्र था, इस समय महाराज जयसिह मुगल-वादशाहके प्रतिनिधिस्वरूपसे मालवा अजमेर और आगरेके शासनकर्ता पदपर नियुक्त थे। उन्होंने उस सहान् ऊँचे पदपर स्थित होकर आस पासके निवासी अन्यान्य

राजाओंके ऊपर अपनी प्रबल सामर्थ्यका विस्तार कर उनको अपने अधीन करनेकी अभिलाषा की, विशेष करके दिल्लीका सिंहासन लेनेसे इस समय मुगल सम्राट् वंशमे आत्म विग्रह उपस्थित होनेके कारण महाराज जयसिंहने इस सुअवसरमे अपनी बहुत दिनोंकी इस अभिलाषाको पूर्ण करनेका विचार किया। शीघ्र ही बादशाह फर्रुखसियरके सिंहासनसे रहित होते ही महाराज जयसिंहने अपने उस आग्रहको सफल करनेका यथार्थ अवसर जानकर दिल्लीसे अपने राज्यमें आकर कार्य करना प्रारंभ किया।”

इस समय आमेरराज्यकी भूमिका परिमाण बहुत थोड़ा था, सबसे पहिले महाराज जयसिंहने अपने राज्यकी सीमाके जितने भी देश थे उन सबको अपने अधिकारमे करनेका विचार किया। और दूसरी ओर जिन छोटे २ राजाओंकी सेना मुगलवादशाहकी आज्ञानुसार महाराज जयसिंहके अधीनमे नियुक्त थी, जयसिंहने उनको अपने अधीन पदपर वरण कर लिया।

पूर्व वर्णित युद्धमे आमेरराजकी सीमामे लालसोडके पचवाना चौहान, गोरा, नीमराणा इत्यादि अनेक अनधीन सामन्त थे। वह जयपुरके महाराजको न तो कर देते थे और न उनके अधीनमें कोई कार्य करते थे, परन्तु आवश्यकतानुसार उस प्रत्येक सम्प्रदायमे अपनी २ सेनाके साथ आमेरके अधीनमे मिलकर रणभूमिमे जाते थे, परन्तु सेखावाटीके सामन्त उस प्रकारसे सेनाके साथ आमेरके महाराजके साथ नहीं मिलते थे। राजौरके बड़गूजर और बियाणाके जादौ इत्यादि प्राचीनकालके सामन्त गण भी पहिलेकी समान स्वाधीनभावसे रहते थे, परन्तु मुगलोंके शासनके पतन समयमे उन्होंने शत्रुओंके कराल ग्राससे रक्षा करनेमे अपनेको असमर्थ जानकर अन्तमे अपने २ उन प्राचीन स्वाधीन देशोंको आमेर राजके अधीनमे स्वीकार कर उनकी आज्ञा पालन और आवश्यकतानुसार सेनाकी सहायता करना स्वीकार किया था। यद्यपि महाराजने उक्त अधीश्वरोंको अपने हस्तगत करलिया था, परन्तु उन्होंने उसी प्रकार सरलतासे बूंदीके महाराजको हस्तगत कर अपनी अनभिज्ञताका परिचय दिया। बिना रुधिर वहाये बूंदीके महाराज राव बुधसिंहको अपने अधीनताकी जंजीरसे बांधना कठिन जानकर महाराज जयसिंह बुधसिंहको सिंहासनसे उतारकर उनके पदपर अपने अभिलाषित मनुष्यको अभिषिक्त करनेमे प्रवृत्त हुए।

जिस समय महाराज बुधसिंह अपने साले जयसिंहकी राजधानी आमेरमे उनकी आतिथ्यता स्वीकार करते थे, उस समय जयसिंह गुप्त पड्यंत्रजालका विस्तार करके बुधसिंहके सर्वनाश करनेकी चेष्टा कर रहे थे। सबसे पहिले जयसिंहने बुधसिंहके निकट यह प्रस्ताव किया, “ कि आप जो आमेरराज्यमें निवास करते रहें, तो मैं प्रतिदिन आपको तथा आपके सेवकोंके लिये पाँचसौ रुपया देता रहूँगा। ” बुधसिंहके चचा जयसिंह जो आगेरेके चौकमे सैयदोंकी सेनाके साथ सप्ताहमे मारे गये थे, और जिन्होंने अपना जीवन देकर बुधसिंहके प्राणोंकी रक्षा की थी, उनके

एक भ्राता इस समय बुधसिंहके साथ जैपुरमें निवास करते थे। जयसिंहने जो यह प्रस्ताव उपस्थित किया; उसका गुप्त उद्देश क्या था इसको वह भलीभाँतिसे समझ गये। उन्होंने शीघ्र ही इस भावका एक पत्र वूदीको भेजा, कि वेगूवाली रानी (बुधसिंहने वेगूके जिस सामन्तकी कन्याके साथ विवाह किया था) शीघ्र ही अपने पुत्रोंके साथ अपने पिताके यहाँको चली जायँ। कुछ दिनोंके पीछे उन्होंने बुधसिंहके समस्त अनुचरोंको अत्यन्त गुप्तभावसे जैपुरके बाहर इकट्ठा करके बुधसिंहकी समस्त विपत्तियोंका समाचार कह सुनाया। राव राजा बुधसिंह जयसिंहकी विश्वासघातकता और मारनेकी चेष्टा जानकर शीघ्र ही तीनसौ हाड़ा सेनाको साथ ले जैपुरके बाहर हुए। यद्यपि उनके साथ उस समय केवल तीनसौ सैनिक थे तथापि उस वीरके हृदयमें इस समय इस प्रकारकी प्रबल आशा विराजमान थी कि इस तीनसौ सेनाकी सहायतासे ही मैं इस महाविपत्तिसे अपना उद्धार कर सकूँगा। राव राजा बुधसिंहने उन तीनसौ अनुचरोंके साथ अपनी राजधानी वूदीकी ओरको यात्रा प्रारम्भ कर दी। परन्तु उनके पंचोला स्थानमें जाते ही अमेरराज जयसिंहकी पूर्व आज्ञानुसार जैपुरके प्रधान पाँच सामन्तोंने सेनासहित राव राजा बुधसिंह पर आक्रमण किया। वह तीनसौ सैनिक शीघ्र ही शत्रुओकी सेनाके द्वारा घेर लिये गये। राव बुधसिंह उस विपत्तिसे कुछ भी भयभीत न हुए। उस बहुत थोड़ी सेनाके साथ उन्होंने युद्ध करना प्रारम्भ किया। उन राजपूतोंने युद्धमें अपनी २ वीरताकी पराकाष्ठा दिखानेमें किसी भाँतिकी कसर न की, परन्तु राव राजा बुधसिंह असीम साहसी केवल तीनसौ हाड़ासेना साथ लेकर इस प्रकार महा पराक्रमके साथ युद्ध करने लगे। जैपुरके उक्त ईशरदा, सेवाड़ और भावर इत्यादि स्थानोंके पाँच सामन्त और उनके अवीनकी नीची श्रेणीके बहुतसे सरदार मारे गये। आजतक उन सामंतोंके समाधिमंदिर उस स्थानमें विराजमान होकर बुधसिंहकी प्रतिहिंसाकी साक्षी दे रहे हैं। परन्तु उपरोक्त युद्धमें राव बुधसिंहके उक्त चचा भी मारे गये। इस समय बुधसिंहकी सेनाकी संख्या बहुत घट गई थी, इससे वह उस थोड़ीसी सेनाकी सहायतासे शत्रुओकी सेनामेंसे निकल वूदीमें न जा सके, इसीसे वह निर्विघ्नतासे पहाड़ी रास्तेसे चले गये। जयसिंहने इस प्रकारसे राव बुधसिंहको भगाकर कारड़के सामन्त दलेलसिंहके साथ अपनी कन्याका विवाह करके उनको वूदीके सिंहासनपर अभिषिक्त कर दिया।

“इसका वर्णन तो पहिले ही कर चुके हैं कि कोटाराजवंशके साथ वूदीके राजवंशकी घोर शत्रुता होगई थी। यद्यपि दोनों राजवंशोंका जन्म एक ही मूलसे हुआ था, और वूदीका राजवंश श्रेष्ठ तथा कोटेका राजवंश छोटा था, यद्यपि दोनों राजाओकी नाड़ियोंमें एकही रुधिर बहता था, परन्तु जातिमें वैरभावके कारण एक दूसरेका विनाश करनेमें विशेष तत्पर थे। राव बुधसिंहको महाविपत्ति प्रस्त देखकर कोटेके महाराज भीमसिंह इस समय अत्यन्त आनन्दित हो मारवाड़के अधीश्वर महाराज अजितसिंह और दिल्लीके बादशाहके दोनों सैन्यद मन्त्रियोंके साथ दृढ़ मित्रता करके उनकी सहायतासे भरवार, हाड़ोती इत्यादि देशोंमें अपनी प्रधानता विस्तार करनेमें लगे। उन्होंने इस

समय निर्भय हो चम्बलनदीको अपने राज्यकी सीमामे निर्देश करके उक्त नदीके पूर्व तीरवर्ती बूंदी राज्यके खास अधिकारी देशके पृथ्वीके भागोंको शीघ्रतासे कोटेके राज्यके अधिकारमे करलिया ” ।

राव बुधसिंहको इस प्रकारसे चारोओरसे शत्रुओने घेर लिया, यह महाविपत्तिके समुद्रमे मग्न होकर राजपूत जातिके स्वाभाविक पराक्रमके साथ अपने पिताकी राजधानी पर फिर अधिकार करनेके लिये वारम्बार चेष्टा करने लगे । अधिक क्या, इसी कारणसे वारम्बार युद्ध हुआ और उन युद्धोंमे बहुतसी हाड़ा सेना मारी गई । परन्तु अभागे बुधसिंहका किसी प्रकार भी मनोरथ सिद्ध न हुआ । अन्तमे मनके दुःखको मनहीमे रखकर सुसरालमे ही निवास करनेके पीछे उन्होने प्राण त्याग दिये । राव बुधसिंहने दो पुत्र छोड़े, बड़ेका नाम उमेदसिंह और छोटेका नाम दीपसिंह था ।

राव बुधसिंहके परलोक जानेके पीछे उनके दोनो कुमार भी महाविपत्तिके मुखमे पड़े । उनके वंशके शत्रु आमेरके महाराज जयसिंहकी आज्ञानुसार मेवाडके महाराजाने वेगूदेशको अपने अधिकारमे करके उमेदसिंह और दीपसिंहको मामाके यहांसे निकाल दिया । निःसहाय आश्रयहीन विपत्तिमे पड़ेहुए राजकुमार दोनो बालक उमेदसिंह और दीपसिंह एकमात्र साहसमे भरकर निर्भयहो अपने पिताके कितनेही वीश्वासी सेवकोंको लेकर पुचैल नामक गहन देशको चले गये । कुछ दिनोंके उपरान्त कोटेके महाराज भीमसिंहके प्राण त्याग करते ही राजा दुर्जनशाल कोटेके सिंहासन पर अभिषिक्त हुए । अनाथ उमेदसिंह और दीपसिंहने उस विपत्तिमे पड़कर कहीं भी सहायताकी आशा न जान अन्तमे अपनी जातिके उक्त दुर्जनशालके निकट अपनी वह शोचनीय अवस्था सुनाकर उनसे सहायताकी प्रार्थना की । कोटेके महाराज दुर्जनशाल अत्यन्त उदार और दयालु हृदय थे उन्होने जातिके वैरभावको भूलकर उमेदसिंह और दीपसिंहका उद्धार किया, वरन वह इतना करके भी शान्त न हुए जिससे इनको फिर बूंदीका राज्य मिलजाय, इसमे भी उनकी सहायता करनेमे तत्पर हुए, ।

चतुर्थ अध्याय ४.

उमेदसिंहका जयपुरकी सेनाको परास्त करना—डवलाना नामक स्थानमे युद्ध—उमेदकी पराजय और भागना—उनके बोडेकी मृत्यु—चम्बलके ध्वंसस्तूपमे उमेदका आश्रय लेना—उमेदका बूंदीको जय करना—फिर बूंदीसे उमेदका भागना—उनकी विमाताका उमेदके साथ साक्षात् होना—उक्त विमाताका हुलकरसे सहायता मागना—हुलकरका उमेदको बूंदीके सिंहासन पर अभिषिक्त करनेकी प्रतिज्ञा करना—युद्धके लिये तैयार होना—जयपुरके महाराजका उमेदको बूंदीका महाराज कहकर स्वीकार करना—उमेदको बूंदीके राज्यकी प्राप्ति होना—महाराष्ट्रका अत्याचार करना—दुर्गगट के अकृतज्ञ सामन्तोंका प्राण नाश—उमेदका राज्य त्याग करना—अजितसिंहका अभिषेक—पितामह

उमेदसिहके प्रतिपोते विष्णुसिहका अविश्वास प्रकाश करना-फिर परस्परमे मिलन होना-हाडोती राज्यको छोडकर अंग्रेजी सेनाका भागजाना-उमेदका उस सेनाकी सहायता करना-उमेदसिहकी मृत्यु-वूदीके महाराजके साथ गवर्नमेण्टका संधिवंधन-संधिपत्र-विष्णुसिहके प्रति गवर्नमेण्टका अनुग्रह प्रकाश करना-विष्णुसिहकी मृत्यु-उनके चरित्रकी समालोचना करना-राव राजा रामसिहका अभिप्रेक—

संवत् १८९० सन् १७४४ ईस्वीमे जिस समय उमेदके पिताके शत्रु महाराज जयसिहने प्राण त्याग किये थे, उस समय उमेदसिहकी अवस्था केवल तेरह वर्षकी थी-जब उमेदसिहने जयसिहकी मृत्युका समाचार पाया तब उस वालावस्थामे ही उन्होने असीम साहसके साथ अपनी जातिके बहुत थोडे अनुचरोके साथ बाहर जाकर सबसे पहिले पाटन और गेनोली दोनो देशोपर आक्रमण करके अपना अधिकार करलिया। जब इस बातका सर्वत्र हाडोती देशमे प्रचार होगया कि वूदीके मृतक महाराज वुधसिहके बालक पुत्र उमेदसिह अपने पिताके अधिकारको सग्रह करनेके लिये बाहर हुए है, तब प्राचीन हाडाजातिके दलके दल चारोओरसे आकर उमेदकी विजय पताकाके नीचे इकट्ठे होने लगे। कोटेके उदारचित्त अधीश्वर दुर्जनशालको जब यह समाचार ज्ञात हुआ कि एक तेरह वर्षका बालक उमेदसिह राजपूतवीरकी समान राजनैतिक रगभूमिमें आकर वीरता दिखारहा है, तब उन्होने तुरन्त ही महा आनन्दित होकर उमेदकी सहायताके लिये अपनी सेनाको भेज दिया।

जयसिहकी मृत्युके पीछे महाराज ईश्वरीसिह जयपुरके सिंहासन पर विराजमान होकर पिताकी निर्दिष्ट राजनैतिक नीतिको चलानेमे प्रवृत्त हुए। उन्होने विचार किया कि हाडाजातिकी श्रेष्ठशाखा वूदीके राजवंशकी समान छोटीशाखावाले कोटेके राजवंशको भी अवश्य ही जैपुरकी अधीनता स्वीकार करनी होगी। कोटेके महाराज दुर्जनशाल जयपुरके महाराज ईश्वरीसिहकी उस अन्यायकारी ऊँची अभिलाषाके प्रति घृणा दिखाकर उमेदकी सहायता करनेमे प्रवृत्त हुए, ईश्वरीसिहने शीघ्र ही कोटेके महाराजके विरुद्ध युद्ध करनेका विचार कर कोटेराज्यपर आक्रमण किया। इस कोटेके आक्रमणका शेष फल क्या हुआ, वह इस वूदीके इतिहासमे प्रकाशित नहीं किया गया, वह हमारे पाठकोको कोटेके इतिहासमे मिलेगा।

ईश्वरीसिहने कोटेसे भागनेके समय एक दलवृद्ध लोहारी नामक पन्थी सेनाका नामक जिस स्थानमे उमेदसिह जारहे थे वहा उनपर आक्रमण करनेके लिये भेजा उस लोहारीनामक स्थानके मीनाजाति उक्त पहाड़ी देशके आदिमनिवासी थे, यद्यपि हाडाजातिने उनकी स्वाधीनता हरण करली थी तथापि उन मीनागणोंने हाडाराजके अनेक समय पर बहुतसे उपकार किये थे तथा वे उनके साथ युद्धोमे भी गये थे। बालक उमेदसिह की विपम वीरता और साहसको देखकर तथा उनकी शोचनीय दुर्दशा देखकर उस मीना जातिका हृदय भी इनकी ओरको खिच गया। पाँच हजार धनुषधारी मीना उमेदसिहका पक्ष समर्थन कर उनकी सहायता करनेके निमित्त इकट्ठे होकर उमेदसिहके अधीनमे युद्ध-

संभव
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अभिप्रेक-पितामह

भूमिमें जानेके लिये विशेष आग्रह प्रकाश करने लगे। वीर बालक उमेदसिहने उस मीना सेनाकी सहायतासे महा पराक्रमके साथ अग्रसर विचोरीनामक स्थानमें शत्रुओंके साथ समरानल प्रज्वलित कर दी। मीनाजाति अपने प्रबल पराक्रमसे शत्रुओंके ऊपर जाकर जिस समय उनके डेरोको लूटने लगी उस समय उमेदसिह नगी तलवार हाथमें लेकर हाड़ासेनाकी सहायतासे जयपुरकी सेनादलपर आक्रमण करके उसका संहार करने लगे। उस समय अगणित शत्रुओंकी सेना मारी गई। उमेदसिहने रण डंके और राजपताका पर अधिकार कर लिया। अंतमें जयपुरका सेनादल उस बालक वीरसे परास्त होकर अपने प्राणोंके भयसे भाग गया।

जैपुरके महाराजने उस वीर बालक उमेदसिहकी वीरताका समाचार सुनकर तथा अपनी सेनाकी पराजय सुनकर उमेदसिहको एकवार ही परास्त करनेके लिये नारायणदास खतरीके अधीनमें फिर अठारह हजार सेनाको भेजा। विचोरीनामक स्थानके युद्धमें जय प्राप्त करके उमेदसिह भविष्य आशाको अलक्ष्यमें देखने लगे। जिस हाड़ाजातिके सामन्त वीरोने अबतक सहायता नहीं की थी उमेदसिहकी जयप्राप्तिसे वही इस समय महा आनंदित होकर दलके दल उनके साथ आकर मिलने लगे। उमेदसिह इस समय पिताके सिंहासनको पानेके लिये इतने उत्तेजित हुए थे कि उन्होंने उस महा युद्धमें प्राणतक भी उत्सर्ग कर देनेकी प्रतिज्ञा की थी। इस समय जयपुरके महाराजकी भेजीहुई अठारह हजार सेना डबलाना नामक स्थानमें आकर इकट्ठी हुई। युद्धकरनेके पहिले उमेदसिह कुलदेवी आशापूरा माताके मंदिरमें गये और भलीभाँतिसे पूजा तथा प्रार्थना करके लौट आये, परन्तु मंदिरसे लौटते समय यह प्रतिज्ञा की कि क्या तो वूदी पर ही अपना अधिकार होगा और नहीं तो मैं रणभूमिमें अपने प्राण खो दूंगा।

असीमसाहसी हाड़ा दलने भी उमेदकी समान प्रतिज्ञा की कि क्या तो विजय ही होगी नहीं तो युद्धक्षेत्रमें प्राण त्याग करूँगे। दिल्लीके बादशाह जहाँगीरने वूदीके अधीश्वर राव रतनको जो राजपताका दी थी; उमेदसिह इस समयके युद्धमें उस पताकाको लेआये थे, हाड़ा सेनादल वूदीकी उस प्राचीन राजपताकाके अधीनमें गीत्र ही इकट्ठा हुआ, सम्मिलित हाड़ादलने संहारमूर्तिसे डबलाना सीमाको लांघते ही देखा कि प्रबल शत्रुओंकी सेना उनको आक्रमण करनेके लिये आगे आरही है। वीरश्रेष्ठ उमेदसिह शत्रुओंकी सेनाको अधिक देखकर कुछ भी भयभीत न हुए, वरन अपनी सेनाको चक्राकारसे सजाकर भाला हाथमें लेकर शत्रुओंके व्यूहको भेदनेके लिये आगे बढ़े। गीत्र ही दोनों सेनाओंका परस्पर मुकाबला होगया। परन्तु हाड़ादलने इस प्रकार असीम साहसके साथ अपना अंतिम बल प्रकाश करके शत्रुओंके व्यूहपर आक्रमण किया कि वह प्रबल शत्रुओंकी सेना दृढ़ दल बाँधकर भी इस समय छिन्न भिन्न होगई, परन्तु कुछही कालके पीछे शत्रुओंकी सेनाने फिर एक दल बाँधा, और उमेदसिहके जानेके मार्गमें भयंकर गोले वर्षाने लगी, परन्तु उमेदने उन गोलोंकी वर्षापर

कुछ भी ध्यान न दिया फिर नंगी तलवार हाथमे लेकर शत्रुओके व्यूहको भेद डाला । हाडासेनाने केवल तलवारसे ही शत्रुओकी सेनाका संहार किया । परन्तु हाडादलने जितनी बार जयपुरकी सेनापर आक्रमण किया, उतनी ही बार उसकी अधिक हानि हुई । प्रथम आक्रमणमे उमेदसिहके मामा पृथ्वीसिह मारे गये । इसके पीछे मोटराके महाराज मर्जादसिह नामक हाडाजातिके अधीश्वरके जिस समय जयपुरके सेनापति नारायणदास खतरीके मस्तकको काटनेके लिये चक्रमे भेजा था, उन्होंने भी उसी समय रणभूमिमे जाकर शयन किया । सारनके सामन्त प्रागसिह तथा अन्यान्य नीचीश्रेणीके वीर भी धीरे २ प्राण त्याग करने लगे । अपने प्रधान २ वीरोके मारे जाने पर भी वह अल्पवयस वालक वीर उमेदसिह कुछ भी भयभीत न हुए । वरन अपना अतुल बल विक्रम प्रकाश करते हुए शत्रुओका संहार करने लगे । परन्तु अतमे अपने दुर्भाग्यसे उमेदसिहका घोडा गोलोके आघातसे घोररूपसे घायल हुआ, उसकी देहसे रुधिरकी धारा बहने लगी । वूँदीके इतिहासलेखकने लिखा है कि यद्यपि उमेदसिह तथा उनकी सेनाने घोररूपसे बलविक्रम प्रकाश किया था परन्तु अन्तमे शत्रुओकी सेनाके अधिक होनेसे शीघ्र ही इनकी पराजय होगई । वीर सामन्तोंने उमेदको शत्रुओके मुखमे पड़ाहुआ देखकर कहा, कि “यदि आपका प्राण रहैगा तो किसी न किसी समय अवश्य ही वूँदी पर अपना अधिकार होजायगा, और यदि अपने ही इस रणभूमिमे अपने प्राणोका वलिदान किया तो सभी आशाए लोप होजायँगी, इस लिये आप युद्ध करना छोड दीजिये ।

इतिहासलेखकने लिखा है कि वरिश्रेष्ठ उमेदसिहने महाशोकित और दुःखित होकर शीघ्र ही युद्धभूमिको छोड दिया । उमेदसिह हताश होकर अपनी बर्चीबर्चाई सेनाको साथ लेकर सवाली नामक घाटी मार्गसे आये, इन्द्रगढको बहुत पास जानकर उस बायल हुई घोड़ीको विश्राम करानेके लिये आप उसपरसे उतर पड़े । परन्तु जैसे ही इन्होंने उसका साज खोला कि वैसे ही उसने प्राण त्याग दिये । वीरश्रेष्ठ उमेदसिहका हृदय शोकके आघातसे चलायमान हुआ, विचारे उमेद उस घोड़ीके सिरहाने बैठकर रुदन करने लगे । उस घोड़ीका नाम हुआ था, वास्तवमे वह घोड़ी अधिक सम्मानके योग्य थी । यह घोड़ी ईरान देशकी थी, दिल्लीके बादशाहने उमेदके पिता बुधसिहको वह घोड़ी उपहारमे दी थी और बुधसिहने उस पर चढकर बहुतसे युद्धोमे विजय प्राप्त थी । फिर जो उस घोड़ीका शोक हाडाराज उमेदसिहने इस प्रकारसे किया तो इसमे कुछ आश्चर्य नही ? कर्नल टाड् साहब लिखते है कि “ भविष्यतमे उमेदसिहने वूँदीके सिंहासनको प्राप्त कर सबसे पहिले इस घोड़ीकी एक सुन्दर पत्थरकी मूर्ति बनवा कर वूँदीकी राजधानीके चौकमे स्थापित की । प्रत्येक हाडाजातिके वीरने ही उस मूर्तिका महान् ऊँचा सम्मान किया था” ।

(१) कर्नल टाड् साहबने अपने टीकामें लिखा है कि “मैंने हुंजाकी मूर्तिको देखकर उसको सलाम किया था । यदि मैं हाडाजातिमे निवास करता तो राजपूतोके प्रत्येक युद्धके उत्सवके समय मे हाडाजातिकी समान मैं भी उस मूर्तिके गलेमे माला पहराता ” ।

महा दुःखित हो उमेदसिंह इन्द्रगढ़ में आये । यह इन्द्रगढ़ बूंदीके प्रधान सामन्तों के अधिकार में था । इन्द्रगढ़पति उमेदके पिताके आज्ञावाहक अधीन सामन्त थे, इन्होंने राजभक्तिके मस्तक पर कुठाराघात करके विश्वासहन्तास्वरूपसे आमेरके महाराजकी अधीनता स्वीकार की थी । उमेदसिंह इनके पास गये, इन्द्रगढ़के महाराजका सम्मान दिखाना तो दूर रहा वरन उन्होंने अत्यन्त नराधमकी समान उमेदसिंहकी प्रार्थनानुसार उनको एक घोड़ा भी नहीं दिया, वरन उनको शीघ्र ही इन्द्रगढ़ छोड़ देनेके लिये कहा । उमेदसिंह इन्द्रगढ़के अधिपतिके इस व्यवहारसे अत्यन्त दुःखित और क्रोधित हो मनका क्रोध मनहीमें रखकर इन्द्रगढ़में जलतकको भी ग्रहण न करके करवान देशकी ओरको चले गये । उस देशके अधीश्वर इन्द्रगढ़के महाराजकी समान अराजभक्त विश्वासहन्ता नहीं थे । वह उमेदसिंहके आनेका समाचार सुनते ही बड़ी प्रसन्नतासे आगे बढ़ उनको बड़े सम्मानके साथ ग्रहण करके अपने यहां लिवा लाये, और एक घोड़ा दकर वह अपनी सामर्थ्यके अनुसार उनकी सहायता करनेके लिये भी तैयार हुए । उमेदसिंहने उस समय देखा कि इस समय शीघ्र ही जयपुरकी सेनाके साथ युद्ध करना असंभव है तो जितने विश्वासी हाड़ाजातीय वीर इनके पास थे उन सबको यह कहकर विदा दी कि “इस समय अपने स्थानको जाओ फिर सुअवसर आनेपर आपकी सहायता ग्रहण करूंगा ।” उमेदसिंह इस प्रकारसे सबको विदा करके चम्बलके किनारे रामपुरा नामक स्थानके प्राचीन विध्वस्त महलमें जाकर रहने लगे ।

परन्तु वीरतेजस्वी उमेदसिंहको उस भावसे अधिक दिनतक रहना नहीं हुआ । कोटेके महाराज उदार हृदय दुर्जनशालने कि जिन्होंने अपने प्रबल पराक्रमसे आमेरके महाराज ईश्वरीसिंह और उनके सहयोगी महाराष्ट्रनेता आपाजी सेधियाके करालप्राससे कोटेराज्यकी रक्षा तथा अतमें ईश्वरीसिंह और आपासिधियाको परास्त कर भगा दिया था इस समय उन्होंने सबसे अधिक उमेदसिंहकी सहायता की । इवर हाड़ावतीके एक ऊंची श्रेणीके कविने उस बालक उमेदसिंहका पराक्रम और साहस देखकर अत्यन्त मोहित हो जिससे वीरश्रेष्ठ उमेदसिंहको उनके पिताका सिंहासन मिलजाय इसमें विरोध यत्न किया । राजपूतकविके हाथमें केवल लेखनी ही शोभा नहीं पाती थी वरन तलवार भी भलीभाँतिसे उसके करकमलमें शोभायमान होती थी । लेखनीकी समान तलवारके चलानेमें भी राजपूत कवियोंको अभ्यास था । वह राजपूतकवि एक ओर तो लेखनीके बलसे इस प्रकार हृदयको उत्तेजित करनेवाली वीर गाथावलीमें उमेदकी वीरताका अभिनयरूपी काव्य बनाकर हाड़ाजातिको उत्तेजित करने लगे, और दूसरी ओर वह उसी प्रकारसे स्वयं अपनी तलवारके बलसे उमेदके सौभाग्यके सूर्यको उदित करनेके लिये आग्रहके साथ कार्यक्षेत्रमें चले । उन कविकी प्रार्थना पर कोटेके महाराज दुर्जनशालने शीघ्र ही अपनी सेनाको उन कविश्रेष्ठके अधीनमें बूंदीको जीतनेके लिये भेजा । वीरतेजस्वी उमेदसिंहने फिर अपने भाग्यकी परीक्षा करनेके लिये अपने कुटुम्बी जनोके साथ कोटेकी सेनाका योग देकर नवीन अवस्थामें संहार-मूर्तिसे शत्रुओंका पीछा किया ।

निरन्तर घोरयुद्ध होनेके कारण वूंदीके नगरकी दीवारें एक प्रकारसे विध्वंस होगई थी। विश्वासघाती अराजभक्त दल्लेसिह जिनको जयसिहने वूंदीके सिंहासन पर अभिषिक्त किया था, वह उमेदसिहके आनेका समाचार सुनकर नगरकी रक्षा करनेके लिये बाहर हुए तो थे परन्तु किसी प्रकारसे भी सफल मनोरथ न हुए, वीरश्रेष्ठ उमेदसिहने बड़ी सरलतासे नगर पर अधिकार करलिया। अंतमें दल्लेसिह अपनी रक्षा करनेके लिये वूंदीके प्रधान किले तारागढमें चलेगये। उमेदसिहने तारागढके घेरनेमें किंचित् भी विलंब नहीं किया, जिस वीरकविके कल्याणसे उमेदसिहने इस भाग्यकी परीक्षा की थी अत्यन्त ही दुःखका विषय है कि जिस समय सेनादल तारागढपर अधिकार करनेके लिये उद्यत हुआ, उस समय उक्त कविश्रेष्ठ अपने जातिके एक विश्वासघाती मनुष्यके द्वारा मारेगये। उनकी मृत्युका समाचार गुप्त रक्खा गया, इनके शिरके ऊपर एक सफेद चादर उढादी जिससे कोई जान न सके। अन्तमें उमेदसिह घोर पराक्रमके साथ किलेपर अधिकार करनेके लिये तत्पर हुए, दल्लेसिह महा भयभीत होकर किलेको छोड़कर भागगये और उमेदसिह किलेके जीतनेके पीछे पिताके सिंहासन पर विराजमान हुए।

दल्लेसिहने भागकर शीघ्रतासे जयपुरमें जा ईश्वरीसिहको अपनी पराजयका समाचार सुनाया। जयपुरके महाराज उस समाचारको सुनकर अत्यन्त क्रोधित हुए, और शीघ्र ही विख्यात वीरश्रेष्ठ खत्री केशवदासके साथ एक सेनाको फिर वूंदीपर अधिकार करनेके लिये भेजा। उमेदसिहने उस विध्वंस हुए नगरकी दीवारों तथा किलेकी मरम्मत करानेका अवसर न पाकर आमेरकी सेनाके आनेका समाचार पाकर महायुद्ध आरम्भ किया। यद्यपि उमेदसिह बड़े कष्टसे वूंदीको जयकर पिताके सिंहासनपर विराजमान हुए थे परन्तु वह समयके न मिलने पर उचित तैयारी न करसके, इसी कारण सरलतासे आमेरकी शिक्षित सेनाने उस युद्धमें जय प्राप्त की। यद्यपि आमेरकी राजपुताका फिर वूंदीके किलेके शिखरपर उड़ी परन्तु आमेरके महाराजकी ओरसे जब दल्लेसिहको फिर वूंदीके सिंहासन पर बैठानेका प्रस्ताव उपस्थित हुआ, तब दल्लेसिह पहिले कलकको स्मरण करके फिर राजसिंहासनपर बैठनेके लिये किसी प्रकार भी राजी न हुए।

उमेदसिह फिर दुर्भाग्यरूपी अगाध समुद्रके जलमें निमग्न हुए। इन्होंने पिताके सिंहासन पर अधिकार करनेके लिये मारवाड और मेवाडके महाराजसे सहायता माँगी। परन्तु किसीने भी इनको सहायता न दी, जिन विश्वासी सेवकोंने इस समय तक उमेदसिहका साथ नहीं छोड़ा था उमेदसिह उन्हींका दल बाँधकर निरन्तर गतिसे वूंदीके सिंहासन पर अन्यायसे बैठेहुए मनुष्यका अनिष्ट साधन करने लगे। ग्रामोंको लूटते हुए अंतमें अपने पिताके राज्यमें जा पहुँचे। जिस समय यह उस कार्यमें दत्तचित्त हो विनोदियानामक ग्राममें आये। इसी ग्राममें इनके पिता तथा इनकी सम्पूर्ण विपत्तियोंको पहुँचाने वाली सौतेली माता

जयसिंहकी भगिनी निवास करती थी । उक्त कछवाही रानीने अपने दोपसे अपने स्वामी और सौतेले पुत्रका सर्वनाश किया, इस दुःखसे महा दुःखित होकर मनके दुःखको मनहीमे रखकर समय व्यतीत करती थी । उमेदासिहने माताका वहाँ निवास सुनकर शीघ्र ही उनके साथ साक्षात् कर चरणवन्दना की । उमेदको देखते ही महारानीके मनमें अनुतापकी अग्नि भयंकररूपसे प्रज्वलित होगई । उमेदकी ऐसी शोचनीय अवस्था तथा ऐसा कष्ट देखकर रानीके हृदयमे स्वभावसे ही दुःख और सहानुभूति उत्पन्न होनेलगी । रानीने इतने दिनोंके पीछे परितापानलसे विदग्ध हुये हृदयमे चिन्ता करनेके पीछे स्थिर किया कि एकमात्र उसीके व्यवहारसे जिस प्रकार वूदीके राजवंशका सर्वनाश हुआ है उसी प्रकार अपनी सामर्थ्यके अनुसार वूदीके राजवंशकी अवस्थाका परिवर्तन करना उनके पक्षमे एकान्त कर्त्तव्य है । रानीने उमेदासिहके साथ बहुतसी बात चीत करनेके पीछे निश्चय किया कि तुम स्वयं दक्षिणमे जाकर महाराष्ट्रनेतासे सहायता मांगो । और जिससे उमेदासिहको महाराष्ट्रकी सहायतासे पिताका सिंहासन प्राप्त हो, इसके लिये यथेष्ट चेष्टा करनी होगी । रानी शीघ्र ही उक्त प्रस्तावके अनुसार दक्षिणकी ओर चली, थोड़े दिनोंके पीछे ही रानी अपने पुत्रके साथ दक्षिणके महाराष्ट्रनेता मल्हारराव हुलकरके डेरोंमे जा पहुँची । निकाले हुए उमेदासिहके भाग्यको बदलनेके लिये जयसिंहकी भगिनी उक्त बुधसिंहकी रानीने मेपपाल जातिके हुलकरकी शरणमे जाकर उनसे सहायता मांगी और जिससे हुलकर वूदीका उद्धार करदे रानीने इसीके लिये हुलकरके साथ भाई बहिनका सम्बन्ध स्थापित किया ।

यद्यपि मल्हारराव हुलकरने नीच वंशमें जन्म लिया था परन्तु ऊँचे वंशमे उत्पन्न हुए मनुष्यकी समान उसमे अनेक गुण थे, इस कारण वह रानीकी इच्छानुसार वूदीपर अधिकार करनेके लिये तय्यार हुए । वूदीके इतिहाससे जानाजाता है कि पहिले वृद्धारांनी हुलकरके साथ सेनासहित वूदीका उद्धार किये बिना ही पहिले उसको जयपुरमे लेगई । आमेरके महाराज ईश्वरीसिहको युद्धमे परास्त किया जायगा तो वह स्वयं अपने वंशवर तथा प्रतिनिधियोंके पक्षसे वूदीका अधिकार एकवार ही छोडकर सधिपत्र पर हस्ताक्षर करदेगे । इसी लिये रानी सबसे पहिले महाराष्ट्र नेताको जयपुरमे लेगई । आमेरके महाराज ईश्वरीसिह महाराष्ट्रके आनेका समाचार पाकर युद्ध करनेके लिये सेनासहित राजधानीको छोडकर आगे बढे । ईश्वरीसिहने इससे पहिले अपने मंत्री केशवदासकी हत्या की थी । केशवदासके दो पुत्र हरसहाय और गुरुसहाय थे । अतमे यही दोनों भ्राता पिताके हत्या करनेवाले ईश्वरीसिहको उचित दंड देनेके लिये इस समय गुप्त पड्यत्रमे लिप्त होकर, ईश्वरीसिह जिससे प्रबल महाराष्ट्रके साथ युद्धमे प्रवृत्त हो उसकी चेष्टा करते थे । दोनों भ्राताओने ईश्वरीसिहसे कहा कि महाराष्ट्रकी सेनाकी संख्या अत्यन्त सामान्य है इस कारण आप युद्धभूमिमे जाकर उनको परास्त करिये । परन्तु वास्तवमे महाराष्ट्रके सेनाकी सख्या सामान्य नहीं थी उन दोनों भ्राताओने केवल ईश्वरीसिहको विपत्तिमे डालनेके लिये ही उनसे शत्रुओंकी सेना-सख्याका सामान्य बताया था । विचारे ईश्वरीसिह, उक्त दोनों

भ्राताओकी बातपर विश्वास करके आमेरके अधीनमे बगरू नामक स्थानतक गये तब जाना कि हम धोखेमे आगये है, हरसहाय और गुरुसहायके प्रति उन्हें जो विश्वास हांगया था, उसके उचित फलको निकटवर्ती हाड़ाजातिके एक कविने इस स्थानपर लिखा है,—

मंत्री मोटो मारियो, खतरी केशोदास ।

जवहीं छोड़ी ईशरी, राज करनेकी आस ॥

इसका अर्थ यह है कि ईश्वरीसिहने जिस दिन मंत्री केशवदासका प्राण नाश किया उसी दिनसे उन्होंने राज करनेकी संपूर्ण आशा छोड़ दी थी ।

ईश्वरीसिह बहुत थोड़ी सेना लेकर युद्ध करनेके लिये गये थे, इस कारण शत्रु-पक्षकी सेनाकी संख्या अधिक देखकर उनके साथ युद्ध करना असभव जान आमेरराजने उक्त बगरूदेगके सामन्तके अधिकारी किलेका आश्रय लिया । महाराष्ट्रनेता मल्हारराव हुलकरने शीघ्र ही बगरूके किलेको जा घेरा, ईश्वरीसिह दशदिन तक किलेमे रहे, अन्तमे अपनी रक्षा असभव जानकर शत्रुके साथ संधि करनेको राजी हुए । मल्हाररावके प्रस्तावके अनुसार ईश्वरीसिहने अपनी और भविष्यके उत्तराधिकारियोंकी ओरसे वूंदीराज्य पर अपना सब प्रकारसे अधिकार छोड़कर वूंदीके संपूर्ण अधिकार उमेदसिहको देदिये । उन्होंने केवल उसी त्याग स्वीकारपत्रको देकर छुटकारा नहीं पाया वरन उस स्थानपर उन्होंने उमेदसिहको वूंदीका महाराज भी स्वीकार किया । हुलकर उक्त त्याग स्वीकारपत्र और कोटेकी सेनादलके साथ शीघ्र ही उमेदको साथ लेकर वूंदीमे आ पहुँचे । जो विश्वासवाती वूंदीके सिंहासन पर विराजमान था उस मनुष्यको भगानेमे किंचित्मात्रका भी विलव नहीं किया । थोड़े ही दिनोंके पीछे वूंदीकी राजधानीमे बड़ी धूमधामके साथ उमेदसिहका अभिषेक किया गया । इस अभिषेकके समयमे रावराजा उमेदसिहने समाचार पाया कि उनके शत्रु आमेरके महाराज ईश्वरीसिहने महा अपमानके कारण आत्मघृणासे विपपान कर प्राण त्याग किये है ।

इस प्रकारसे संवत् १८७५, सन् १७४९ ईसवी मे उमेदसिह क्रमानुसार चौदह वर्षतक वनवन पर्वत २ पर भ्रमण कर अनेक कष्टोंको सहन करनेके पीछे पिताके सिंहासन पर विराजमान हुए । मल्हारराव हुलकर, जिसने बुधसिहकी विधवा रानीकी प्रार्थनासे उमेदसिहके इस सौभाग्यरूपी सूर्यको चमकाया, उसने इसके पुरस्कारमे उमेदसिहसे चम्बलनदीके किनारेवाले पाटन देश और उसके अधीनके सामन्त ग्रामोंको मांगा, उमेदसिहने तुरन्त ही रीतिके अनुसार दानपत्र लिखकर वह ग्राम उसको दे दिये ।

(१) कर्नल टाड् साहबने टीकामे लिखा है कि सन् १८१७ ईसवीमे अंग्रेजी गवर्नमेण्टने महाराष्ट्र से यह देश लेकर फिर वूंदीके महाराज (उमेदके पौत्र) को देदिये, वूंदीके महाराज इससे अत्यन्त सन्तुष्ट हुए । कर्नल टाड् साहबने बड़े यत्न और धोर परिश्रम करके यह कार्य किया था ।

बूंदीका राज्य जो चौदह वर्षसे दूसरेके हस्तगत था, उस दीर्घसमयमे निरन्तर युद्ध होनेसे तथा अनेक कारणोंसे श्री भ्रष्ट होगया था। दलेलसिंहने उस दीर्घयुद्धमे केवल राजमहलमे और तारागढ़ नामक किलेके चारो ओर दीवारें बनवादी थीं, वही उस दीर्घ कालमे एकमात्र उन्नतिका कारण हुई। उमेदसिंह पिताके सिंहासन पर विराजमान होकर सबसे पहिले राज्यकी श्रीवृद्धि और सर्वसाधारण प्रजाका कल्याण करनेके लिये नियुक्त हुए, परन्तु जो कि वह महाराष्ट्र जातिकी सहायतासे पिताके सिंहासन पर बैठनेमे समर्थ हुए थे, इस समय समस्त रजवाड़ेमे उस महाराष्ट्रदलके प्रबल प्रादुर्भाव होनेसे उमेदसिंहके समस्त उद्योग उद्दीपना, तथा मंगल आशामे भयकर आघात लगने लगा। राजपूतजाति इस समय विचारने लगी कि बीच बीचमे जो पंगुपालकी समान महाराष्ट्रदल इनके राज्यमे आकर अत्याचार और लूटमार करते हैं चिरकाल तक यह व्यवहार नहीं रहैगा। उन्होंने इस महा धान्तिरूपी कुँएमे पडकर अपना सर्वनाश किया। विशेष करके राजपूत जाति आत्मविग्रहके समय उस महाराष्ट्रदलका आश्रय लेनेसे और भी वलहीनताको प्राप्त हुई, और उन्होंने सरलतासे अपने प्रताप और प्रभुत्वका विस्तार कर लिया। समस्त राजपूतजातिमे बूंदीकी हाड़ाजातिकी महाराष्ट्रके प्रादुर्भावसे अधिक हानि हुई थी। यदि वीरश्रेष्ठ उमेदसिंह जन्मभरतक अपने स्वाभाविक साहस और पराक्रमके साथ बूंदी राज्यका शासन करते, यदि वह असमयमे अपनी इच्छासे राज्यशासनका भार न छोड़ देते तो कभी भी महाराष्ट्रगण हाड़ाजातिके प्रति इस प्रकारकी प्रबलताका विस्तार नहीं करसकते थे।

कर्नल टाड् साहब लिखते हैं, कि “ उमेदसिंह स्वभावसे ही धार्मिक थे, परन्तु एक प्रतिहिंसाके करनेसे उनके निर्मल चरित्रोमे कलंक लग गया था, यदि उनमे वह कलंक न होता तो हम राजपूतजातिके इतिहासमे उनको अत्यन्त साहसी ज्ञानी और निर्मल चरित्रोवाला लिखसकते थे। ” “ परन्तु हम टाड् साहबके उक्त मन्तव्यको सब प्रकारसे समर्थन नहीं करसकते। इसको हमारे पाठक पहिले ही पढ़ चुके हैं, उमेदसिंह डवलानाके अधीश्वर देवसिंहके पास गये, देवसिंहने इनके साथ किस प्रकारका वृणित व्यवहार और कैसा अराजपूत-उचित कायर पुरुषोंकी समान व्यवहार किया। उमेदसिंह बूंदीके सिंहासन पर बैठकर विचार करते तो बड़ी सरलतासे उस कायरपुरुष देवसिंहको उचित दंड देसकते थे। परन्तु उन्होंने आठ वर्षतक उस हिंसाकी बातको भूल कर भी मनमे न आने दिया। इससे सरलतासे जाना जासकता है कि उमेदसिंहने सामर्थ्यवान् होकर भी जब आठवर्ष बढला न लिया तब तो वह अवश्य ही एक ऊँचे हृदयवाले पुरुष थे, परन्तु अन्य पक्षसे यह भी जाना जाता है कि जिन इन्द्रगढ़पति देवसिंहने अपने अधीश्वर प्रभुको महाविपत्तिमे भी आश्रय नहीं दिया, अथवा उनको एक घोड़ा भी नहीं दिया और आत्मघृणा तथा अनुताप प्रकाशके बढलेमे अत्यन्त कायरपुरुषोंकी समान व्यवहार करता रहा, उमेदसिंहने अपने अभ्युदयमे उस देवसिंहको क्षमा करके

उससे वदला नहीं लिया, इसीको स्मरण करके वह मनुष्य अपने मनही मनमें उमेदकी ओर घृणा करता था। वह इतना करके ही शान्त न हुआ, वरन किस प्रकारसे उमेद-सिंहका अनिष्ट साधन करूँ इसी चिन्तामें नित्य लिप्त रहता था। इतिहाससे जाना जाता है कि उमेदसिंहने सिंहासन पर बैठनेके आठ वर्ष पीछे जयपुरके महाराज माधोसिंहके साथ अपनी भगिनीके विवाहका सम्बन्ध स्थिर करनेके लिये अपनी जातीय रीतिके अनुसार नारियल भेजा। माधोसिंहने राजसभामें अपने सामन्त और कुटुम्बियोंके साथ बड़े सम्मानसे उस नारियलको ग्रहण किया। दैवयोगसे उस समय उक्त इन्द्रगढ़पति देवसिंह आमेरमें जा पहुँचे। आमेरराज माधोसिंहने उनसे पूछा कि बुधसिंहकी कन्या किस प्रकारकी सुन्दरी है और उसके गुणोंकी प्रशंसा किस प्रकार है? नीच बुद्धि देवसिंहने उचित सुअवसर पाकर उमेदसिंहके अनिष्ट साधनकी इच्छासे ऐसा घृणित अनृतपूर्ण उत्तर दिया कि वह केवल एकमात्र उनकी समान कायर पुरुषोंके पक्षमें ही गोभा पाता है। देवसिंहने कहा कि वह कन्या बुधसिंहके औरससे उत्पन्न नहीं हुई है। जो राजपूत राजा विवाहका प्रस्ताव स्वीकार कर फिर उस नारियलको कन्याके पक्षवालोंके पास फेरकर भेज दे तो राजपूतोंके लिये इससे अधिक अपमान दूसरा नहीं है। माधोसिंहने देवसिंहके मिथ्या वचनोंपर विश्वास करके वूदीमें नारियल फिरवाभेजा, उस समय उमेदसिंहके हृदयमें कैसा वाण लगा था, उसका अनुमान सरलतासे होसकता है, परन्तु अत्यन्त सतोषका विषय है कि मारवाड़के अधीश्वर महाराज त्रिजयसिंहने शीघ्र ही उमेदसिंहकी उस भगिनीका विवाह करके देवसिंहकी उक्तिको असत्य कर दिया।

कर्नल टाड् साहब लिखते हैं, कि “संवत् १८१३, सन् १७५७ ई०में उमेदसिंह करवरके समीप विजयसनी माताके मंदिरमें पूजा करनेके लिये गये। यह स्थान इन्द्रगढ़के समीप था इस कारण उमेदसिंहने आकर इन्द्रगढ़पति देवसिंहको पुत्रोत्सहित इकट्ठे हुए सामन्तोंसे मिलनेकी आज्ञा दी। औरोंके निषेध करनेपर भी देवसिंहने उमेदकी आज्ञानुसार अपने पुत्र और पोतेके साथ उपस्थित होनेमें किंचित्मात्रका भी विलम्ब नहीं किया। वहाँ उन्होंने प्रत्येकका संहार करके देवसिंहके वंशको लोप करदिया, उनके चिताके धुँएँसे जिससे आकाश कलकित न हो इस कारण उमेदसिंहकी आज्ञासे उनके शव नदीमें डाल दिये गये। उमेदसिंहने इन्द्रगढ़ देवसिंहके भाईको दे दिया।

इतिहासेवेत्ता टाड् साहबने उक्त घटनाको ही उमेदसिंहके चरित्रमें महाकलंक वताकर वर्णन किया है। परन्तु जब हम विचार करते हैं कि प्रतिहिंसा दान वीर तेजस्वी राजपूत जातिका स्वाभाविक धर्म है, विना प्रतिहिंसा दान किये वह कायर पुरुष समझे जाते हैं तब उमेदसिंहका यह प्रतिहिंसा दान महा कलकदायक नहीं समझा जाता।

“देवसिंहने प्रथमसे ही उमेदके साथ जैसा व्यवहार किया ससारमें इनकी समान सामर्थ्यवान् राजा बहुत कम पाये जायेंगे कि जो उमेदकी समान आठ वर्ष तक प्रतिहिंसा देनेमें शान्त रहसके। दूसरी बात यह है कि जो राजपूत स्त्री सती नामसे

महाकलंक
वताकर वर्णन
किया है।
परन्तु जब
हम विचार
करते हैं कि
प्रतिहिंसा
दान वीर
तेजस्वी
राजपूत
जातिका
स्वाभाविक
धर्म है,
विना प्रतिहिंसा
दान किये
वह कायर
पुरुष समझे
जाते हैं तब
उमेदसिंहका
यह प्रतिहिंसा
दान महा
कलकदायक
नहीं समझा
जाता।

गिनीजानेके लिये प्रज्वलित चितानलमे प्राण त्याग करती थी“उस राजपूत स्त्रीके सतीत्वमे दोपारोपकी अपेक्षा महापापका विषय और क्या होसकता है? देवसिहने जब सवके सम्मुख सभामे कहा कि उमेदसिहकी भगिनी वास्तवमे बुधसिहकी औरस-जात कन्या नही है तब उमेदसिहकी माताके सतीत्वके ऊपर भयंकर वज्रपात हुआ। संसारमे ऐसे कितने राजा है जो अपने अधीनके सामन्तोको अपनी माताके सतीत्व पर कलक लगाते हुए देखकर चुप रह सकते है। उमेदसिहने जो उसे प्रतिहिंसा दान की तौ उन्होने अवश्य ही वह वीर राजपूतोके उचित कार्य किया। वह कभी कलंकदायक नही होसकता। तब यह बात अवश्य ही कही जासकती है कि देवसिहके अपराधके कारण उनके पुत्र और पोतेके प्राणोका नाश करना उचित नही हुआ। परन्तु उक्त कारणसे उमेदसिहने अंतमे जिस मार्गका अवलम्बन किया उसीसे उनके समस्त पापोका प्रायश्चित्त होकर उनके यशकी चंद्रिकाको निर्मल कर उनके चरित्रोको संसारमे प्रकाशित करदिया।

एक एक करके अनन्तकालके समुद्रमे पंद्रहवर्षरूपी उपद्रवकी धारा वही। वीर तेजस्वी उमेदसिह उस पंद्रहवर्षतक राज्यके अविश्रान्त संघटित नानाप्रकारसे राजनैतिक उपद्रवोको निवारण तथा सुशासनमे लिप्त रहकर वर्षोको लॉघने लगे। परन्तु वह राजनैतिक विप्लव वह शासनके गोलयोग, उस विभिन्न विभ्राटमे उमेदसिहके हृदयमे वह एक घटना, उस देवसिहके प्राण नाश करनेका विचार दिन २ जागरित रहकर उनके हृदयको वेधने लगा। यद्यपि सभीने उस घटनाको विस्मृतिके जालमे डाल दिया था, यद्यपि किसीने भी उस घटनाके विरुद्धमे किसी प्रकारका असंतोष प्रकाश नही किया, यद्यपि उमेदसिह जानते थे कि दुराचारी देवसिहने जो अपराध किया था उससे उनको प्राणदंड देना ठीक ही हुआ था, परन्तु तौभी उनका उदार और साहस पूर्ण हृदय उस हत्याकांडके लिये अत्यन्त व्यथित होता था। उन्होने अपनेको उस हत्याकाण्डके सम्बन्धमे महा अपराधी जानकर उस पापनाशके लिये पंद्रह वर्षके पीछे इच्छानुसार पायेहुए पिताके राज्यको छोड़नेकी अभिलाषा की। उमेदसिहने सिंहासन छोडकर तीर्थयात्राके लिये भारतवर्षके प्रत्येक तीर्थोमे जाकर जीवनके शेष कईएक वर्षोको केवल धर्माचरण और अनुतापसे उक्त पापके प्रायश्चित्त करनेका संकल्प किया।

संवत् १८२७ सन् १७७१ ई० मे उमेदसिहका राजनैतिक अस्तित्व लुप्त होगया। राजपूत राज्यकी चिरप्रचलित रीतिके अनुसार शीघ्र ही समस्त अनुष्ठान होने लगे। उमेदसिहके पुत्र अजितसिहने अपने पिताकी एक मूर्ति बनाकर जिस नियमसे चितामे दाह किया जाता है उसी नियमसे उस मूर्तिको अग्निपर रखकर प्रज्वलित चितानलमे भस्म कर दिया, और पिताके वियोगमे जिस प्रकार अशौचकी व्यवस्था है उसी प्रकार अशौचको ग्रहण किया। राजाके अंतपुरमें हाहाकार मचगया, सभी जगह रोनेका शब्द सुनाई आने लगा। नियतहुए अशौचकालके वातने पर अजितसिहने क्षौरकर्मके पीछे पिताकी

श्राद्धक्रिया समाप्त की। सारांश यह है कि यथार्थ मृत्युके होनेसे जैसा कार्य किया जाता है, वह सभी किया गया, श्राद्धके होजानेके पीछे अजितसिंह बड़ी धूमधामके साथ वूदीके सिंहासनपर अभिषिक्त हुए।

उमेदसिंह राज्यभारको छोड़कर एकमात्र श्रीजी। (वह जितने दिनोतक जीवित रहे उतने दिनोतक श्रीजी नामसे पुकारे गये) उपाधि धारण कर उक्त अनुष्ठानके पहिले ही वूदीकी राजधानीको छोड़कर, पठारके आदिम प्रधान अधीश्वरने जिस तीर्थमें विचित्ररूपसे आरोग्यता प्राप्त की थी, उसी केदारनाथ तीर्थमें जाकर वहा वास करने लगे। उन्होने राज्य छोडनेके समय विचारा था कि एकमात्र योगीभेपसे तीर्थमें भ्रमण करने और इष्टदेवताके ध्यानसे सब प्रकारसे गान्ति प्राप्त होगी, और जो हमने हत्या करके पापसग्रह किया है उस अपराधसे भी छुटकारा मिल जायगा। उमेदसिंहने वीर राजपूत वेशको त्याग कर तीर्थयात्रीका वेश धारण किया था, यह जिस महान् ऊंचे वंशमें जन्म लेकर महा ऊंचे पदपर प्रतिष्ठित थे उस वंशका गौरव और पदोचित महा ऊंचा मानसिक भाव उनके हृदयसे दूर नहीं हुआ। उन्होने धर्मकी खोजमें भारतके जिस २ प्रान्तके जिस २ तीर्थमें सन्यासी योगी, यति ब्रह्मचारी इत्यादि पवित्रचेता साधुओंके साथ मिल कर शास्त्रकथा और धर्मोपदेश सुने थे, उन्हीं २ साधु भक्तवृन्दोंके सम्मुख यह परम विज्ञानी पूर्वचेता साधु और महात्मारूपसे माने गये और उन्होने इनका महान् सम्मान किया था। उमेदसिंहने स्वदेशी और विदेशी राज्यके इतिहासको पढ़ा था कि “ राज ऐश्वर्य और आडम्बर सम्मान केवल आत्माके विनाशका कारण स्वरूप है। जो राजा सुअवसरमें ऐश्वर्य आडम्बरको छोड़कर देवाराधना और पुण्य संचय करनेमें नियुक्त होते हैं वही यथार्थ सुखी है ”। बुद्धिमान्नी और सामाजिकरीतिके वशीभूत होकर उमेदसिंह भलीभाँतिसे जानगये थे कि केवल श्रीकृष्णजीके मंदिरमें वा गंगाजीके किनारे रहनेकी अपेक्षा समस्त भारतवर्षमें भ्रमण करके भगवान्की अनन्त महिमा और सृष्टिका चूडान्त निदर्शनके साथ ज्ञानका संचय करना श्रेष्ठ है, इस कारण जातीयशास्त्र पुराण और महा काव्योंमें भारतके जिन पुण्यतीर्थ और पवित्र स्थानों का वर्णन पढ़ा था उन्होने उन सबको अपने नेत्रोंसे देखनेका दृढ़ संकल्प किया। परन्तु उमेदसिंहका अतीत जीवनकेवल वीर रसके सोतेसे ही आजतक सींचा गया था, इसी कारण वह भारतके तीर्थयात्री व्रतको ग्रहण करके भी सम्पूर्णरूपसे संन्यासीवेश करके बाहर नहीं गये। वह उस तीर्थयात्री वेशसे ही वीरोकी समान अस्त्रोंके आभूषणोंसे सुसज्जित होकर बाहर गये थे। उस समय तीर्थ करनेवाले मनुष्योंको मार्गमें अनेक प्रकारके विघ्न होते थे। इस कारण उमेदसिंहने अस्त्र लेकर अपने बाहुबलसे उन विघ्नोंको दूर करके अपने मनोरथको सिद्ध करना कर्तव्य विचारा। तीर्थोंमें भ्रमण करनेके समय अनेकप्रकारके शारीरिक कष्टोंको भोग करना अधिक पुण्यदायक विचारा। तीर्थयात्रामें उमेदसिंहने जो बड़े २ भारी अस्त्र शस्त्र धारण किये थे, दो राजपूतवीर उन अस्त्रोंको बड़े कष्टसे धारण कर सकते थे। इन्होंने सबसे पहिले अस्त्राघातको रोकनेके लिये रुई पूर्ण अंगरखेसे शरीरढका उसके पीछे

मनुष्योको मार्गमें अनेक प्रकारके विघ्न होते थे। इस कारण उमेदसिंहने अस्त्र लेकर अपने बाहुबलसे उन विघ्नोंको दूर करके अपने मनोरथको सिद्ध करना कर्तव्य विचारा। तीर्थोंमें भ्रमण करनेके समय अनेकप्रकारके शारीरिक कष्टोंको भोग करना अधिक पुण्यदायक विचारा। तीर्थयात्रामें उमेदसिंहने जो बड़े २ भारी अस्त्र शस्त्र धारण किये थे, दो राजपूतवीर उन अस्त्रोंको बड़े कष्टसे धारण कर सकते थे। इन्होंने सबसे पहिले अस्त्राघातको रोकनेके लिये रुई पूर्ण अंगरखेसे शरीरढका उसके पीछे

बड़ीभारी ढाल, बन्दूक एक भाला, एक तलवार एक छोटी तलवार और उस समयके उपयोगी एक बड़ी भारी छुरी, और छोटी २ युद्धके उपयोगी पूर्ण खलीते वारूद पूर्ण बड़े शृंग रण कुठार, बर्छा, कटारी, तीक्ष्णधारवाले लोहेके चक्र, धनु और बाण तूणसे अपने शरीरको शोभायमान किया। उस समय ऐसा देखा गया कि सत्तर वर्षकी अवस्थावाले वीर उमेदसिहने इन बड़े २ भारी अस्त्रोंको ढालमें रखकर खेल करतेहुए उसको एक हाथसे उठा लिया हो, यही नहीं वरन वह कितनी ही देरतक उसको अपने हाथमें लिये रहे थे।

वीर तीर्थयात्री उमेदसिह बहुत थोड़े विश्वासी सेवक साथ लेकर कई वर्षतक तो उत्तरमें गंगोत्तरी स्थान, दक्षिणमें सेतुबंधरामेश्वर और अराकानमें गरम सीताकुड तथा उड़ीसासे भारतकी शेष सीमा द्वारकातक घूमते रहे। यही नहीं कि वह केवल हिन्दुओंके ही तीर्थमें गयेहो वरन प्राकृतिक सौन्दर्य पूर्ण प्रत्येक प्रसिद्ध स्थान और पंडितोंके रहनेके स्थानमें भी वह गये। बीच २ में एक २ देशमें भ्रमण करनेके पीछे वह अपने पैतृक राज्यकी सीमामें आ पहुँचे, उस समय उनके स्वजातीय नहीं वरन प्रत्येक राजा, तथा रजवाड़ेके प्रत्येक राजपूतोंने उनको बड़े सम्मानके साथ अभिनंदन किया था। वीर तीर्थयात्री उमेदसिह भ्रमण करतेहुए जिस राजाके राज्यमें जाते, वही राजा इनके आनेसे अपनेको पुण्यवान् मानता था, और उमेदके आनेसे ही राजमहलको पवित्र मानता था। इस समय संसार और राज्यसे विरागी हुए उमेदसिहको रजवाड़ेके सभी मनुष्य भविष्यत्वक्ता देवताकी समान जानते थे, तथा उमेदके ज्ञान शिक्षा और अभिज्ञताको अतुलनीय जानकर सभी उनके उपदेशके अनुसार कार्य करते थे। उमेदसिह जिसको जिस विषयमें उपदेश करते थे वह प्राणपणसे उसको अभ्रान्त जानकर पालन करता था। उमेदके प्रत्येक उपदेशके वचनोंको सभी वर्णवद्ध करके रखते थे। उमेदसिहकी जीवित अवस्थामें उनके साथ हाडाजातिके प्रत्येक राजपूतने जिस प्रकारका ऊँचा सम्मान दिखाया और उनकी देवताकी समान भावसे पूजा की उनके वियोगमें भी हाडाजातिने उसी प्रकारसे उनके प्रति महान् ऊँचा सम्मान दिखाया। उमेदसिह जिस समय जो बात कहते थे हाडाजाति उसको धर्मविधानकी समान पालन करती थी, और उनके स्मृति चिह्नस्वरूपमें हाडाजातिने जो कुछ पाया था उसको देवाताके द्रव्यस्वरूपसे भक्तिसहित रखती आई थी। उमेदसिह सबसे पीछे भारतवर्षकी सीमाके बाहरे मकरानके तीरवर्ती हिङ्गलाजनामक स्थानमें गये; और अग्नि-देवके तीर्थमें जाकर फिर द्वारकाको गये, जब यह वहाँसे लौट रहे थे तब रास्तेमें एक कावा नामक चोरोके दलने इनको घेर लिया। परन्तु वीरश्रेष्ठ उमेदसिहने उन चोरोके दलके साथ अपना बाहुबल दिखाकर उनको एकावार ही परास्त करके चोरोके सरदारको बंदीकर लिया, चोरोके सरदारने अपनेको छुटानेके लिये सौगंधकी कि भै आजसे कभी भी द्वारकाके यात्रियोपर आक्रमण नहीं करूँगा।

यद्यपि वीर वेगधारी उमेदसिहने उपरोक्त प्रकारसे दीर्घकालतक तीर्थोंमें भ्रमण करके पुण्यके साथही साथ ज्ञानको भी सचय किया था, यद्यपि उन्होंने अपने मनमें इस

वातका निश्चय कर राजसिंहासनको त्याग किया था कि हम अब कभी राजसिंहासनको ग्रहण नहीं करेंगे। परन्तु एक वियोगान्त घटनासे वह उस तीर्थभ्रमणसे कुछ कालके लिये वंचित हुए। वह घटना यह थी कि उनके इकलौते पुत्र रावराजा अजितसिंहकी मृत्यु होगई, तब उमेदसिंह अपने अज्ञानी पोतेको शिक्षा देने और प्रतिनिधिरूपसे राज्य चलानेको बाध्य हुए। हमने जो शोचनीय वियोगान्त घटनाकी बात कही वह मेवाड़ और हाडाजातिके इतिहासमें लिखी गई है। और बहुत शताब्दीके पहिले वम्बावदाकी सती रानीने प्रज्वलित चिताकी अग्निमें प्राण त्याग करनेके समय जो निषेध वाक्य कहे थे वह इस प्रकार थे कि “ यदि राव और राणा कभी भी वसन्ती उत्सव (अहेरके) होनेके पहिले परस्परमें एकसाथ मिलेंगे तौ अवश्य ही दोनोंकी मृत्यु होगी । ” उपरोक्त घटना उस सती साध्वीकी उक्तिका सामर्थ्यन करती है। वह घटना अवश्य पढ़नेके योग्य है।

वीलहठा नामक ग्राममें एक मीनाओकी सम्प्रदायरहती थी और वहाँ आमके वृक्षोंमें बहुतसे उत्तम आम लगते थे, वही इस झगड़ेका मूलकारण हुए वूदीके महाराज अजितसिंहने उस विलहठा नामक ग्रामको अपने राज्यभुक्त जानकर अथवा राज्यमें भुक्त करनेके लिये उसके चारोओर किला बनवा दिया। मेवाड़के बहुतसे सामन्तोंके भडकानेसे एक चोरोका दल उस ग्रामपर आक्रमण करनेके लिये तय्यार हुआ। अजितसिंहने उनको भय दिखानेके लिये उस किलेमें एक सेना रख दी। राणाने यह समाचार पाकर महाक्रोधित हो अपने समस्त सामन्त और वेतनभोगी सैन्धवी सेनाके साथ उक्त विवादके स्थानमें जाकर वूदीके महाराज अजितसिंहको अपने डेरोमें बुलाभेजा। अजितने आते ही अपने व्यवहार और मधुरवचनोसे तथा सच्चरित्रता और उदारतासे राणाको ऐसा मोहित किया कि राणा विलाहठाकी बातको एकबार ही भूलगये। सम्मुख ही वसन्तकाल उपस्थित था, मधुर फाल्गुणके महीनेमें राजपूत वीर गौरीदेवीके आशयसे वराहका शिकार करते थे। युवक हाडाराज अजितने राणाके निकटसे सद्य व्यवहार पाकर उसके बदलेमें राणाको यह कहकर बुला भेजा कि वूदीके रक्षित राजवनमें जो उत्सव होगा उसमें आप अवश्य ही आवै। राणाने उसी समय उस आमत्रणको स्वीकार किया। सीसोदियोंके अधीश्वर राणा प्रचलितरीतिके अनुसार दूसरे दिन सामन्तोंको हरे वर्णके वेशसे सजाकर वूदीके अधीनमें स्थित नन्दता नामक पहाड़ी देशमें आमत्रणकी रक्षा करनेके लिये जा पहुँचे।

इस समय उमेदसिंह वदरीनाथसे लौटेहुए आरहे थे, जब उन्होंने यह सुना कि राणाके साथ उनके पुत्र अजितसिंहने शूकरके शिकार करनेका विचार किया है, तब इन्होंने तुरन्त ही पुत्रके पास एक मनुष्य भेजकर उस सती स्त्रीकी उक्तिको स्मरण कराकर राणाके साथ मिलनेको मना करा भेजा। अजितसिंहने उसके उत्तरमें कहला भेजा कि इस समय मैं कायर पुरुषोंकी समान आचरण कभी नहीं करसकता। क्रमानुसार निश्चित उत्सवके दिन प्रभाकर भगवान्ने पूर्वकी ओरको दर्शन दिया। राणा युवक राव अजितके साथ मित्रभावको प्रकाश कर एकसाथ शिकार खेलनेके लिये चले। परन्तु इसके पहिले दिन तीसरे पहरके समयमें मेवाड़के राजमंत्रीने राव अजितके सम्मुख जाकर अत्यन्त

अपमानकारक वचनोमे राव अजितसे कहा कि “ वीलहठा राणाको लौटा देना होगा, और यदि ऐसा न करोगे तौ मै एक सिन्धी सेनाको भेजकर आपको बंदी करूँगा । ” मंत्रीने अजितसे यह भी कहा कि मैने राणाकी आज्ञानुसार तुमसे समस्त समाचार कहा है, राव अजितने मेवाड़के मंत्रीके उन अपमानकारक वचनोको सुनकर उसके इस व्यवहारसे मनही मनमे समस्त रात्रिमे घोर क्रोध संचय किया था । दूसरे दिन उक्त मृगयाका कार्य समाप्त होते ही राणाने अजितको विदा किया कि इसी अवसरमे अचानक अजितके मनमे राणाके मंत्रीका वह अपमान याद आया, यद्यपि वह राणासे विदा होकर कुछ दूरतक चले गये थे, परन्तु हमै राणा बंदी करैगे यह विचार कर वह फिर राणाके सम्मुख गये । अजितको फिर आयाहुआ देख कर राणा किसी प्रकार भी स्थिर न रहसके उन्होने हँसते हुए फिर अजितको विदा कर दिया । दोनोने फिर परस्पर भे साक्षात् किया । अजित उस समय भी क्या करै इसका कुछ भी स्थिर न करके राणाके दयालु व्यवहारसे मोहित हो फिर राणाके सम्मुखसे चले आये, परन्तु अजित के फिर कुछ दूर आते ही उनके हृदयमे प्रतिहिंसाकी अग्नि भयंकररूपसे प्रज्वलित हो गई । अजितने उसी समय तीक्ष्ण भालेको हाथमे लेकर बड़े वेगसे बलपूर्वक राणाके ऊपर भाला चलाया । उस भालेने राणाको देहको भेदकर उनके घोड़ेको भी जा भेदा, दारुणरूपसे घायल हुए राणा जिस अजितको अपना परमप्यारा मित्र जानते थे उसको प्राणघाती देखकर केवल इतना ही कहकर प्राण त्याग किये, “ओह हाड़ा! क्या किया?” घायलहुए राणाके घोड़े परसे गिरते ही इन्द्रगढ़के सामन्तने तलवारके आघातसे राणाका जीवन एकवार ही समाप्त कर दिया । हाड़ाराज अजित इस कार्यसे अपना महान् गौरव जानकर मेवाड़के महाराजकी “ छत्रझांगी ” अर्थात् गोलाकार मोरकी पूँछके चक्रमे सुवर्णके सूर्याङ्कित राजचिह्नोको लेकर अपनी राजधानी बूंदीमे चले आये । वह मेवाड़के राजचिह्न बूंदीके महलमे रक्खे गये । उमेदसिहने जो देवसिहके प्राण नाश करनेके लिये राज्यसुखको छोड़कर सन्यासीकी समान अनेक देशोमे भ्रमण कर अपने पापोका नाश किया था उन्होने जब यह समाचार सुना कि हमारे पुत्र अजितने मेवाड़के महाराजके प्राण नाश किये है तब उनके हृदयमे प्रबल आवेग उछलने लगा । उन्होने अपने वंशमे फिर महापाप संचय होताहुआ देखकर अत्यन्त दुःख प्रकाश किया, उन्होने उसी समय यह प्रतिज्ञा की कि अब जन्मभर पुत्रका मुख नहीं देखूँगा ।

बूंदीके जातीय इतिहासमे लिखा जा चुका है कि कृष्णगढ़के राजाओकी दो कन्याओके साथ राणा और बूंदीराज अजितका विवाह हुआ था, इसीसे दोनो दृढसांसारिक सम्बन्ध बन्धनमे बंधरहे थे, बूंदीराज अजितसे उनका कुछ अमंगल होगा राणाके हृदयमे यह विचार भूलसे भी उदय नहीं हुआ । परन्तु राणाकी स्त्रीने अपने स्वामीको यह कहकर पहिलेसे ही सावधान करदिया कि जिससे वह किसी प्रकारसे भी अजितके ऊपर विश्वास न करै । कई पीढी पहिले मेवाड़ और बूंदी दोनो राज्यके राजा जो परस्परमे आक्रमण करके इस मृगयाक्षेत्रमें मारेगये थे, उस वृत्तान्तके

हमारे पाठक पहिले ही पढ़ चुके हैं परन्तु इस घटनाके हो चुकने पर दोनों राजवंशोंमें प्राचीन शत्रुताका एकवार ही लोप होगया था। जिस दिन अजितसिंहने राणाके प्राणनाश किये, उसके पहिले दिन मेवाड़के राजमन्त्रीने एक भोजदान किया था। उस भोजसभामें दोनों राजा और उनके सामन्तोंने उपस्थित होकर अकपट मित्रताके साथ परस्परमें साक्षात् किया था। परन्तु इतिहाससे जाना जाता है कि मेवाड़के सामन्त अपने अत्याचारी अधीश्वर राणाके ऊपर अत्यन्त क्रोधित हुए थे। उनके सिखानेसे ही यह शोचनीय वियोगान्त अभिनय हुआ था, ऐसे बहुतसे प्रमाण विराजमान हैं। मेवाड़के राजमन्त्रीने भी अजितको महाभय दिखाकर अपमान करनेवाले बहुतसे कटु वचन कहे थे, इसका वर्णन भी पहिले हो चुका है। जिस समय अजितसिंहने भालेके आघातसे राणाका प्राण नाश किया उस समय एकमात्र नीचे पड़वाले अनुचरके अतिरिक्त मेवाड़के किसी सामन्तने भी राणाके प्राणोंकी रक्षा करनेके लिये चेष्टा नहीं की थी, मेवाड़के सामन्तोंने राणाके जीवनकी रक्षा न की न अजितको पकड़ा, और राणाके घायल होते ही सभी अपने-२ प्राणोंके भयसे राणाके मृतक शरीरको छोड़कर अपने-२ डेरोमें भाग गये। इससे यह जाना जाता है कि राणाके प्राणनाशके सम्बन्धमें मेवाड़के सामन्तोंकी भी गुप्तभावसे सम्मति थी।

राणाके मृतक होते ही केवल राणाकी एकमात्र उपपत्नी राणाकी उर्द्ध्व दैहिक क्रिया करनेके लिये उस समय वहाँ विद्यमान थी। वह बहुतसा धन खर्च करके चित्ता सजानेकी आज्ञादे स्वयं राणाके शवके साथ भस्म होनेके लिये स्वर्गमार्गमें जानेकी तैयार हुई। प्रज्वलित चित्ताकी अग्निमें राणाका शव आलिंगन करके उस स्त्रीने यह शाप दिया कि “अजितसिंहने यदि अपने स्वार्थसाधन करनेके लिये पड्यंत्र करके राणाका प्राण नाश किया है तो उस हत्या करनेवालेको दो महीनेके भीतर उचित फल मिल जायगा, और यदि प्राचीन वंशसे परस्परमें चली आई हुई शत्रुताका बदला लेनेके लिये यह कार्य किया है तो मेरा शाप उसको नहीं लगेगा”। वृद्धीके हाड़ाजातीय इतिहासवेत्ताने लिखा है कि “उस स्त्रीके इस प्रकार शाप देते ही उसके वचनको समर्थन करनेके लिये उसके पासके वृक्षकी सहसा एक शाखा टूटकर पृथ्वीपर गिर पड़ी, तथा राणा और सतीकी चित्ताभस्मसे विलाईता सफेद वर्णका होगया”।

हाड़ाकविने लिखा है कि सती स्त्रीके शापके अनुसार दो महीनेमें ही उसकी भविष्यद्वाणी पूर्ण होगई, वृद्धीराज अजितके शरीरसे आपसे आप मांसके टुकड़े २ होकर गिरने लगे, इस प्रकारसे महान् कष्टको भोगकर सबमें घृणाके योग्यहो उन्होंने अन्तमें प्राण त्याग किये।

अजितसिंहके एकमात्र पुत्र विशनसिंह इस समय अज्ञान बालक थे। उमेशसिंहको अन्तमें राज्यमें सुशासन स्थापन करनेको बाध्य होना पड़ा। उमेशसिंहने वृद्धीकी राजधानीसे चिरकालके लिये विदा ग्रहणकी थी। सारांश यह है कि उन्होंने राजधानीमें बिना गये ही दूरही रहकर एक बुद्धिमान् धामाई अर्थात् धात्री पुत्रीको राज्यके प्रधान तत्त्व विधायक

(१) चित्ता भूमिका नाम।

पदपर नियुक्त करके यह वता दिया कि किस रीतिसे राज्यशासन होना चाहिये । सुशासन स्थापन होजानेके पीछे उमेदसिंह फिर तीर्थ करनेके लिये चले गये। एक २ समयमे उन्होंने वरावर चार वर्षतक वूदीमे न जाकर अनेक तीर्थोमे भ्रमण करना प्रारंभ किया । अंतमे उनका शरीर वृद्धताके आनेसे अत्यन्त क्षीण होगया, मृत्युके कई वर्ष पहिले यह केदारनाथ तीर्थमे निवास करनेको बाध्य हुए ।

अत्यन्त ही दुःखका विषय है कि उक्त घटनाके कई वर्ष पीछे उमेदसिंह जिस समय अत्यन्त वृद्ध होकर संसारसे जानेकी वाट देखरहे थे, उस समयमे उनके पोते विशनसिंहने उनको राज्यका लोभी और विश्वासघाती जानकर उनके साथ अत्यन्त ही शोचनीय व्यवहार किया उमेदसिंहके पीछेही विशनसिंह युवा अवस्थापर पहुँचे तब उस समय राज्यके कितने ही दुश्चरित लोभी मूर्ख सामन्त और राजकर्मचारियोने उमेदके विरुद्धमे षड्यंत्रजालका विस्तार किया । वह भलीभाँतिसे जानगये थे कि उमेदसिंहकी समान नीतिज्ञ और शासनज्ञाता तथा बुद्धिमान मनुष्यकी यदि विशनसिंहके ऊपर दृष्टि रही तो अवश्य ही यह उमेदसिंहकी परामर्शके अनुसार चलेगे, तब हमारा मनोरथ किसी प्रकार सिद्ध नही होसकेगा, इस कारण वह सभी इकट्ठे होकर उमेदकी और जिससे विशनसिंहको अविश्वास और अभक्ति उत्पन्न होजाय विशनसिंह जिससे उमेदको वूदीसे निकालदे । वह यही उपाय करने लगे । नवयुवक विशनसिंह ऐसे बुद्धिमान् वा शिक्षित नही थे वह उन पापियोके वचनोपर विश्वास करके अपने पितामह उमेदसिंहके साथ घृणित व्यवहार करनेके लिये आगे वढे । विशनसिंहने अपने एक सेवकके हाथ दादासे यह कहला भेजा “ कि आप वूदीको छोड़कर वाराणसीमे जाकर रहिये ” । जो सेवक उस पत्रको लेकर गया था उसने उमेदसिंहको नये गहर जानेमे तत्पर देखकर कहा कि “ आपकी शवभस्म आपक पूर्व पुरुषाकी शवभस्मके साथ नही रक्खी जायगी ” । परन्तु उमेदसिंहका रजवाडे मे बड़ा सम्मान था तथा इनकी देवताकी समान पूजा होती थी, कारण कि इन्होंने बहुत समय तक तीर्थोमे भ्रमण किया था इसी कारणसे सर्वसाधारण मनुष्य इनको साधु मानकर सम्मान करते थे । विशनसिंहकी इस आज्ञाके प्रचार होते ही रजवाडेके प्रायः सभी राजा वड़े आग्रहके साथ उमेदसिंहको अपनी २ राजधानीमे सम्मानके साथ लानेके लिये तैयार हुए । उमेदके युवा अवस्थाकी वीरताने बुढापेके पुण्यपवित्रताने आमेरराज प्रतापसिंहके हृदयपर महा ऊँचा सम्मान सूचकभाव प्रकाश किया था । महाराज प्रतापसिंहने श्रीजी उमेदसिंहके समीप पुत्र और सेवकरूपसे अपना परिचय देकर उनके चरणदर्शन करनेके लिये कछवाहोकी राजधानी जयपुरमे लेजानेके निमित्त प्रार्थना की । श्रीजी (उमेदसिंह) तुरन्त ही आमेरमे जानेके लिये राजी होगये । परन्तु प्रतापसिंहने जो उनको वड़े सम्मानके साथ ग्रहण करना चाहा था वह उस सम्मानके ग्रहण करनेमे राजी न हुए ।

उमेदसिंहके आमेरराज्यमे जाते ही महावीर प्रतापसिंहने वड़े आदरभावके साथ इनको ग्रहण किया । उमेदसिंहके साथ विशनसिंहने जो कुव्यवहार किया था उससे

प्रतापसिंहके हृदयमें ऐसा क्रोध उदय हुआ कि उन्होंने उमेदसिंहसे कहा कि “यदि आपके हृदयमें इस समय भी कोई ससारकी वासना वा राज्यकी कामना हो तो कहिये, मैं अपने बाहुबलसे इसी समय आमेरकी समस्त सेना दलके साथ आगे बढ़कर वूदी और कोटेको जीतकर आपके करकमलमें अर्पण करसकता हूँ।” बुद्धिमान् श्रीजीने कहा “ यह दोनों राज्य तो हमारे ही हैं, एकमें मेरे पोते और दूसरेमें भतीजे राज्य करते हैं। पवित्र चित्त श्रीजीके यह वचन सुनकर मुक्तकंठसे सभी इनको धन्यवाद देने लगे।

उमेदसिंहने अपने अवोध पोतेके द्वारा इस प्रकारसे अपमानित होकर आमेर-राज्यमें जानेके समय कोटेके प्रसिद्ध नीतिज्ञ राजमन्त्री जालिमसिंहने मध्यस्थ स्वरूपसे कार्यक्षेत्रमें दर्शन दिया। उसने वूदीमें जाकर विशनसिंहने जो उमेदसिंहसे अपने स्वार्थनाशका भय किया था उसको उनकी भूल बताकर खडन किया। जालिमसिंहकी उक्तिसे विशनसिंह मन्त्र प्रकारसे समझ गये कि स्वार्थपरायण अवोध सामन्त और राजपुरुषोंके कहनेसे उन्होंने अपने पितामहकी ओर अविश्वास कर उनका निरस्कार करके महा कलक सचय किया है। जालिमसिंहके प्रस्तावके अनुसार उन्होंने अपने दादाके चरणोंमें क्षमा प्रार्थना की। जालिमसिंहने विशनसिंहको अनुतापित और क्षमा प्रार्थना करते हुए देखकर शीघ्र ही वृद्ध उमेदसिंहको आमेरसे बुलानेके लिये लालजी पंडितको भेजा।

उदार हृदय उमेदसिंह स्नेहाधार पोतेके समस्त अपराधोंको विस्मृतिके जलमें डालकर तुरन्त ही वूदीमें चले आये। शीघ्र ही परस्पर दोनोंका मिलन होगया। उस मिलनसे जैसे दृश्य देखनेकी सभावना हुई थी। वैसा ही हुआ सभीका हृदय उफन उठा, सभीके नेत्रोंसे झर २ आँसुओंकी वारा बहने लगी। प्राणायारे पोते विशनसिंहको आलिंगन करके वृद्ध उमेदसिंहने सजलनेत्रोंसे उसके हाथमें तलवार देकर कहा कि “यह तलवार लो, मैं तुम्हारा अनिष्ट करनेवाला नहीं हूँ, यदि तुमको विश्वास है कि तुम्हारा अशुभ चिन्तक हूँ तो तुम अपने हाथसे इसी तलवारसे वृद्धके निर्वाणोन्मुख जीवनको समाप्त कर दो, मुझे वृथा कलंकित न करना।” युवक विशनसिंह ऊँचे स्वरसे रोते २ नेत्रोंमें जलभरकर पितामहके चरणोंको पकड़कर क्षमा प्रार्थना करने लगे। उमेदसिंहने क्षमा करनेमें किंचित्मात्रका भी विलम्ब न किया, विशनसिंहने बारम्बार उनसे वूदीके राजमहलमें रहनेके लिये प्रार्थना की, पर उमेदसिंह इसमें किसी प्रकार भी राजी नहीं हुए। इस प्रकारसे पितामह और पोतेमें फिर सद्भाव स्थापित होगया, पड़्यत्रियोंके पापकी आशा व्यर्थ हुई यह देखकर मध्यस्थ जालिमसिंह अत्यन्त ही प्रसन्न हुए। उक्त घटनाके पीछे आठ वर्षतक उमेदसिंह जीवित रहे, उनकी मृत्युका समय सम्मुख आते ही विशनसिंहने विनय पूर्वक उनके चरणोंमें यह प्रार्थना की कि “आप वूदीके महलमें चलिये, उसी स्थानपर आपके पूर्वपुरुषोंकी शय्या बिछी हुई है उसी पर शयन करके आप स्वर्गको जायँ”। उमेदसिंहने स्नेहके वशीभूत होकर विशनसिंहकी प्रार्थनाको पूर्ण किया, सुखपालपर

चढ़कर उमेदसिंह वूदीके महलमें चले गये। और उसी रात्रिमें महावीर महाज्ञानी महापुण्यवान् पवित्र चित्त उमेदसिंहका शरीर वूदीके राजमहलमें छूट गया। सम्बत् १८६० (सन् १८०४ ईसवी) में उमेदसिंहके जीवनका सूर्य सर्वदाके लिये अस्त होगया। वूदीराजके भाग्यका आकाश वनधोर भेवजालसे ढक गया। उमेदसिंहने तेरह वर्षकी अवस्थाके समयमें जिस दिन प्रज्वलित उत्साहसे सामान्य सख्यक अनुचरोके साथ अतुलनीय बलविक्रम प्रकाश करके पिताके हरेहुए राज्यको उद्धार करनेके लिये पाटन और गेनोलीको अपने अधिकारमें किया, उस समयसे वह साठ वर्ष तक इस संसारमें रहे थे। उमेदसिंहकी समान वीर नीतिज्ञ और साधु राजा इस संसारमें बहुत थोड़े उत्पन्न हुए हैं, इस बातको हम मुक्तकंठसे स्वीकार करते हैं।

जिस समय उमेदसिंह इस संसारसे विदा होगये उस समयके हाडाजातिके इतिहासको एक घटना पूर्ण युग कहना होगा। कर्नल टाड् साहब लिखते हैं कि “इसी समयमें एक दल अंग्रेजी सेनाका मानसनके अधीनमें इस देशमें पहिले गया था, समस्त राजपूतजातिके और विशेष करके वूदीके प्रधान शत्रु हुलकरको परास्त और निर्मूल करनेके लिये गया था, परन्तु उस समयमें वृद्ध उमेदसिंह जीवित थे या नहीं, अथवा उन्हींकी परामर्शके अनुसार यह कार्य हुआ था या नहीं इस बातको हम नहीं कह सकते। परन्तु हमने वूदीके लिये कुछ किया या नहीं वूदीराजने भी तो सेनाकी सहायता करनेमें कसर नहीं की थी। जिस समय हमारी सेना जयकी इच्छासे उत्साहित होकर ब्रिटिश पताकाको उड़ातीहुई आगे बढ़ रही थी, उसी समयमें नहीं, वरन जिस समय हमारी सेना प्राणोंके भयसे भागनेको बाध्य हुई उस समय वूदीके महाराजने केवल हमारी सेनाको अपने राज्यमें होकर जानेकी आज्ञा दी हो, इतना ही नहीं, वरन उन्होंने अपनी भविष्य विपत्ति और अनिष्टकी संभावना जानकर यथाशक्ति हमारी सेनाको सहायता दी थी। वास्तवमें वूदीके महाराज हमारी सहायता करनेके कारण ही महाराष्ट्रनेता हुलकरसे आक्रान्त हो घोर विपत्तिमें पड़े थे, परन्तु अपनी उस समयकी सकीर्ण राजनीतिके कारण हमको उसका कुछ भी पता न मिला, और न उसकी ओर कुछ ध्यान दिया”। कर्नल टाड् साहबने लिखा है कि कर्नल मानसन जिस समय हुलकरके आक्रमण करनेसे प्राणोंके भयसे सेना सहित भागे उस समय उमेदसिंहने उनकी और उस भागीहुई सेनाकी सहायता की थी या नहीं। यह उन्हें ज्ञात नहीं हुआ। परन्तु हमने आचिसन साहबके ग्रन्थमें इसके सम्बन्धमें जो कुछ वर्णन हुआ है इस स्थानपर उसका अनुवाद करते हैं पाठक उसको पढ़कर उसके यथार्थ मर्मको जानसकेंगे। आचिसन साहबने लिखा है कि “वूदीमें पहिले जिस राजाके साथ ब्रिटिश गवर्नमेण्टका प्रथम सन्ध स्थापित हुआ उसका नाम उमेदसिंह है। सन् १८०४ ईस्वीमें कर्नल मानसनके अधीनकी सेना जिस समय हुलकरसे परास्त होकर भागी थी, उस समय उमेदसिंहने अपनी सामर्थ्यके अनुसार हमारी सहायताकी, और इसी कारणसे हुलकर उनके ऊपर महाक्रोधित हुआ था। उन्होंने पचास वर्षसे अधिक समय तक राज्यशासन

करनेके पीछे सन् १८०४ ईस्वीमे प्राण त्याग किये । ” * आचिसन साहबकी उपरोक्त उक्तिसे यह भलीभाँति प्रमाणित होता है कि उमेदसिहने ब्रिटिश गवर्नमेण्टकी उस महा विपत्तिके समयमे यथेष्ट सहायता की थी । परन्तु अत्यन्त दुःखका विषय है कि वूदीके महाराज जो अंग्रेजोंकी सहायता करनेके लिये गये इसी कारणसे उस समय महाराष्ट्र नेता हुलकर और सेन्धियाके महाकोपमे पतित हुए, जिस समय महाराष्ट्रने वूदीराज्यमे जाकर सर्वस्व लूटकर राज्यके समस्त करोको अपने हस्तगत किया था, जिस समय वूदीके किलेकी चोटीपर महाराष्ट्रकी पताका उड़ीथी, और वूदीके महाराजको उन्होंने अत्यन्त हीन दशमे डाला था, ब्रिटिश गवर्नमेण्टने उस समय वूदीके महाराज विशनसिहकी सहायता करनेके लिये एक पग भी नहीं बढ़ाया ।

कर्नल टाड साहब लिखते हैं, कि “ इतना ही कहना बहुत होगा कि सन् १८१७ ईसवीमे जिस समय अत्याचार और उपद्रवोंको दूरकरनेके लिये समस्त राजपूत जातिको सेनासहित अंग्रेजोंने मिलनेको बुलाया था । उस समय सबसे पहिले वूदीके महाराजने ही आगे बढ़कर हमारे साथ मित्रताकी डोरी बांधी थी । ऐसा होना भी उनके पक्षमे उचित ही था, कारण कि इस समय महाराष्ट्रकी विजयपाताका वूदीकी राजपताकाके साथ मिलकर किलेकी चोटी पर उड़ रही थी, तथा दूसरी ओर वूदीके महाराज प्रजासे इस समय जितना कर लेनेके अधिकारी थे, वह उनकी आत्मरक्षके किसी प्रकार भी उपयुक्त नहीं था । सन् १८०४ ईसवीमे जिस समय वूदीके महाराजने यथाशक्ति हमारी सहायताकी, इस समय महाराष्ट्रने उस सहायता देनवाले वूदीके महाराजपर आक्रमण किया । पर हमने वूदीके महाराजकी कुछ भी सहायता न की इसीसे वूदीके अधीश्वरकी यह शोचनीय दुर्गति हुई थी । सन् १८११ ईसवीके युद्धके समयमे वूदीके महाराज सब प्रकारसे हमारी आज्ञा और इच्छानुसार कार्य करते थे, वूदीके महाराज और उनके अधीनके सभी अस्त्रधारी वीर हमारी आज्ञाको पालन करते थे और जिस समय सब ओरसे हमने विजय की उसके पीछे शान्ति स्थापित होते ही हम राव राजा विशनसिह को नहीं भूले । महाराष्ट्र नेता हुलकरने वूदीराज्यके जिन देशोंको बलपूर्वक अपने अधिकारमे करालिया था, जो देश प्रायः आधी शताब्दीसे अधिकतक उनके हस्तगत रहे थे, हमने उसी हुलकरको युद्धमे जीतकर उन सब देशोंको अपने हस्तगत कर लिया, और वह समस्त देश एकवार ही वूदीके महाराज विशनसिहको देदिये । और भी महाराष्ट्रदलके अन्यतर नेता सेन्धियाने बलपूर्वक जो देश वूदीसे छीन लिये थे, हमने मध्यस्थ होकर वह सब देश भी वूदीके महाराजको फिर दिलवा दिये, परन्तु उन सब देशोंके लिये वूदीके महाराजने हमारे द्वारा वार्षिक निर्धारित कियेहुए रुपये जो पिछले दश वर्षोंकी आमदनीके थे, सेधियाको दिये, इसके निमित्त महाराज विशनसिहजीने पवित्र हृदयसे असीम कृतज्ञता प्रकाश की । उन्होंने कहा मैंने एकवार ही जो प्रतिज्ञा की है वह प्रतिज्ञा किसी समय भी भंग नहीं होगी । आप

जब आज्ञा देगे तभी उस आज्ञाको पालन करनेके लिये मैं अपना मस्तक देदूंगा। यह बातें अर्थशून्य कृतज्ञताकी प्रकाश करनेवाली उक्ति नहीं थी, वास्तवमें यदि हम उनके विश्वासकी परीक्षा लेते तो निसन्देह वह और उनके अनुगत सामन्त सभी हमारी आज्ञा पालन करनेके लिये अपने प्राण देदेते। यद्यपि बूंदीके महाराजके ऊपर बहुतसे उपकारकी वर्षाकी गई थी; यद्यपि उनके लिये बूंदीके महाराजने गंभीर कृतज्ञता प्रकाश की थी, तथापि उनमेंसे एक विषयका भी सुविचार नहीं किया गया। कोटेके वृद्ध राजमंत्री जालिमसिंहने राजा विशनसिंहके पहिले अपनेको अंग्रेजी सरकारके क्रातिदास नामसे परिचित इन्द्रगढ़ बलवान आनरदा और खातोली इत्यादि बूंदीके प्रधान २ मामन्त शासित देशोंको कोटाराज्यके अधीनमें करनेका विचार किया।

वास्तवमें जालिमसिंहके बूंदीके अधीनवाले उक्त देशोंको अधिकारमें करनेसे राव राजा विशनसिंह अत्यन्त ही संतापित हुए। कर्नल टाड् साहवने इसके सम्बन्धमें लिखा है कि “गवर्नमेण्टने जालिमसिंहके करक्रममें उक्त कई देशोंको अर्पण करनेकी जो व्यवस्था की, इससे साहसी और सरलचित्त राव राजा विशनसिंहने अत्यन्त व्यथित होकर निष्कपट भावसे कहा कि “इस व्यवस्थाके द्वारा हमको पक्षहीन किया गया”। वास्तवमें ही यह व्यवस्था ठीक नहीं हुई, न्यायविचार और राजनैतिक मगलसाधन करनेके लिये इस व्यवस्थाका परिवर्तन करना श्रेष्ठ था। गवर्नमेण्टके पक्षमें उक्त अनुगत छोटे राज्यके प्राप्त उक्त देशोंको लौटा देना ही उचित है”।

आचिसन साहवने अपने ग्रंथमें इसके सम्बन्धमें जो कुछ लिखा है, हम यहाँ पर उसका प्रकाश करना उचित जानते हैं, उन्होंने लिखा है, कि “बूंदीराज्य जिस स्थानमें स्थापित था उससे सन् १८१७ ईस्वीके युद्धमें पिडारोके पलायन निवारणके लिये वह बूंदीराज्य विगोप प्रयोजनीय स्थान विचारा गया है, और यथेष्ट उपकारी दृष्टि आता है, बूंदीके महाराव राजा विशनसिंहने सबसे पहिले ब्रिटिश गवर्नमेण्टके साथ मित्रता की और सन् १८१८ ईस्वीकी १० दशमी फरवरीको दोनोंका संधिवधन हुआ। यद्यपि बूंदीके महाराजकी सेना-संख्या अधिक नहीं थी परन्तु इन्होंने अतः करणसे उक्त समरके समयमें ब्रिटिश गवर्नमेण्टकी सहायता की थी। महाराष्ट्रने बूंदीके महाराजको जो अत्यन्त ही शोचनीय दशामें डाला था ब्रिटिश गवर्नमेण्टके साथ संधिवधन होते ही गवर्नमेण्टने बूंदीराजको उस शोचनीय दशासे उद्धार कर दिया।” कर्नल टाड् साहवकी समान आचिसन साहवने भी जिस भावसे मुक्तकठसे बूंदीराज विगनसिंहके द्वारा ब्रिटिशसिंहकी सहायता करनी स्वीकार की थी, उससे अवश्य ही स्वीकार करना होगा कि बूंदीराज सब प्रकारसे गवर्नमेण्टके अनुग्रहका अधिकारी हुआ था।

ब्रिटिश गवर्नमेण्टके साथ बूंदीके महाराज महाराव राजा विशनसिंहका जो संधिवधन हुआ था हमने इस स्थानपर उस संधिपत्रको प्रकाशित किया है। उदाहर-

हृदय कर्नल टाड् साहवने (उस समय कप्तान थे) अंग्रेजोंकी ओरसे यह संधिपत्र तैयार कराया ।

संधिपत्र ।

महामहिमवर मार्किंस अफ हेष्टिस के० जी० गवर्नर जनरल बहादुरकी दी हुई सम्पूर्ण सामर्थ्यके अनुसारमे कप्तान जेमसटाड् माननीय अंग्रेजी कम्पनीकी ओरसे और वूदीके महाराजकी दी हुई पूर्ण सामर्थ्यके अनुसार उक्त राजाकी ओरसे बोहरे तुलारामके द्वारा माननीय अंग्रेज ईस्टइण्डियाकम्पनी और वूदीके राजा महाराव राजा पिगनसिहकी संधि हुई ।

प्रथम धारा—एक ओर ब्रिटिश गवर्नमेण्ट और दूसरी ओर वूदीके महाराजा और उनके उत्तराधिकारी और स्थलाभिषिक्तोंमे चिरम्याई मित्रता समस्वार्थता और आत्मीयता विराजमान कीजाय ।

दूसरी धारा—ब्रिटिश गवर्नमेण्ट वूदीके राजाके अधीनमे स्थित समस्त राज्यको शत्रुओंके द्वारा आक्रमणसे रक्षा करनेका भार लेगी ।

तीसरी धारा—वूदीके महाराजाने चिरकालके लिये ब्रिटिश गवर्नमेण्टकी प्रभुता स्वीकार की है, और ब्रिटिश गवर्नमेण्टकी चिरकालके लिये सहकारिता मानी है, ब्रिटिश गवर्नमेण्टकी अनुमतिके अतिरिक्त वूदीके अधीश्वरका और किसीके साथ किसी प्रकारका संधि-वधन नहीं होगा । यदि देवात् अन्य किसी राजाके साथ विवाद अथवा मनान्तर उपस्थित होगा तो उसकी मध्यस्थताका भार अथवा दंड देनेका भार ब्रिटिश गवर्नमेण्टपर होगा राजा अपने राज्यके सब प्रकारसे अधीश्वर रहेंगे, और उक्त राज्यमे ब्रिटिश गवर्नमेण्टके शासनकी सामर्थ्यका विस्तार नहीं होसकैगा ।

चौथी धारा—राजा, महाराज हुलकरको जो कर देते आये हैं, महाराज हुलकरने ब्रिटिश गवर्नमेण्टको उस करके लेनेका अधिकार एकवार ही दे दिया है। ब्रिटिश गवर्नमेण्टने अपनी इच्छानुसार राजा और उनके उत्तराधिकारियोंको उस करके देनेसे छुटकारा दिया महाराज हुलकरने वूदीराज्यके जिन देशोंको अपने अधिकारमे किया था, उनसे मिले हुए प्रथम सूचीके अनुसार उन सब देशोंको ब्रिटिश गवर्नमेण्टने वूदीके महाराजको दे दिया ।

पांचवीं धारा—वूदीके राजा इतने दिनोंतक महाराज सेवियाको जो कर और राजस्व देने आये हैं उन सबके साथ दूसरी सूचीके अनुसार वह कर और राजस्व ब्रिटिश गवर्नमेण्टको देनेके लिये, वूदीके महाराज स्वीकार करते हैं ।

छठवीं धारा—ब्रिटिश गवर्नमेण्टके अनुरोधसे वूदीके महाराज अपनी सामर्थ्यके अनुसार ब्रिटिश गवर्नमेण्टको सेनाद्वारा सहायता करेंगे ।

सातवीं धारा—यह सात धाराओं युक्त संधिपत्र वूदीमे निर्धारित हुआ और कप्तान जेमस टाड् और बोहरा तुलारामके हस्ताक्षरसहित तथा मोहरांकित होकर महामान्यवर गवर्नर जनरल और वूदीके महाराव राजा आजकी तारीखसे लेकर एक महीनेके बीचमे इसको निर्धारित करके परस्परमे परिवर्तन करलेगे ।

महाराज महाराव राजा विशनसिहका जो
उस संधिपत्रको प्रकाशित किया है । उदा-

बूंदी, आजकी तारीख १० वी फरवरी, सन् १११८, चौथी रविउलसानी हि०सन् १२२३, ५ माघ, सम्वत् १८७४ ।

यह संधिपत्र महामान्यवर गवर्नर जनरलके आदेशसे कानपुरके निकट डेरोमे आज १८१८ ईसवीकी मार्च महीनेकी पहिली तारीखको स्वीकार किया गया ।

गवर्नर जनरलकी
मोहर

हस्ताक्षर हेन्रिग्स ” ।

प्रथम सूची ।

संधिपत्रकी चौथी धाराके अनुसार जो देश ब्रिटिश गवर्नमेण्टने राव राजा विशन-सिंहजीको दिये थे उनकी सूची इस प्रकार है ।

परगना

वासणगांव

”

लाखेरी ।

”

कारवरका अर्द्धांश

”

वरुधनका अर्द्धांश

”

पाटणका अर्द्धांश

बूंदीका चौथ अर्थात् राजस्वके चार अंशमेका एक अंश ।

दूसरी सूची ।

महाराज सोन्धिया अवतक बूंदीके राज्यसे जो राजस्व और कर लेते है, बूंदीके संधिपत्रकी पांचवी धाराके अनुसार इसके पीछे वह सब बूंदीके महाराज ब्रिटिश गवर्नमेण्टको देगे उसकी सूची इस प्रकार है,—

दिल्लीके सिक्केका ८०००० रुपया

परगने पाटनके तीन अंशमेका दो अंश राजस्व ... ४०००० ”

परगना उर्सिला ।

ऐ समेदी ।

ऐ करवरका अर्द्धांश ।

ऐ वरुधनके तीन अंशमेका एक अंश ।

बूंदी और अन्यान्य स्थानोका चौथ .. ४०००० रुपया ।

राजाकी मोहर

जेम्स टाड
बोहरा तुलाराम । ”

उदार हृदय कर्नल टाड साहबने अंग्रेजी गवर्नमेण्टकी ओरसे बूंदीके महाराज राजा विशनसिंहके साथ उस संधिपत्रको तैयार कर लिया, उन्होने अपने आप इसके

सम्बन्धमे अपने ग्रन्थमे एक स्थानमे लिखा है कि सन् १८१८ ईसवीके फरवरी मासमे वूंदीके साथ संधिवंधन समाप्त करके ग्रन्थकारने (टाड् साहवने) अत्यन्त आनन्द अनुभव किया ” ।

आचिसन साहवने उक्त संधिवंधनके सम्बन्धमे अपने ग्रन्थमे लिखा है कि “ वूंदीके महारावराजाने इतने दिनोतक हुलकरको जो कर दिया था, तथा हुलकरने वूंदीराज्यके जिन देशोको अपने अधिकारमे कर लिया था, सन् १८१८ ई०के संधिपत्रके अनुसार महाराजको उस कर देनेसे छुटकारा मिला, और हुलकरके अधिकारी समस्त देश भी महाराजको लौटा दिये गये । इवर महाराज इतने दिनोसे सेधियाको जो कर देते थे वह कर ब्रिटिश गवर्नमेण्टके देनेको राजी हुए । वह देय करका ८०००० रुपया निश्चय किया गया । इसमे सेन्धिया पाटन देशके जो तीन अशोमेसे दो अशोके अधिकारी थे, उन देशोके कारण उन रुपयोमेसे आधे रुपये निश्चित हुए, अथवा पाटन देशके वचेवचाये तीन अशोमेसे जो एक अश हुलकरके अधिकारमे था वह संधिपत्रकी चौथी धाराके अनुसार वूंदीके महाराजको लौटा दिया । ब्रिटिश गवर्नमेण्टकी ऐसी इच्छा थी कि सेन्धिया और हुलकरने वलपूर्वक वूंदीके जिन समस्त देशोपर अधिकार करलिया था वह सभी महाराजको लौटा दिये जाय और सेधियाने पाटन देशके तीन अशोमेके जो दो अंश वलपूर्वक अपने अधिकारमे कर लिये है वह गवर्नमेण्टकी धारणाके अनुसार संधिपत्रकी सलग्न सूचीमे सन्निवेशित किये जाय । उस समय गवर्नमेण्ट नही जानती थी कि नाना फड़नवीस जिस समय व्यवहारोको नही जानते थे, उस समय अन्य जिस मनुष्यने वूंदीके सिंहासन पर अधिकार किया था, उसको भगाकर वूंदीके यथार्थ अधीश्वर (उमेदसिंह) को वूंदीके सिंहासन पर बैठाल दिया । वूंदीके महाराजने समस्त पाटन देश पेशवाको देदिया, और पेशवाने उस पाटन देशके तीन अंशोमेसे दो अंश सेधियाको और वचेहुए अंश हुलकरको देदिये । अतमे यह यथार्थ विवरण प्रकाशित होगया, और पाटन देशके तीन अशोके दो अंशोका कारण जो ४०००० रुपया कर ठहरा था वह वूंदीके महाराजसे कभी नही लिया गया । पाटनदेशके जो अंश हुलकरके अधिकारमे थे, उनके उस अधिकारका नाश होगया, और ब्रिटिश गवर्नमेण्टके द्वारा उन्हें वार्षिक ३०००० रुपया कर मिलना निश्चय होगया ” ।

इतिहासलेखक टाड् साहवने लिखा है कि वूंदी राज्यका कल्याण करनेके लिये हमने जिस आग्रहके साथ यत्न किया है वह सम्पूर्ण सफल होगया । अन्य राज्य जिस प्रकार किसी न किसी कारणको उपस्थित करके गवर्नमेण्टको क्रोधित कर कष्ट उत्पन्न कर लेते ह । परन्तु वूंदीके महाराजने अन्य किसी राज्यके साथ किसी प्रकारका उपद्रव न करके चुपचाप उपयुक्त उन्नतिकी ओर दौडकर अपनी स्वाधीनताका सुख भोग किया था । राव राजा विशनसिंह फिर अपनी लुप्रहुई स्वाधीनताकी प्राप्तिके पीछे बहुत थोडे समय अर्थात् चार वर्ष तक जीवित रहे । उस कुछ समयके पीछे ही विशनसिंहने कालरामावस (chalaria morbus) गोला रोगसे जर्जर

होकर प्राण त्याग किये । इस भयकर रोगके नामसे दृढ़ वली और असीम साहसी मनुष्य भी कम्पित और भयभीत होजाते हैं, यह बहुत शीघ्र मनुष्यको हीनवर्ग करदेता है इसी रोगसे आक्रान्त होकर विशनसिहने परलोक यात्रा की, और अपनी स्त्रीसे सती होनेका निषेध कर अपने अजानबालकपुत्रके अभिभावक पदपर बृटिश गवर्नमेंटको प्रातिनिधि कर्नल टाड्को नियुक्त किया विशनासिहने युवावस्थामे ही प्राण त्याग न किये, उन्होंने सत्रह वर्षतक राज्य किया । सन् १८२१ ईसवी १४ जौलाईको इनका स्वर्गवास हुआ ।

कर्नल टाड् साहबने निम्न लिखित मन्तव्य प्रकाशके साथ महाराव राजा विशनासिहके शासन इतिहासका उपसंहार किया है, दो चार बातोंसे विशनसिहके चरित्रकी समालोचना होसकती है, वह एक अकपटाचित्त और अशोमे यथार्थ राज-पूतोंकी समान मनुष्य थे । यद्यपि इनका राज्यशासन उज्ज्वल नहीं था, तथापि इनका हृदय उदारतापूर्ण और चित्त उद्यमशील था । उनकी अभिज्ञतासे शक्तिका अभाव दृष्टि नहीं आता था और उनका शुभाशुभ वा हिताहित ज्ञान विलक्षण था । जिस समय महाराष्ट्रने धीरे २ उनके राज्यका समस्त राजस्व ग्रास कर उनकी शासन सामर्थ्य और सुखस्वच्छन्दताको घटा दिया था, उस महाविपत्तिके समयमे भी उन्होंने भलीभाँतिसे प्रमाणित करदिया कि उन्होंने किस प्रकार सरलतासे अपनी सुखस्वच्छन्दता और स्वार्थके प्रति उपेक्षा देखाई थी । उस समय इन्होंने एकमात्र वीर राजपूतोंकी समान मृगया करके अपने चित्तमे संतोष प्राप्त किया था । वह अत्यन्त मृगया प्रिय थे, और क्या कहै वह सिहकी खोजमे बाहर जाकर बराबर तीन चार दिनतः सिहके विवरके पास पड़े रहते और जबतक उस सिहका वध न करलेते तबतक उस स्थानको नहीं छोड़ते थे । वह प्रधानता पशुराजसिहको ही अपने शिकारका उपयुक्त पात्र जानते थे, अन्य पशुको ओर उनकी दृष्टि नहीं थी, उन्होंने इकलेही समस्त जीवनमे अपने हाथसे सहस्रो सिहोंका शिकार किया था, इसके अतिरिक्त अगणित हिरन व्याघ्रोंको भी अपने वल्लेके आघातसे मारा । इस वीर श्रेष्ठके सकटापन्न तथा आनन्ददायक मृगयामे लिप्त रहनेके कारण इनका एक पैर दृढ़ गया था उसीसे चिरकालतक वह लँगड़े रहे थे. और छोटे दिखाई पड़ते थे । जब घोड़ेपर सवार होकर वीरमूर्तिसे अपने मस्तकके ऊपर भाला घुमाया करते थे, उस समय बलविक्रम और शूरवीरता पूर्णरूपसे उनके मुखपर दिखाई पड़ती थी । उस दृश्यको देखकर सरलतासे जाना जाता है कि विशनासिहके महावीर पूर्वपुरुषोंने जिस प्रकार एक समय जहाँगीर और शाह आलमके लिये रणक्षेत्रमे महावीरता प्रकाश की थी, उसी प्रकारसे विशनसिह भी हमारे लिये तलवार धारणकी सामर्थ्य रखते थे । वह इसी कारणसे अपने इस छोटेसे राज्यमे अधिकतासे इच्छानुसार विचरण करते थे, कारण कि वह इस बातको जानते थे कि शासित होनेवालोंके निकटसे और विशेष करके राजकर्मचारियोंसे सम्मान संग्रह करनेमे स्वेच्छा चारिताका प्रयोजन है ” ।

साधु टाड़ साहवने यहांपर महाराव राजा विशनसिंहजीके चरित्रके सम्बन्धमे एक प्रवाद कथा लिखी है कि राजाके यहाँ एक स्वतंत्र धन संग्रहका भंडार था । वूदीके राजमंत्रियोंको प्रतिदिन उस भंडारमे १०० मुद्रा डालनी होती थी । मंत्री यदि अन्य किसी कार्यमे अवहेला कर जाते तो राजा चाहै उस अवहेलाके कारणकी साधारण पूछपाछ करते पर यदि भंडारमे सौ मुद्रा न पड़ती तो मंत्रीको इन्द्रजितका भय दिखाकर अपमानित कियाजाता । यह इन्द्रजित किसी देवताकी मूर्ति नहीं थी वरन एक बड़े आकारके काष्ठकी पादत्रानकी समान था, भंडारके स्थानमे एक लोहेकी कीलके ऊपर यह इन्द्रजित टंगा रहता था, अन्य राजाके वहाँ आनेपर उस स्थानमे राजदंड रक्खा जाता था, विशनसिंहने मंत्रियोंको डरानेके लिये ही यह रख छोड़ा था, यह प्रवाद कहाँतक सत्य है हम सरलतासे इसका विश्वास नहीं कर सकते, राजमंत्रियोंके लिये पादुका प्रहारके भयकी अपेक्षा और अपमान क्या होसकता है ।

साधू टाड़ साहवने फिर लिखा है कि दूसरे राजपूत राज्योंकी समान विशेष कर वूदी राज्यके राजपुरुषोंकी संख्या भी बहुत सामान्य है। नीचे लिखे चार पुरुषोंके हाथमें शासनकी सामर्थ्य रहती है (१) दीवान वा मुसाहिव, (२) फौजदार वा किलेदार, (३) वख्शी, (४) रिसाले वा हिसाब विभागके तत्त्व विवेचक। दिल्लीके बादशाहके साथ जो वूदीके महाराजोंका सम्मिलन हुआ था, जैसे जयपुर नरेशने बादशाहके दरबारकी समान अपने यहाँ कितने ही नियम चलाये थे इसी प्रकार वूदी नरेशने भी अपने यहाँ वैसे ही नियम चलाये। प्रधान मंत्री दीवान वा मुसाहिवके नामसे पुकारे जाते थे, उनके हाथमें ही राज्यका समस्त शासन, और राजवनका भार था। फौजदार वा किलेदार वूदीके किलेका अध्यक्ष था, इस पदपर कोई और राजपूत नियुक्त नहीं होता, वूदीके राजाका कोई दृढ सम्बन्धी वा धाई भाई इस पदपर नियुक्त होता है, वह राजसेना, वेतनभोगी सेना और सामन्तोंकी सैन्य समूहका सेनापति होता है, वख्शी साधारणतः सब विभागोंकी जांच करता है हिसाब देखता है, रिसाले और राजदरबारके हिसाबकी जांच करता है। मृतराजा विशनसिंह अपने धनागारको केवल जमा न करके उस धनसे व्यापार करते थे, उस वाणिज्यसे जितनी आमदनी होती राजा उसका अंश ग्रहण करते। यद्यपि मंत्री उसका हिसाब करके सैकड़ों पीछे पन्द्रह रुपयेकी बढ़ती दिखाते थे, पर वास्तवमें तीस रुपये सैकड़ा आमदनी होती थी, इस वाणिज्यकी आमदनीसे सेना तथा राजानुचरोको वेतनके हिसाबसे अन्न तथा दूसरे पदार्थ मिलते थे। राजा स्वयं इस वाणिज्यके अंशभागी थे इस कारण मंत्रीने जिस पदार्थका जो मूल्य निश्चय करदिया वह चाहै ठीक न हो पर वही निश्चित रहता, यदि सेना वा सेवक उस पर विनयपत्र देते तो राजाके स्वयं अंग भागी होनेके कारण उसका कोई फल नहीं होता और इसीसे मंत्री सब प्रजाके प्रियपात्र न होसके।

कर्मल टाड साहवने निम्नलिखित उक्तिसे वूंदीराजके इतिहासका उपसंहार किया है, “ विशनसिंह दो पुत्र छोड़ गये, इनमे सबसे बड़े राव राजा रामसिंह थे, यह

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सन् १८२१ ईसवी अगस्त मासमें ग्यारह वर्षकी अवस्थामे पिताके सिंहासन पर अभिषिक्त हुए। छोटे महाराज गोपालसिंह राव राजा रामसिंहकी अपेक्षा कई महीने छोटे थे। राव राजा रामसिंह अपने पिताकी समान मृगयामे रत रहते थे, अधिक क्या कहै इस छोटी अवस्थामे ही इन्होंने सबसे पहिले वनैले वराहका शिकार किया, उसके लिये उनके सामन्तोंने महा प्रसन्नता प्रकाश करके उनको नैजरे दी थीं। इसके पहिले यह छोटीसी तलवार लेकर वकरे और भेड़ोका वध करते थे। उनकी माता कृष्णगढ़की राजकुमारी थी, यह जिस भांति बुद्धिमान और सुलक्षणा थी उसी प्रकारसे पुत्रके मंगलकी कामना करती रहती थी। यह विशेष आशा होती है कि जिस गवर्नमेण्टने इस वूदीराज्यका शोचनीय दशासे उद्धार किया था उसी गवर्नमेण्टके आश्रयमे यह वूदीराज्य पूर्वकालकी समान श्रीवृद्धियुक्त होगा। हम गुह्य अतःकरणसे हाडाजातिके मंगल और उन्नतिकी कामना करते हैं।”

पंचम अध्याय ६.

महाराव राजा रामसिंह—कर्नल टाड् साहबका महारावके अविभावक पदको ग्रहण करना—राज्यके सुशासनकी व्यवस्था करना—मंत्री कृष्णराम—रानीके साथ महाराजके अन्यान्य व्यवहारोंको निवारण करनेके लिये जोधपुरसे सामन्तोंका आना—कृष्णरामकी शोचनीय मृत्यु—खंडसमर—हत्याकारियोंका प्राण नाश करना—जोधपुरके महाराजके साथ समरकी सूचना करना—ब्रिटिश गवर्नमेण्टकी मध्यस्थतासे उसका निवारण करना—महाराव राजा रामसिंहका अपने हाथमे राज्यभार ग्रहण करना—पाटनदेशके सम्बन्धमें नवीन व्यवस्था—सन् १८५७ ईसवीमे सिपाही विद्रोहके समय महाराव राजा रामसिंहका ब्रिटिश गवर्नमेण्टकी सहायता करनेमे असम्मति देना—ब्रिटिश गवर्नमेण्टके साथ महाराव राजा रामसिंहका राजनैतिक सम्बन्ध छेदन होना—फिर सद्भाव स्थापन—ब्रिटिश गवर्नमेण्टका महारावको दत्तक पुत्र ग्रहण करनेकी अनुमति देना—दिल्लीके दरबारमें महाराव राजा रामसिंहका जाना—प्रथम श्रेणीके भारत नक्षत्र और भारतेश्वरीके भारत साम्राज्यमन्त्री की उपाधि प्राप्त करना—सलामीकी तोपोंकी संख्या वृद्धि—वूदीका शासन समाज—प्रजाके जलकष्टको निवारण करनेके लिये अनुष्ठान करना—वूदीके राजकुमारोंका विवाह—विवाहमे व्यय—यौतुक—राजकुमारोंके शिक्षाकी अवस्था—महाराव राजा रामसिंहका चौथे पुत्रका जन्म—वूदीराज्यकी आमदनी और खर्चकी सूची—शासनविभागकी उन्नति—शान्तिरक्षाका विभाग—वाणिज्य शुल्कसंस्कार—वूदीराजका प्रजाकी शिक्षाकी व्यवस्था करना।

(१) विशनसिंहने मृत्युके समय कर्नल टाड् साहबको अपने पुत्रके अविभावक पदपर नियुक्त किया। कर्नल टाड् साहब जितने दिन रजवाड़ेमें थे उतने दिनोतक इन्होंने अपने कर्त्तव्यको संतोषसे पालन किया। साधु टाड् साहबने राव राजा रामसिंहको भतीजा कह कर पुकारा था, और इसी प्रकारसे चचा भतीजेका सम्बन्ध स्थापित किया। साधु टाड् साहबने राव राजा रामसिंहको भतीजा कहकर पुकारा तथा इसी प्रकारसे स्नेह दिखानेमें भी कसर न की। उक्त प्रथम मृगया—

महात्मा टाड् साहवने जहाँतक वूदीराज्यके इतिहासको अपने ग्रथमे सग्रह किया था, उसको चौथे अध्यायतकमे लिखकर इस समय उसके पिछले समयके इतिहासको हम विश्वासी प्रमाणोंसे सकलन करके पाठकोंको आदरपूर्वक बड़े सम्मानके साथ उपहार देनेके लिये अग्रसर होते हैं ।

जो महाराव रामसिंह जी० सी० एस० आई० सी० आई० ई० बहादुर इस समय वूदीके सिंहासनको उज्ज्वल कर रहे हैं वह अपने पिता महाराव विगनसिंहकी मृत्युके समय केवल न्यारह वर्षके थे । महाराव विगनसिंह बहादुरने उदारहृदय महदआग्य कर्नल टाड् साहवको अपने अप्राप्त व्यवहार कुमारके शिक्षातत्त्वविवायक और उनके आविभावक पदपर नियुक्त किया था, उनकी मृत्युके समय कर्नल टाड् साहव मेवाडकी राजधानी उदयपुरको गये थे । वह महाराव विगनसिंहकी मृत्युका समाचार पाकर और विगनसिंहकी विधवा रानीके बुलानेका पत्र पाते ही जीव्रतासे वूदीराज्यकी ओरको चले गये । कर्नल टाड् साहवने वूदीमे जाकर विधवा रानीके साथ भाई बहिनका सम्बन्ध स्थापन करके बालक रामसिंहकी शिक्षा और तत्त्वावधानका भार और वूदीराज्यमे सुशासन स्थापनका भार अपने हाथमे लिया । राजप्रतजातिके परम मित्र कर्नल टाड् साहवने अपनी स्वाभाविक दयाके बग्न होकर विधवा रानीको बहिन कहकर रामसिंहको अपना भानजा माना । मृतक महाराज रामसिंहकी अंतिम आज्ञा पालन करनेमे किंचित्मात्र भी विलम्ब न किया । इन्होंने शीघ्र ही अपने भानजे महाराव रामसिंहके मंगलकी इच्छासे वूदीकी राजधानीमे सर्वत्र सुशासन स्थापन करनेके लिये अन्ध प्रवन्ध करदिया और कुछ समय तक आपने स्वयं वूदीमे रहकर सब विषयोपर न्यान दिया, और उन सब विषयोको स्थिर सिद्धान्त करनेमे किंचित्मात्रका भी विलम्ब न किया । कर्नल टाड् साहव जबतक भारतवर्षमे रहे तबतक बराबर महाराव रामसिंहका कल्याण साधन करते रहे । और यह अपने देशमे जाकर भी अपने भानजे महाराव रामसिंहके कल्याणकारी विचारोमे लगे रहे ।

महाराव विगनसिंहके स्वर्ग चले जानेके पीछे उच्च आशय, विद्वान् बुद्धिमान् कृष्णराम नामके एक मनुष्य वूदीके प्रधानमंत्री पदपर नियुक्त हुए । जबतक कर्नल टाड् साहव रजवाडेके वृटिग एजेण्ट पदपर नियुक्त थे, कृष्णराम उतने दिनोतक उनके परामर्शके अनुसार समस्त भारी प्रश्नोंकी मीमांसा कर लेते थे । साधु टाड् साहवके अपने देशको जाते ही मंत्री श्रेष्ठ कृष्णरामने अपनी चतुराई और नीतिज्ञताके बलसे बालक महाराव रामसिंहका स्वार्थ साधन किया । कर्नल म्यालिसन अपने ग्रथमे लिखते हैं, कि “जब साढ़े छ वर्षतक कृष्णराम शासनकर्ता पदपर नियुक्त थे उस समय वूदीके राज्यका समस्त बाकी ऋण चुका दिया गया, उन्होंने नियमपूर्वक

—के उपलक्ष्यमे सामन्तोंकी समान मायु टाड् साहवने भी राजा रामसिंहको सम्मान सूचक उपहार दिया था ।

(१) इसका विवरण कर्नल टाड् साहवके दूसरे भ्रमण वृत्तान्तमे देखो ।

पदपर
 कर्तव्यको
 साधना था, और
 रामसिंहकी
 प्रथम मृगाया—

हिसाव किताब रक्खा, और राजस्वका एक रुपया तक वसूल कर कोठागारमे दे दिया । उन्होंने राजस्वके हिसावसे तीन लाखसे पाँच लाख रुपया बढ़ा दिया, उनके शासनमे खर्च करके दो लाख रुपया बचता था, उन्होंने राजकार्यके प्रत्येक विभागकी अवस्था सतोपदायक कर दी, और वह सेनाको नियमसहित बराबर वेतन देते गये ” ।

अत्यन्त दुःखका विषय है कि वह सर्व गुणसम्पन्न मंत्री कृष्णराम अधिक दिनतक वूदीराज्यका कल्याण न करसके । उनके शासन भारको ग्रहण करनेके साढ़े छ. वर्ष पीछे एक घोर घटनाके होनेसे वह अत्यन्त गोचनीयरूपसे मारे गये, उनके वियोगसे समस्त राज्यको जो कष्ट हुआ उसका लिखना लेखनीकी शक्तिसे बाहर है ।

कर्नल म्यालिसनने लिखा है कि “महाराव रामसिंहका कोई नौ वर्ष राजसिंहासन पर बैठे हुए होंगे कि इसी बीचमे एक ऐसी घटना हुई कि यदि ब्रिटिश गवर्नमेण्ट मध्यस्थ होकर अपनी शक्तिका प्रयोग न करती तो वूदीके साथ जोधपुर राज्यका युद्ध उपस्थित होजाता । राव (रामसिंहने) जोधपुरकी राजनंदिनीके साथ विवाह किया था, बीचमे ऐसा जाना जाता है कि उन्होंने उस स्त्रीके साथ अत्यन्त निष्ठुर व्यवहार किया था, जिससे वह जोधपुरकी राजकुमारीके साथ इस प्रकारके व्यवहार न करसके, उसका उत्तम प्रबंध करनेके लिये सन् १८३० के पहिले महीनेमे जोधपुरसे बहुतसे सामन्त सेवकोंको साथ लेकर वूदीकी राजधानीके पास आ पहुँचे । उनके आनेके तीसरे दिन उन आयेहुए जोधपुरियोंमेसे एक सामन्तके द्वारा अत्यन्त बुद्धिमान निष्कलंक चरित्र वूदीके राजमंत्री कृष्णराम मारेगये, युवक राव रामसिंहने इससे महा क्रोधित होकर हत्या करनेवालोंको उचित दंड देनेका दृढ़रूपसे विचार किया । जोधपुरके जो मनुष्य किलेके भीतर बंदी-भावसे रहते थे उस स्थान पर क्रमानुसार गोलोंकी वर्षाहोने लगी, और जिससे उनको पानी न मिलसके ऐसे उपाय भी किये गये । उस जोधपुरकी सेनाके दो नेता और जिन मनुष्योंके कुपरामर्शसे हत्याकाण्ड हुआ था, वह लोग भागनेके समय पकड़े गये । रावराजाकी आज्ञानुसार उनको प्राणदंडकी आज्ञा दीगई । अतमे नीचे पदपर स्थित मनुष्योंके क्रमसे आत्म समर्पण करते ही उनको वूदीराज्यकी सीमासे निकाल दिया गया । छः दिनमे जोधपुरके एक सामन्त वभूतसिंह जिसने वूदीके मंत्रीको मारडाला था वह भी युद्धमे मारानया । उस वभूतसिंहके और दो नेताओंके प्राण नष्ट होते ही वूदीके अधीश्वरने अपने मंत्री श्रेष्ठके प्राणनाशका उचित बदला होगया, यह मानलिया ।

“उपरोक्त कारणसे ही जोधपुरके साथ युद्ध होनेकी सम्पूर्णत सभावना थी, परन्तु गवर्नमेण्टने वहाँ अपने एजेण्टको भेजकर युद्धमे असन्मति प्रकाश कर सरलतासे शान्ति स्थापित की । ” आचिसन साहबने लिखा है कि “महाराज रामसिंहके सुदीर्घ अप्राप्त व्यवहारके समयमे ब्रिटिश गवर्नमेण्टको एक साथ ही अधिकतर वूदीराज्यके आभ्यन्तरी शासनके विषयमे हस्ताक्षेप करना पड़ा था ” ।

(१) गोंव बाजोली मारवाडके मेडतिया पेठोड था ।

मन्त्री श्रेष्ठ कृष्णरामके वियोग होनेके कुछही दिन पीछे महाराव रामसिहने अपने हाथमें वूदीका राज्य लिया, और आजतक वरावर उसको शासन करते रहे ” ।

आचिसन साहबके ग्रंथमें लिखा है कि “ गवर्नमेण्टकी रक्खीहुई सेनाका खर्चा देनेके लिये सन् १८४४ ईसवीमें महाराज सेन्धियाने पाटनदेशके तीन अंगोमेंसे यह जिन अंगोके अधिकारी थे वह अंग गवर्नमेण्टको देदिये, उसी कारणसे वूदीके महाराजने उक्त देशके अंगोकी प्राप्तिके लिये प्रश्न उपस्थित किया । सेन्धिया उक्त देशके अधिकार देनेके लिये राजी न हुआ, परन्तु सन् १८४७ ईसवीमें ग्वालियरके महाराज सेन्धियाकी सम्मतिके अनुसार जो नवीन संधि की हुई उसके अनुसार वूदीके महाराजने ग्वालियरके महाराजको वार्षिक ८०००० रुपया कर देना स्वीकार किया था, इसी कारणसे उक्त देश चिरकालके लिये वूदीके महाराजका समझा गया, सन् १८६० ईसवीमें सेन्धियाके साथ जो संधि हुई थी उसीके अनुसार पाटनदेशका राजस्व भी गवर्नमेण्टको मिलता था। इस प्रकार वूदीके महाराजने उस पाटन देशको गवर्नमेण्टके अधीनमें भोग किया था, वूदीके महाराज सन् १८१८ ईसवीकी संधिके अनुसार वूदी और अन्यान्य देशका चौथस्वरूप गवर्नमेण्टको जो वार्षिक ४०००० रुपया करका देते थे, उक्त देशके कारण उसके सिवाय और भी ८०००० रुपया करस्वरूपमें दिया करते थे ।

इस बातको हमारे पाठक पहिले ही जान चुके हैं कि भारतवर्षके देशीय राजाओंमें वूदीके महाराज उमेदसिहने सबसे पहिले गवर्नमेण्टकी मित्रभावसे सहायता की थी और सन् १८१८ ईसवीमें महाराव विशनसिहने गवर्नमेण्टके साथ संधिवधन करके मित्रभावका चूडान्त परिचय दिया था । परन्तु अत्यन्त ही दुःखका विषय है कि सन् १८५७ ईसवीमें जिस समय भारतवर्षके प्रत्येक प्रान्तसे विद्रोहकी आग भडक उठी थी उस समय विपत्तिका समुद्र अपनी तरगमालाको विस्तार करता हुआ भारतसे अंग्रेजी राज्यको लुप्तकरनेके लिये तैय्यार हुआ, उस महाविपत्तिके समयमें वूदीके महाराज रामसिह बहादुरने सन् १८१८ ई०के संधिपत्रके अनुसार गवर्नमेण्टको सेनाकी सहायता नहीं दी । जो राजवंश गवर्नमेण्टका परम मित्ररूपसे प्रसिद्ध था, महाराव रामसिहने उसीके वंशधर होकर उस वंशके गौरवकी रक्षा न की । इससे गवर्नमेण्ट अत्यन्त दुःखित हुई, और तुरन्त ही गवर्नमेण्टने क्रोधित होकर वूदीके महाराजके साथ समस्त सम्बन्ध तोड़ दिये । परन्तु सतोषका विषय है कि वूदीके महाराजको इस भावसे अधिक दिनतक ब्रिटिश गवर्नमेण्टका अप्रियपात्र होकर न रहना पड़ा । सन् १८६० ईसवीमें फिर वूदीके अधीश्वर महाराव रामसिहके साथ गवर्नमेण्टका राजनैतिक सम्बन्ध स्थापित हुआ और उसी समयसे वर्तमान समयतक महारावके साथ गवर्नमेण्टकी पूर्ण प्रीति रही है ।

यद्यपि वर्तमान समयके महाराव रामसिह बहादुरने सिपाहियोंके विद्रोहके समय गवर्नमेण्टकी सहायता नहीं की थी, परन्तु विद्रोह वासनाके पीछे ब्रिटिश गवर्नमेण्टने अन्य राजाओंकी समान महारावको वंशानुक्रमसे दत्तकरूपसे पुत्र ग्रहण करनेकी सनद दी ।

सन् १८७७ ईसवीकी पहिली जनवरीको ग्रेट ब्रिटेन और आयरलैंडकी अधिराज्ञी विक्टोरियाने दिल्लीके प्रकाश्य महान् दरबारमें जो भारतकी राजराजेश्वरीकी

उपाधि धारण की, महाराव रामसिंह वहादुरने उस दरवारमे आमंत्रित होकर वहां जाकर राजप्रतिनिधि लार्ड लिटनके द्वारा अन्यान्य राजाओकी समान स्वयं सम्मान ग्रहण किया। अन्यान्य भूपालोकी समान महारावको उक्त उपाधि धारण करनेकी स्मारक पताका और स्मारक पदक भी मिला था, महाराव रामसिंहके साथ गवर्नमेण्ट की जो इस समय महा मित्रता हुई है उसका दूसरा प्रमाण यह है कि ब्रिटिश गवर्नमेण्ट ने "ग्रान्डकमान्डारस्टारआफ इण्डिया" नामकी जो ऊँची श्रेणीकी भारत नक्षत्र उपाधिकी सृष्टि करके देशीय राजाओको उस उपाधिका पदक दिया था, वूदीपति महाराव रामसिंह वहादुरको भी गवर्नमेण्टने उक्त दरवारमे उस प्रथम श्रेणीके भारत नक्षत्रकी उपाधि और कौन्सिलरआफदि एम्प्रेस, नामक भारतेश्वरीके मंत्री नामकी नवीन उपाधिके भूषणसे विभूषित किया, और महारावका सम्मान बढ़ाकर तोपोकी सलामी की संख्या भी बढ़ा दी थी। महारावको इस समय ब्रिटिश शासित देशमे जाने आनेके लिये सत्रह तोपोकी सलामी होती थी। वृद्ध महाराव रामसिंहके साथ गवर्नमेण्टका यह प्रीति पूर्ण सम्बन्ध अवश्य ही आनंददायक हुआ।

आजकल भारतवर्षके प्रत्येक देशीय राज्यमे गवर्नमेण्टके प्रतिनिधि रेसिडेण्टकी उपाधि धारण करनेवाले अंग्रेज निवास करते हैं। ब्रिटिश शासनकी राजनीतिके अनुसार वह रेसिडेण्ट ही इस समय देशीय राज्योंके यथार्थ शासनकर्ता रूपसे विदित है। राजालोग स्वाधीन होकर भी उन्हींके अधीन हैं और उन रेसिडेण्टोंके द्वारा उनकी स्वाधीनता बहुतायतसे घट गई है, वह रेसिडेण्ट प्रत्येक वर्षमे देशीय राजाओका एक शासन विवरण तय्यार कर गवर्नर जनरलके एजेण्टके पास भेजते हैं। एजेण्ट एक २ विस्तारित देशके राजाओके ऊपर राजनैतिक कर्मचारी होते हैं। वह उन समाचारोंको पाकर उसमे अपना सन्तव्य मिलाकर राजप्रतिनिधिके यहाँ उसको भेजते हैं। भारतवर्षकी गवर्नमेण्टके विदेशिकमंत्री उसे पुस्तकाकार छपाकर सर्वसाधारणमे उसका प्रचार करदेते हैं। राजपूतानेके पोलिटिकल एजेण्टने सन् १८८१-८२ ईस्वीमे वूदीके इतिहासमे जो कुछ लिखा है उसकी समालोचना सन् १८८३ ईस्वीकी १८ मईके इण्डियन मिरर नामक अंग्रेजी दैनिकपत्रमे निम्नलिखित प्रकारसे प्रकाशित हुई थी।

गतवर्ष वूदीके महाराव राजा अत्यन्त रोगी होगये थे, अविह पीडाके होनेसे महाराव राजाने राज्यका समधिक शासनभार कामदार पंडित गंगासहायके हाथमे सौंप दिया था। महारावने राज्य शासन करनेके लिये एक मंत्रीसमाज तय्यार किया। उसमे छ. सदस्य नियुक्त थे। उक्त पंडितजी उस समाजके सभापति हुए। एक पुरुष समरविभागमे, एक मनुष्य साधारण विभागमे, एक एजेन्सीविभागमें एक शान्तिरक्षा विभागमे और एक अपील की मुकदमोंके विभागमे नियुक्त हुआ। महाराव राजाने अपने राज्यकी प्रजाके जलकष्टको दूर करनेके लिये यथेष्ट तय्यारी की और महारानीने भी हिन्दूस्त्रियोंकी समान प्रजाको जल देनेके लिये एक

वड़ा अनुष्ठान किया है । उनके व्ययसे दो कुण्ड तैयार हुए महाराव राजा भारतवर्षके अन्य राजाओमे अत्यन्त रक्षण शील मतके है । निज राज्यमे अग्रेजीशिक्षाके विस्तारकी ओर उनका ध्यान नहीं गया उन्होंने एक छोटासा विद्यालय स्थापित किया, उममे १२० विद्यार्थी पढ़ते है । परन्तु हमै ऐसा विश्वास है कि महाराजने संस्कृत शिक्षाका प्रचार करनेके लिये बहुत यत्न किया है, इस कारण इस प्रकारके राजा हमारे अधिक सम्मान योग्य है* ।

ब्रिटिश पोलिटिकल एजेण्टने सन् १८८३ ईसवीकी ३ तीसरी नईको ब्रूदीके शासन सम्बन्धी विवरणमे जिस मन्तव्यको राजपूतानेके गवर्नर जनरलके एजेण्टके पास भेजा था । और जो भारतवर्षीय गवर्नमेण्टके द्वारा सन् १८८२-८३ ईसवीमे रजवाड़ेकी शासन वृत्तान्त पुस्तकमे प्रकाशित हुआ है, हमने उन सबके अशोका भाषान्तर किया है पाठक इसको पढ़कर ब्रूदीराज्यके वर्तमान शासनका आयव्यय और शिक्षा उन्नतिकी विशेष अवस्थाको जान सकेंगे ।

एजेण्टने लिखा है, कि “हम बड़े आनन्दके सहित कहते हैं कि महामान्य महाराव राजाने विशेष स्वस्थता प्राप्त की है। मारवाडकी राजवंशीय तीन स्त्रियोंके साथ महाराव राजाके तीनो पुत्रोका विवाह करनेके लिये गत वर्षमे अधिक तैयारी करनेमे मन लगाया गया, गत वर्षके विज्ञापनमे लिखा गया है कि यह विवाहका कार्य गीतकालमे होगा। यह निश्चय हो गया है। महामान्य महाराव अपने पुत्रोसे इतना स्नेह करते हैं कि दिसम्बर महीनेके पहिले जब मैने उनसे साक्षात् किया तब यह जाना गया कि विशेष वृद्धावस्था और अस्वस्थ शरीर होकर भी वह स्वयं पुष्करजीतक पुत्रोके साथ जाकर वहाँ उनके लिये अपेक्षा करते रहे और जो व्यवस्था वहाँ रहनेकी स्थिर की उस व्यवस्थासे उनके दो उद्देश सिद्ध हुए।

प्रथम पुत्रका साथ बहुत थोड़े समयमें विच्छिन्न होजायगा, दूसरे तीर्थस्थानमें जाकर कुटुम्बके मंगलकी इच्छासे देवताकी पूजा भी कर सकेंगे । परन्तु मारवाडके महाराजके दृढरूपसे वारम्बार अनुरोध करने पर महाराव राजा रामसिंह वहादुर अंतमें कुटुम्बसहित छठे जनवरीको वूदी छोडकर २५ जनवरीको जांघपुर पहुँच, पिछले दो दिनोंमें बड़े उत्सवके साथ विवाहकार्य किया गया । महारावके बड़े पुत्रके साथ मारवाड़पतिकी एक भगिनीका और मध्यम तथा तीसरे पुत्रसे मारवाडके महाराजकी दो भतीजियोंका विवाह हुआ, इसके अतिरिक्त महाराव राजा रामसिंहने अपने मृतपुत्र भीमसिंहके पुत्रके साथ महाराज वख्तसिंहकी पोतीका विवाह किया । मारवाडके महाराजने जिस प्रकार बड़े आदरभावके साथ महाराव राजा रामसिंहकी सम्बर्द्धना और

* Report of the poletecal Adminition of the Rajpootana states for the 1882-83

(१) यह बात बिल्कुल गलत लिखी गई है क्योंकि न तौ भीमसिंहके कोई बटा था और न महाराजा बख्तसिंहकी पोती थी, न कोई ऐसा विवाह उस समय हुआ था ।

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अभिनन्दन किया उससे वह अत्यन्त प्रसन्न हुए, परन्तु उस समय मारवाड़के महाराज अस्वस्थ थे, इसीसे उन्होने असुख माना । ठीक ५८ वर्ष बीते कि महाराव रामसिंह वहा-दुरने चौदह वर्षकी अवस्थामे जोधपुरमे जाकर अपनी मृत पहली रानी जोधपुरके मृत महाराज मानसिंहकी कन्यासे विवाह किया था, उसी रानीके गर्भसे कुमार भीमसिंहने जन्म लिया, परन्तु अत्यन्त दुःखका विषय है कि सन् १८६८ ईसवीमे कुमार भीमसिंहकी मृत्यु अकालमे होगई, सारा वूदीका राज्य शोकके समुद्रमे डूबगया था । महाराव राजाके जोधपुरमे जाते ही उसी समयमे महाराजको “ द्वारका नाथ ” नामक बागके महलमे उतारा गया । महाराव राजाने कृष्णगढ़के राजाके साथ इस समय साक्षात् किया । विवाह होजानेके पीछे वह ११ फरवरीको जोधपुर छोडकर कुटुम्बसहित अजमेरको चलेगये और वहाँ राजपूतानेके स्थित गवर्नर जनरल एजेण्ट कर्नल ब्राडफोर्डके साथ साक्षात् कर पुष्कर तीर्थका दर्शन करनेके पीछे पहिली मार्चको अपनी राजधानी वूदीमे चले आये ” ।

“ इस विवाहमे और आनेजानेमे वूदीके महाराजका ढाई लाख रुपया खर्च हुआ था, और विवाहके यौतुकमे अनेक प्रकारके द्रव्य और अश्वादि सब मिलाकर डेढ लाख रुपया मिला था ” ।

राजकुमारोकी शिक्षाके सम्बन्धमे उक्त विज्ञप्ति प्रकाशित हुई है कि “ महामान्य महाराव राजा रामसिंहके तीनो कुमारोकी अवस्था क्रमसे इस समय साढ़े तेरह वर्ष ग्यारह वर्ष और नौ वर्षकी है । प्राचीन कालकी हिन्दूरीतिके अनुसार बड़े यत्नसे राजकुमारोकी शिक्षा दीगई है, ऐसी आशा की जाती है कि बड़े राजकुमार इस समय संस्कृत विद्यामे इतने विद्वान् होगये है कि इसके दो वर्षके पीछे उन्होने संस्कृतको समाप्त कर उर्दूभाषा का पढना प्रारंभ किया । परन्तु इसी अवसरमे उनको राजकार्यके शासनकी शिक्षा करनी पड़ी है । तीनो राजकुमारोने शारीरिक व्यायाम और युद्धकी शिक्षा भी प्राप्त की है, एक समय हमने महारावके साथ साक्षान् करनेके लिये महलमे जाकर देखा कि महाराव स्वयं महलके एक कमरेमे बैठे हुए पिस्तौल चलानेकी शिक्षा राजकुमारोको देरहे है । मध्यम और तीसरे राजकुमारोके कारण इतिहासमे वूदीराज्यकी प्रचलित रीतिके अनुसार वार्षिक २०००० हजार रुपयेकी आमदनीकी भूमि नियत करदी है, और उन दो जनोके लिये जो दो महल बनाये जानेका विचार हुआ था उनमेसे एक तो बनकर तैयार होगया है और दूसरेके बनानेकी समस्त सामग्री तैयार धरी है ” ।

“ गत जौलाई मासकी चौथी तारीखको महाराव राजा रामसिंहके और एक पुत्रने जन्म लिया, इनका नाम रघुवरसिंह रक्खा गया । ” यह महाराजके चौथे पुत्र है ।

वूदीराज्यके वर्तमान आयव्ययके सम्बन्धमे अग्रेज पोलिटिकल एजेण्टने लिखा है कि “ महारावने जो राज्यके आय व्ययकी सूची हमें दी है । प्रकाशमे तो यह संवत्

(१) यह भी गलत लिखा है चौथा पुत्र कोई नहीं हुआ रघुवीरसिंह नाम बड़े पुत्रका है जिसकी शादी जोधपुरमे हुई थी वही अब वूदीके रावराजा है ।

१९३८ (जो गत १ पहिली जौलाईको समाप्त हुआ है) की अभ्रान्त अनुमान की हुई सूची है यथार्थ आयव्ययकी सूची और भी कई एक महीने बीतने पर तैयार होगी । महाराव राजाके पुत्रोके विवाहमे बहुतसा धन खर्च हुआ है, महारावने ऐसा अनुरोध प्रकाशित किया है कि गवर्नमेण्टको जो नियमित वार्षिक कर दिया जाता है वह रुक गया है। उन्होने उस करको कईवार करके दो तीन वर्षके भीतर ही बिना सूद चुकानेको कहा है । उनका यह प्रस्ताव विचारके अधीनमे ग्रहण किया गया है । ” सम्वत् १९३८ अर्थात् (१८८२-१८८३ ईसवीमे) वूदीराज्यके आयव्ययकी सूची नीचे दीगई है ।

आमदनी ।

भूराजस्व और अनेक छोटी २ तहसीलोकी आमदनी	४७५००० रुपया ।
कापरेन और अन्यान्य देशोके जागीरदारोके समीपसे	
आया हुआ कर	२८००० ”
जेला, विला, अर्थात् वाणिज्य शुल्क, वन विभाग, उद्यान, कोटपाला, टकसाल इत्यादिकी आमदनी .. .	९०००० ”
नाना प्रकारकी छोटी २ आमदनी .	३५००० ”
सब	६२८००० रुपया ।

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महाराव राजका स्वकीय और कुटुम्बका खर्च .	४५०९० रुपया ।
पुण्य वा दातव्य व्यय	२२००० ”
सेनादलका खर्चा	८८००० ”
राजकर्मचारी और—	
परिवारिक कुटुम्बियोके नौकरोका वेतन	७२००० ”
रथ-घोडे खाना तथा राज्यके—	
अन्यान्य कार्यालयोका व्यय	७२००० ”
हवाला और तहसील खर्च	५५००० ”
और भी अनेक प्रकारका खर्च	७८००० ”
अग्रेज गवर्नमेण्टको देयकर-तथा पूर्तकार्य विभाग विचारा- लयमे पुरस्कारादि देना इत्यादि	१२८००० ”
फुटकर	३८००० ”
	५९८००० ”
उद्धृत	३०००० ”
सब जोड़	६२८००० रु०

ब्रिटिश एजेण्ट कर्नेल ब्राडफोर्डने लिखा है कि “महारावने परिवारके अनेक विषयोमे भलीभाँतिसे मनलगाया है। इसे महामहिमवरके राज्यके आभ्यन्तरीय शासनके सम्बन्धमे कोई विशेष परिवर्तन नही हुआ ” ।

“ खालसा भूमि समूहकी जमावंदीके विषयमे विशेष उन्नति नही हुई। गतवर्षमे केवल पचास ग्राम जमावंदी किये गये है। पहिले वर्षके साथ मिलान करनेसे इनकी संख्या केवल १५० हुई है। इसका फल अधिक असतोप दायक नहीं हुआ ” ।

“ प्रकाशमे कहागया है कि शान्तिरक्षा विभागकी अवस्था पहिलेकी समान असतोपदायक रही है परन्तु सतोपका विषय यह है कि महामान्यवर महारावने १०० मीनोको विशेष शांति रक्षक पदपर एक जमादार और दो उपजमादारोके अधीनमे नियुक्त करके डकैती निवारण करने पर ध्यान दिया है ” ।

गतवर्षके विज्ञापनमे वूदीके शुल्कविभागके साधनका जो उल्लेख हुआ है इस वर्षमे उसका फल यह हुआ है, कि इससे राज्यकी आय ८०००० रुपया बढ़ी है। यह एक जानने योग्य बात है, राज्यके वाणिज्य शुल्कके संस्कारसे, प्रजा और राजा दोनोहीकी सुभितके साथ आमदनी बढ़ी है ।

वूदीराज्यकी पृथ्वीका परिमाण २३०० मील है, प्रजाकी संख्या २२४०००, सेनामे पैदलोकी संख्या १३७५, अश्वारोहियोंकी संख्या १०० और तोपोकी संख्या ८८ है ।

वूदीराज्यकी सर्वसाधारण प्रजामे शिक्षा विस्तारके सम्बन्धमे वूदीमे स्थित पोलिटिकल एजेण्टने लिखा है कि “ राजधानीमे जो राजविद्यालय स्थापित है, मे दु खित होता हूँ कि मैं उन विद्यालयोके सम्बन्धमे उन्नतिमूलक विवरणको प्रकाश करनेमे असमर्थ हूँ, उन विद्यालयके विद्यार्थियोंकी संख्या उपयुक्त नहीं है । प्रायः १२० विद्यार्थी पढा करते है । जो बारह हिन्दू विद्यालय विभिन्न ग्रामोमे स्थापित है उन सबमेके विद्यार्थियोंकी संख्या ४२९ है । ” सारांश यह है कि रजवाडेके अन्यान्य राजाओकी प्रजामे जिस भाँति शिक्षाका विस्तार हुआ है, अत्यन्त दु खका विषय है कि वूदीराज्यमे आजतक शिक्षाके विस्तारके विषयमे ऐसा यत्न नही किया गया । कर्नेल ब्राडफोर्ड लिखते है कि वूदीराज्यकी शिक्षा इस समय शैशव अवस्थामे है, परन्तु जब शिक्षा विस्तारकी सूचना हुई है तब ऐसी आशा की जाती है कि किसी समय इसके द्वारा अवश्य ही सफलता प्राप्त होगी ।

वूदीराज्यका इतिहास समाप्त हुआ ।

“ श्रीवेङ्कटेश्वर ” स्टीम् प्रेस-बंबई

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(१) माधोसिंह,	१६२५	(५) रामसिंह,	११८६	(११) गुमानसिंह,	१७६६
(२) मुकुटसिंह,	१६३७	(६) भीमसिंह,	१७०८	(१२) उस्मेदसिंह,	१७७१,
(३) जगतसिंह,	१७५८	(७) अरजुनसिंह,	१७२०,	(१३) किशोरसिंह,	१८००,
प्रेमसिंह, १६७०, (नसवीर नहीं है)		(८) दरजनसाल	१७२४,	(१४) रामसिंह,	१८२८,
(४) किशोरसिंह,	१६७०	(९) अजोतसिंह	१७४७,	(१५) चतरसिंह,	१८६६,
		(१०) चनामाल,	१७४१,	(१६) महाराव उस्मेदसिंह	१८८९,

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दूसराभाग २.

कोटाराज्यका इतिहास.

प्रथम अध्याय १.

बूंदीस कोटाराज्यका भिन्न होना—कोटिया भील—भील जाति—कोटेके प्रथम राजा माधोसिंह—कोटाराज्यमे सामन्त मडलीका स्थापित होना—माधानी—राजा सुन्द—रणभूमिमे चारो—भाइयोका सन्नाटके लिये प्राण देना—जगतसिंह—प्रेमसिंह—उनका सिंहासनसे उतरना—किशोरसिंह—अरकाटमे उनका मारा जाना—रामसिंह—जाजवमे उनकी मृत्यु—भीलोका अधिपति चक्रसेन—अमटवश भीमसिंह—भीमसिंहका निजामुलमुल्कपर आक्रमण—भीमसिंहका माराजाना—भीमकी सचित्र समालोचना—बूंदीके राजाके साथ उनकी शत्रुता—राव अर्जुनका सिंहासन पर बैठकर कुम्भियोसे कलह—श्यामसिंहका माराजाना—महाराव अर्जुनशाल—महाराष्टोका प्रथम अभ्युदय—कोटेपर आक्रमण—हिम्मतसिंह झालाले कोटेकी रक्षा—जालमसिंहका जन्म—महाराष्टोको कर देना—दुर्जनशालका माराजाना—उनके चरित्रकी समालोचना—उनकी शिकार—उनकी रानियोकी शिकार—हिम्मतसिंहका व्याघ्रकी शिकार—महाराव अजित—राव छत्रशाल—जयपुरके राजा माधोसिंहका कोटेपर आक्रमण—भटवाड़ेका समर—जालिमसिंह झाला—हाडाजातिका जय पाना—आमेरकी सेनाका भागना—कोटेका स्वाधीन होना—छत्रशालका माराजाना ।

कोटेका हाडा राजवंश बूंदीराज वंशधरोकी छोटी शाखा है, अतएव कोटेकी हाडा जातिका पहिला इतिहास बूंदी राज्यके इतिहासके साथ मिला हुआ है । वादशाह शाहजहाँ जिस समय भारतवर्षके सिंहासन पर बैठा था उस समयमे बुरहानपुरके समरमे बूंदीके राव राजा रत्नसिंहके दूसरे पुत्र माधोसिंहने अपने प्रबल पराक्रमसे वादशाहकी ओरसे जयप्राप्त की, तब वादशाह शाहजहाँने प्रसन्न होकर उक्त कोटा प्रदेश और उसके अधीनवाले सब गांव नगर उनको देदिये । उसी समयसे माधोसिंह पिताके बूंदीराज्यको छोड़कर स्वाधीनभावसे कोटेराज्यका शासन करने लगे । तबसे कोटा और बूंदी दो पृथक् २ राज्य गिने गये । हाडाजातिके इतिहासमे लिखा है कि माधोसिंहका जन्म सम्बत् १६२१ सन् १५६५ ई० मे हुआ था, चौदह वर्षकी अवस्थामे माधोसिंहने बुरहानपुरकी लड़ाईमे अपने साहस और पराक्रमसे ऐसी विजय पाई कि जिससे प्रसन्न हो वादशाह शाहजहाँने उनको तीनसौ साठ नगर और

गांवोंसे पूर्ण कोटाराज्य पुरस्कारमें दे दिया। पहिले यह कोटाराज्य बूंदीराज्यके प्रधान सामन्तोंके अधीनमें था और उसका राजकर दो लाख रुपये मिलते थे। माधोसिंहने बादशाहसे “राजा” की उपाधि प्राप्त की और वह उक्त कोटाराज्यका स्वाधीनभावसे शासन करने लगे।

बूंदीराज्यके इतिहासमें पाठक पढ़ चुके हैं कि अमिश्र आदिम कोटिया भीलका सबसे पहिले इस प्रदेश पर अधिकार था। उन प्रथम निवासी भीलोंके हाथका जलंतक राजपूत नहीं होते थे। जिस समय कोटे पर अधिकार किया गया उस समय उस प्रदेशके स्थान २ में केवल कुटी ही थी। कोटाके राजा कोटेसे पाँच कोश दक्षिणमें इकलगढ़ नामक बड़े पुराने किलेमें रहते थे। किन्तु जिस समय माधोसिंहने दिल्लीके बादशाहसे कोटाप्रदेशकी शासनसत्ता प्राप्त की उस समय कोटाराज्यकी सीमा चारों ओरसे बढ़ाई गई। उस समय कोटेके दक्षिणमें गागरौन और घाटौली प्रदेश था। खीची जातीयगण उस प्रदेशके स्वामी थे। पूर्वोक्त सीमामें गोडजातिके अधीनमें मांगरोल और राठौड राजपूतोंके स्वामीके अधिकारमें नाहरगढ़ था। नाहरगढ़के अधिपति राजपूत होनेपर भी वह अपने अधिकारी प्रदेशकी रक्षा करनेके लिये मुसलमानी धर्मका अवलम्बन कर नवाबकी उपाधिसे भूषित थे। उत्तरमें कोटेकी सीमा चम्बल नदीके किनारे किनारे सुलतानपुरतक थी, चम्बल नदीके पारमें नाशता नामक एक स्वतंत्र छोटा राज्य विराजमान था। इस चारों ओरकी सीमामें बड़े प्रदेशके बीचमें ३६० नगर और गाँव थे और बहुत सी नदियोंके द्वारा वृश्चीकी उपजाऊ शक्ति भी बढ़ी थी।

कोटेके राजा माधोसिंहने बादशाहके वलसे बलवान् होकर थोड़े ही दिनोंमें कोटेकी राज्यसीमा बहुत बढ़ा ली। माधोसिंहके मरनेके समय मालवा और हाड़ौतीकी सीमातक उनकी शासनशक्तिका विस्तार था। माधोसिंह संवत् १६८० में पाँच योग्य पुत्रोंको छोड़ परलोक सिधारे। उनके चार पुत्र कोटाराज्यके चार प्रधान सामन्त पदोंपर नियुक्त थे। बूंदीके प्रधान हाड़ा शाखाके साथ उक्त माधोसिंहके उत्तराधिकारी गणोंकी पृथक्ता दिखानेके लिये दोनों राजवंशोंके आदि पुरुषोंके नामसे दोनों वंश प्रसिद्ध होते हैं। माधोसिंहके वंशधरगण माधानी नामसे परिचित हैं।

माधोसिंहके पाँच पुत्रोंके नाम।

- १ मुकुन्दसिंह कोटेके अधीश्वर हुए।
- २ मोहनसिंह, इन्होंने पलायता प्रदेशको प्राप्त किया।
- ३ जुझारसिंह इन्होंने कोटड़ा आर उसके पीछे रामगढ़ रेलान प्राप्त किया।
- ४ कनीराम, इन्होंने कोयलाप्रदेशको प्राप्त किया। इसके सिवाय दिल्लीके बादशाहसे स्वतंत्र शासनपत्र प्राप्त देह और जोरा प्रदेश प्राप्त किया।
- ५ किशोरसिंह इन्होंने सागोप्रदेश प्राप्त किए।

माधोसिंहके मरनेके पीछे उनके बड़े बेटे मुकुन्दसिंहके मस्तक पर राज्यमुकुट शोभित हुआ। इतिहास कहता है कि जिस सीमाके अन्तमें स्थित पहाड़ों मार्ग

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हाड़ोतीसे मालवेको अलग करताहै वही इन मुकुन्दसिहने एक घाटा बनाया और इन्हींके नामानुसार इसका नाम “ मुकुन्ददर्रा ” वा “ मुकुन्दद्वार ” हुआ है । इसी मार्गसे सन् १८०४ ईसवीमें त्रिगेडियर मानसूनकी आज्ञाकारी ब्रिटिश सेना रणमेसे मुँह छिपाकर प्राणोंके भयसे भागी थी कोटेके जातीय इतिहासमे मुकुन्दसिहकी कीर्तिकी प्रशंसा पाई जाती है । उन्होंने अपने राज्यके अनेक स्थानोंपर अनेक अभेद्य किले और सर्वसाधारणके उपकारी तालाव बनवाये हैं । आणता नामक स्थानकी मनोहर दीवारे और “ पेढा ” उन्हींने बनवाई है ।

राजा मुकुन्दसिह अपने पिताके समान ही प्रबल पराक्रमी और असाधारण साहसी थे । राजवाड़ेकी राजपूत जाति पहिलेसे ही दिल्लीके मुसल्मान बादशाहोंके बीच न्यायसे सिंहासनके अधिकारियोंके अधिकारके लिये जिस भाँति अनेक बार सेनाके साथ जिवन-दान करके राजभक्तिकी पराकाष्ठाको दिखा गई है मुकुन्दसिह भी उसी भाँति इतिहासमे पूर्वजोंकी समान राजभक्तिकी प्रज्वलित ज्योति दिखा गये हैं । जिस समयमे पापात्मा औरंगजेबने अपने जन्म देनेवाले पिताको कैद किया और राज्यसिंहासनसे हटानेके लिये पिशाचकी मूर्ति धारण कर सेनाके साथ आगे बढ़कर अपने षड्यन्त्रके जालको फैलाया, उस समय प्रायः प्रत्येक राजपूत राजाओंने अपनी २ सेनाके साथ बुड़दे बादशाह शाहजहाँके अधिकारकी रक्षा करनेके लिये तलवार पकड़ी थी । उनमें राठौर जाति, बुंदी और कोटेकी हाड़ा जाति सबसे आगे हुई थी । कोटेके स्वामी माधोसिहके पुत्रोंने बादशाह शाहजहाँको उस महाविपत्तिके समयमे विलक्षणतासे स्मरण किया, कि अब बादशाह शाहजहाँके पक्षको लेना चाहिये, केवल राजभक्तिसे ही नहीं वरन बादशाह शाहजहाँके अनुग्रहसे ही पिता माधोसिहने कोटेका राज्य स्वाधीनभावसे पाया है । अतएव माधोसिहके पाँचो पुत्र बादशाह शाहजहाँके सिंहासनकी रक्षाके लिये जीवन देनेमे विमुख नहीं है । संवत् १७१४ मे उज्जयनीके समीपवाले प्रदेशमें नरपिशाच औरंगजेबके साथ राजपूत गणोंने बादशाह शाहजहाँकी सेनामें मिलकर भीषण समरकी आगको प्रज्वलित कर दिया । उस संग्राममे औरंगजेबने जय पाई, और उस स्थानका नाम फतेहाबाद रक्खा गया । इतिहास बतलाता है कि राजपूत वीरगण या तो समरमे जय प्राप्त करेंगे, नहीं तो अपना जीवन देंगे, परन्तु किसी भाँति कोई राजपूत युद्धसे भागेगा नहीं, ऐसी प्रतिज्ञा करके युद्धक्षेत्रमे जाते समय प्रत्येक राजपूतने अपने शिरपर विवाह समयका मोर धारण कर वरके भेषसे गमन किया, माधोसिहके उक्त पाँचो पुत्र उसी प्रकार अपने शिरपर मोर धरकर नंगी तलवारे हाथमे ले सेनासहित युद्धक्षेत्रमें उतरे । किन्तु चतुर्गमे श्रेष्ठ राठौर सेनापातके दोषसे उक्त पाँचो भाई यद्यपि समरमे जय न पासके किन्तु रणक्षेत्रमे जीवन विसर्जन करके उन्होंने असीम वीरताके साथ अपने प्रणको रक्खा । युद्धके अन्तमे सबसे छोटे किशोरसिहको उग्र समरभूमिसे लौटना पड़ा, यद्यपि उनके समस्त शरीरमे सांघातिक क्षय था, किन्तु विशेष यत्नसे चिकित्सा होनेपर वह पुनः जीवित हुए । इन किशोरसिहने ही अन्तमे दक्षिणके समरमे विशेष कर बीजापुरको अधिकारमे करते समय राजपूतोंके बीच सबसे बढ़कर वीरता प्रकाश कर युद्ध

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कौशलमे प्रतिष्ठा और सम्मान पाया । किन्तु दुर्भाग्यसे किशोरसिहकी समान सिह विक्रमी वीरोसे किस भाँति आचरण करना चाहिये उसको बादशाहके कुमार नहीं जान सके अतएव अन्तमे बड़ा शोचनीय दृश्य उपस्थित हुआ ।

राजा मुकुन्दसिह रणक्षेत्रमे मारेगये । उनके पुत्र जगत्सिह कोटेके राजसिहासन पर बैठे और दिल्लीके बादशाहकी अधीनतामे दो हजार सेनाके “मनसबदार” अर्थात् सेनापतिके पदपर नियुक्त हुए । सन् १७२६ तक जगत्सिह दक्षिणके समरमे नियुक्त थे । उक्त संवत्मे ही वह अपुत्रावस्थामे स्वर्गवासी हुए, तब माधोसिहके चौथे पुत्र कनीराम जिन्होंने कोइला प्रदेशका अधिकार पाया था, उन्हींके पुत्र पेमसिह कोटाके राजसिहासन पर गोभित हुए । किन्तु छः महीने भी उन्होंने राज्यकार्यको नहीं चलाया था कि इतनेहीमे पेमसिह अपने निन्दनीय कार्यसे प्रजाकी दृष्टिमे घृणित हुए । कोटाके पंचायत समाजने उनको सिहासनसे उतार कर फिर पिताके प्रदेश कोइलामे भेज दिया । उनके वंशधर अभीलो उसी प्रदेशमे विराजमान है । माधोसिहके पंचम पुत्र किशोरसिह जो रणक्षेत्रमे बड़े घायल होकर दैवयोगसे बच गये थे, सामन्त समाजने उन्हीको कोटाके राजसिहासन पर बैठाया । जिस समय औरंगजेबने दिल्लीके सिहासन पर अधिकार करलिया, उसी समय कोटेके राजा किशोरसिह औरंगजेबकी सेनाके साथ अपनी सेना लेकर दक्षिणात्यमे मरहटोको दमन करनेके लिये नियुक्त हुए । मरहटोके साथ युद्धमे उनके बलकी और साहसकी सभीने मुक्तकंठसे प्रशंसा की थी । अन्तमे संवत् १७४२ मे अरकाटगढ किलेके अधिकारके समय किशोरसिह मारेगये । किशोरसिह हाडाजातिके आदर्श वीर पुरुषस्वरूप थे, कहा गया है कि अनेक समरमे उनके गरीरमे पचास घावोंके चिह्न अङ्कित होगये थे । वह मरते समय तीन पुत्रोंको छोड़ गये (१) विगनसिह, (२) रामसिह, (३) हरनाथसिह ; ।

राजपूतोंकी रीतिके अनुसार बड़े पुत्र विगनसिहको कोटेका राज्यसिहासन प्राप्त होना चाहिये था किन्तु किशोरसिह जिस समय दक्षिणात्यमे सेना लेकर गये थे उस समय विगनसिहको पीछेसे आनेको कहा था, परन्तु विगनसिहने उनकी आज्ञा नहीं मानी, वह न गये तब किशोरसिहने क्रोधित होकर उनको भविष्यमे राज्य पानेसे हटा दिया । विगनसिहने उत्तराधिकारीके अधिकारसे हीन होकर केवल आणता नामक स्थानको पाया । विगनसिहके औरससे पृथ्वीसिहने जन्म लिया । वही पीछे आणता प्रदेशके सामन्त हुए । उनके पुत्रका नाम अजीत हुआ, अजीतसिहके तीन पुत्र हुए (१) छत्र साल, (२) गुमानसिह (३) राजसिह ।

किशोरसिहके दूसरे पुत्र रामसिहने अपने पिताके साथ दक्षिणात्यमे जाकर मरहटों के प्रत्येक युद्धमे लिप्त रहकर अपने पिताकी समान प्रशंसा पाई थी । पिताके मरजाने पर वही पिताके पद सम्मानको प्राप्त हुए औरंगजेबके मरने पर जिस समय दिल्लीके सिहासन के लिये उमरे उत्तराधिकारियोंमे झगडा हुआ उस समय कोटेके स्वामी रामसिहने बड़े शाहजादे मोआजिमके विरुद्ध दक्षिणात्यके राजप्रतिनिधि कुमार आजिमका पक्ष अवलम्बन

किया और सं-
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मरने पर फ-
प्रवल शक्तिसे
पक्षका अव-
दरवाजेको मे-
मे दिल्लीके वा-
उक्त दोनों
प्रथम श्रेणीके
सेनाके मन्म-
बादशाह फ-
सर्वसंहारिणी
भीमसिह उक्त
बीच शत्रुताकी
है कि कोटेके रा-
वृद्धीके राजा दु-
उक्त मय्यद मनी
सलाह दी थी,
किया उस समय
पाठक पद चुके
पश्चिममे कोटेसे
उम बड़े म-
उन्होंने उक्त उपा-
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किया और संवत् १७६४ में जाजव नामक स्थानके समरमें इन्होंने प्राण गँवाये। उक्त समरमें बूंदीके राजाने कुमार मोआजिमके पक्षको लिया था, पाठकगण बूंदीके इतिहासमें उसको पढ़ चुके हैं। उस समय उसी युद्धमें रामसिंहने अपनी ज्ञातिवाले बूंदीके राजाके साथ युद्ध किया। रामसिंहके हृदयमें ऐसी प्रबल कामना उदय हुई थी कि बूंदीके राजाको परास्त करनेमें प्रतिष्ठा पाई और उसीसे उन्होंने बूंदीके राजाके अनिष्ट साधनमें त्रुटि नहीं की, किन्तु दुर्भाग्यसे जाजव नामक स्थानके समरमें ही गोलोके आघातसे वह मारे गये।

रामसिंहके मरनेके उपरान्त भीमसिंह कोटेके राजा हुए। हाड़ाजातिके इतिहासमें लिखा है कि भीमसिंहके शासन समयसे ही कोटाराज्य धन, सम्मान, सामर्थ्य और प्रभुतामें भारतवर्षके प्रथम श्रेणीके राज्यकी योग्यताको प्राप्त होगया था। अर्थात् कोटा तीसरी श्रेणीके राज्योमें गिना जाता था। किन्तु चतुर बुद्धिमान् भीमसिंहके अभ्युदयके साथ ही साथ कोटा राज्यकी भी उन्नति होगई। बादशाह बहादुरशाहके मरने पर फर्रुखसियरके दिल्लीके सिंहासन पर बैठते हुए जिस समय दोनों सय्यद भाई प्रबल शक्तिसे भारतका शासन करते थे, कोटेके राजा भीमसिंहने उन दोनों सय्यदोंके पक्षका अवलम्बन किया और उनकी ही नीतिका पालन करतेहुए अपनी उन्नतिके दरवाजेको खोल लिया। माधोसिंहके समयसे कोटेके राजा तीसरी श्रेणीके राजाओं में दिल्लीके बादशाहके अधीनमें दो हजार सेनाके मनसबदार होते आये थे। किन्तु उक्त दोनों सय्यद भीमसिंह पर ऐसे प्रसन्न हुए कि उन्होंने भीमसिंहको भारतवर्षके प्रथम श्रेणीके राजाओंको प्राप्त सम्मान सूचक "पाँच हजारी" अर्थात् पाँच हजार सेनाके मनसबदारका पद दे दिया। हाड़ाजातिकी श्रेष्ठ शाखासे उत्पन्न बूंदीके राजा बादशाह फर्रुखसियरके पक्षका अवलम्बन करके उक्त अत्याचारी दोनों लड़कोंकी सर्वसहारिणी नीतिके विरुद्धमें खड़े हुए, अतएव छोटी शाखासे उत्पन्न कोटेके राजा भीमसिंह उक्त दोनों मन्त्रियोंके पक्षको लेकर जाजवके समरमें दोनों राजवंशोंके बीच शत्रुताकी आगमें जलने लगे। बूंदीके इतिहासमें पाठक भलीभाँतिसे पढ़ चुके हैं कि कोटेके राजा भीमसिंहने किस प्रकार कायरपुरुषोंकी समान वृणित उपायसे बूंदीके राजा बुधसिंहका जीवनरूपी दीपक बुझानेकी चेष्टा की थी। राजा भीमसिंहने उक्त सय्यद मंत्री और आमेरके राजा जयसिंहसे मिलकर सभी निन्दित कामोंमें सलाह दी थी, अतएव जयसिंहने जिस समय बूंदीके राजा बुधसिंहका सर्वनाश किया उस समयमें भीमसिंहने उनकी सब प्रकारसे सहायता की, इसका भी वृत्तान्त पाठक पढ़ चुके हैं। दोनों सय्यदोंके प्रियपात्र होकर भीमसिंहने उनके अनुग्रहसे पश्चिममें कोटेसे और पूर्वमें अहीरवाड़ेसे पठारकी समस्त पृथ्वीका सनदपत्र पालिया। उस बड़े भूखण्डके बीचमें खीची जातिकी और बूंदी राज्यकी बहुतसी भूमि थी। उन्होंने उक्त उपायमें हाड़ौती प्रदेशके बीच सबसे श्रेष्ठ गांगरोनका किला प्राप्त किया, और अलाउद्दीनके आक्रमणके विरुद्धमें बड़े साहस और बलसे उस किलेकी रक्षा कर उनकी कीर्तिको बढ़ा लिया। मरु, मेदाना, जेरगढ़, वारा, माझरौल और बडोदा अदि चम्बलके पूर्ववाले किले भी अपने अधिकारमें करलिये।

हाड़ौती राज्यकी दाहनी सीमामे विराजमान कुछ एक गिरिसंकट प्रदेशपर, अमिश्र आदिम भीलोने अपनी पैतृक सम्पत्ति स्वरूप मानकर, अपना अधिकार प्राप्त कर लिया। उन सब देशोंके बीचमे मनोहर थाना अव भी कोटेराज्यके शेष दक्षिण सीमा स्वरूप है, उसमे भीलोने अपनी राजधानी बनाई, और भीलोके राजा चक्रसेन वहाँपर रहकर राज चलाते थे। भीलोके राजाके अधिकारमे पाँचसौ घुड़सवार और आठसौ धनुषधारी सेना थी, मेवाड़से लेकर शेष सीमातक सभी स्थानोंके भील उनको अपना स्वामी मानते थे। यह आदिम अविवासी भील वारके राजा भोजके समयसे कोटेके राजा भीमसिंहके समय तक राजनैतिक विप्रवोमे अपनी जातीय स्वाधीनताकी रक्षा करते आये थे, किन्तु कोटेके राजा भीमसिंहने उनके अधिकारी देशोंपर चढ़ाई कर भीलवंशको ध्वंशकर उनके सब देशोंको अपने कौटिल्यमे मिला लिया। नरसिंहगढ़ पाटनको भी ले लिया। राजा भीमसिंह यदि और कुछ दिन जीवित रहते तो कोटे राज्यकी सीमा पर्वत मालाके बाहर तक निःसंदेह बढ़ा लेते। अनारसी ढिग पड़ावा और चंद्रावतोंके अधिकारी प्रदेश भी कोटेराज्यमे मिलाये, किन्तु भीमसिंहके परलोकवासी होनेपर वह सब प्रदेश कोटेराज्यसे निकल गये।

कोटेके इतिहाससे ज्ञाना जाता है कि प्रसिद्ध कुलीचखॉ जिसने पीछे इतिहासमे निजामुलमुल्क नामसे प्रगट होकर दक्षिणमे स्वाधीनभावसे हैदराबाद राज्य स्थापन किया। उसने दिल्लीके बादशाहकी अधीनता न मान जिस समय अपनी सेनाके बलसे बादशाहके विरुद्धमे खड़े हो स्वाधीनभावसे दिल्लीके अधिकारी देशोंको लूटकर पलायन किया उस समय दिल्लीके बादशाहने अपने प्रतिनिधि स्वरूपमे आमेरके राजा जयसिंह, कोटेके राजा भीमसिंह और नरवरके राजा गजसिंहको यह आज्ञा दी कि तुम सब भागेहुए कुलीचखॉको कैद करके लाओ। उक्त निजामुलमुल्कके साथ भीमसिंहने आपसमे पगड़ी बदलकर भाईका सम्बन्ध स्थापित किया था, कुलीचखॉने जयसिंहसे पूर्वोक्त बात सुनकर भीमसिंहको मित्रभावसे एक पत्र लिखा दिया कि मैने बादशाहका किसी प्रकारसे धन रत्नादि नहीं लूटा है, अतएव मेरे विरुद्धमे जो सब अन्याय और अपवादकी बातें उठ रही हैं आप उन सबको मिथ्या जानो, यही मेरा अनुरोध है, जयसिंह एक षड्यन्त्री है, वह हमारे नाश करनेकी निरन्तर चेष्टा करते हैं। इस लिये आपसे अनुरोध करता हूँ कि आप उनकी बातका विश्वास न करना, और मेरी दक्षिण यात्रामे रोक टोक नहीं करना। निजामुलमुल्कका यह पत्र पाकर हाड़ा राज भीमसिंहने यह उत्तर लिख भेजा कि “स्वामीकी आज्ञाका पालन और मित्रताकी रक्षाके बीचमे एक रेखा है वह मैं जानता हूँ, आपके मार्ग रोकनेको मुझे आज्ञा मिली है और उसीसे मैं इतनी दूर सेना लेकर आया हूँ, इसको बादशाहकी आज्ञा जानो, आपके साथ हमको अवश्य युद्ध करना होगा और कल प्रातःकाल मैं आपपर आक्रमण करूँगा”।

“कल आपपर आक्रमण करेगे” यह बात वीर तेजस्वी भीमसिंहने लिख कर मित्रको सावधान कर दिया, और अपने वीरभावको भी प्रकाश कर दिया, चतुर मुसलमान कुलीचखॉ स्वामिभक्त राजपूतको राजभक्तिसे मित्रताका वलिदान करते देख कर छलबल

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और कौशलसे अपनी रक्षाके लिये युद्ध करनेको तैयार हुआ। निजामने सिध-नदी प्रदेशके कुरवाई भौरासा नामक नगरके समीपवाले गिरिसंकटके मार्गमें अपना डेरा डाला। यदि इस समय कुलीचखों पर आक्रमण किया जाय तो उसी एक पहाड़ी मार्गमें होकर जाना होगा नहीं तो राजपूत लोग दूढ़कर चले जायेंगे। और पता नहीं लगेगा वह अवश्य ही इसी मार्गसे आवेंगे, इस बातको निश्चय जान निजामने उस गिरिसंकटके सामने तोपें लगाकर उन्हें वृक्षोंकी लताओंसे ऐसी तरह छिपा दिया कि सम्मुखसे कोई तोपोंका अनुमान भी न करसके और भीतरसे तोपका गोला सीधा चलाजाय।

दूसरे दिन प्रातः कालही वीरवर भीमसिंह अपने अधिकारकी सव सेनाका कच्छवाही सेनादलके साथ मिलाकर अफीमखानेके पीछे निजाम पर आक्रमण करनेके लिये एक दल बाँधकर भालेकी हाथमें ले बाहर निकले। वह निजामकी सेनाके साथ भिड़ने ही वाले थे, यदि और कुछ आगे बढ़ जाते तो राजपूतोंका नाम भी न रहता। राजपूतोंको अपनी सेनाके पास आतेहुए देख निजामने तोपोंमें बत्ती लगवा दी, गोलोंकी ऐसी वृष्टि हुई कि उसके द्वारा हाथी सहित राजा भीमसिंह और राजा गजसिंह दोनों ही मारे गये। दोनोंके मारेजानेसे सव पैदल और घुडसवार इधर उधर भाग निकले। कुलीचखोंने इस भाँति जय पाकर दक्षिणकी ओर कूच किया, और निसन्देह स्वाधीन भावसे जाकर हैदराबादमें राजकार्य करने लगा। हैदराबाद आजतक कुलीचखोंके वंशधरोंके शासनमें चला आता है।

इतिहासमें लिखा है कि उस समयमें कोटेकी हाड़ाजातिपर दो विपत्तियां पड़ीं; एक तो राजा भीमसिंहका मरना दूसरे कोटेके राजवंशियोंके पूज्य विग्रह वृजनाथका अन्तर्धान होना। प्रत्येक राजपूत राजा ही सदासे प्रत्येक समरक्षेत्रमें अपने इष्टदेवकी मूर्ति लेजाते हैं, यह मूर्ति तर्कसमे रक्षित रहती है। युद्धके आदिमें राजासे लेकर सामान्य दर्जेके सैनिक तक उसी देवविग्रहके नामसे जयध्वनि करके शत्रुपर आक्रमण करते हैं। कोटेराजवंशके उक्त वृजनाथजीकी मूर्ति स्वर्ण निर्मित और छोटे आकारकी थी और उस विग्रह (मूर्ति) ने अनेक युद्धोंमें जय लाभ और असंख्य मनुष्योंका विनाश देखा था। कोटाराज्यकी सेनाने “जयवृजनाथ” की इस शब्दसे चारों दिशाओंमें गुंजारकर शत्रुकी सेनापर आक्रमण किया था, परन्तु उस समय वृजनाथ जाने कहाँ अदृश्य होगये उनका कुछ पता नहीं चला। इतिहासमें लिखा है बहुत समय तक खोजनेके पीछे उस मूर्तिकी समान और एक मूर्ति प्राप्त हुई उनको महा समारोहके साथ कोटेकी राजधानीमें लाये। कोटावासियोंने वह मूर्ति पाकर बड़ी खुसी मनाई। जोहो भीमसिंह १५ वर्ष तक राज्य करके सन् १७७६ में (सन् १७२० ईसवीमें) उक्तरीतिसे मारेगये। किन्तु उन १४ वर्षोंमें भीमसिंहने जिस रीतिसे राज्यके कार्यको चलाया उसीसे उसकी अवस्था बढ़ली थी, यह निश्चय उनकी वीरता और राजनीतिज्ञता मानी गई।

दोनोके एकवंशमे उत्पन्न होनेपर भी बूंदीके राजा बुधसिंहके साथ कोटेके राजा रामसिंहकी जो लड़ाई हुई सो धौलपुरके रणक्षेत्रमें हाड़ा जातीय दोनों राजाओंने एक दूसरे पर आक्रमण करके जातिकी विद्वेषताको चारेतार्थ करदिया। कोटेके राजा भीमसिंह ने समय पाकर बूंदीके राजाका सर्वनाश करनेमें त्रुटि नहीं की थी। राजा भीमसिंहने बादशाह फर्रुखसियकी ओरसे राजा बुधसिंहके मारनेके लिये जो कायरपुरुषोंकी समान उनपर आक्रमण किया था पाठकमंडली उसको पहिले ही जानचुकी है। उसी लड़ाईके कारण हाड़ाजातिकी श्रेष्ठ शाखासे उत्पन्न बूंदीका राजवंश निधन होकर महाविपत्तिमें पड़ा। राजा भीमसिंहने दोनों सय्यदोंकी सहायतासे बलवान होकर अपने कुदुम्बी बुधसिंहको मारनेमें कोई त्रुटि नहीं की थी, आमेरके राजा जयसिंहसे जिस समय बुधसिंह सिंहासनच्युत और विताड़ित हुए, ऐसे शुभ योगको पाकर राजा भीमसिंहने बूंदीपर आक्रमण किया, और वहाँ पर छिपे हुए राजचिह्न, बूंदीराज्यका नगाड़ा और प्राचीन समयका संचित प्रासिद्ध रण शंख प्रभृति लूटकर कोटेराज्यमें लेआये। बादशाह जहाँगीरने बूंदीके राजा रत्नसिंहको जो पीली राजपताका दी थी, जिस पताकाके मूलदेशमें हाड़ासेनाके अनेक बार समरमें बड़े पराक्रम प्रकाशके चित्र अंकित थे, भीमसिंहने उस राजपताका तकको बूंदीके राजमहलोमेंसे लाकर अपने यहाँ उसका व्यवहार किया। बूंदीके इतिहासमें लिखा है कि कोटेसे बूंदीराज्यके उक्त समस्त राजचिह्न फिर प्राप्त करनेके लिये बूंदीके राजाने बारंबार चेष्टा की किन्तु किसी प्रकारसे भी वह नहीं पासके, बूंदीके राजाने कोटेके प्रधान दरवाजे और किलेमें प्रवेश होनेवाले दरवाजेकी भी ताली बनवा कर पहरदारको लालच देकर गुप्तभावसे उन चीजोंके लानेकी चेष्टा की, किन्तु प्रकाश हो जानेसे उनकी चेष्टा निष्फल हुई। कर्नल टाडने लिखा है कि “उस समयसे आज तक प्रति दिन सायंकालके उपरान्त कोटेका नगर द्वार बंद होजाता है और यहाँ तक कि स्वयं कोटेके राजा यदि संध्याके उपरान्त आना चाहै तो उनके लिये भी दरवाजा नहीं खुलता। इसके सम्बन्धमें कोटाके हाड़ा जातीय कविने लिखा है कि एक दिन कोटेके राजा दुर्जनशाल युद्धमें परास्त होकर थोड़ेसे सेवकोंके साथ आधीरातके समय नगरके दरवाजे पर आये और द्वाररक्षक पहरदारसे बोले कि दरवाजा खोलो, परन्तु पहिले उन्होंने ही आज्ञा दे रखी थी कि किसी प्रकारसे भी किसीको रात्रिके समयमें दरवाजा नहीं खोलना, अतएव पहरवालोंने उनकी आज्ञाका पालन किया, तब राजा दुर्जनशालने स्वयं दरवाजेपर आकर अपना परिचय दे पहरदारसे द्वार खोलनेको कहा उस समय पहरदारने समझा कि कोई दूसरा राजा आकर द्वार खुलाना चाहता है, अतएव पहरदारने द्वारके भीतरसे कहा कि राजाको इस रात्रिके समय दूसरे स्थान पर रहना चाहिये, यह सुनकर राजाने फिर कहा तब पहरदारने वन्दूक दिखाकर कहा चले जाओ, हम नहीं खोलेंगे, यदि आप नहीं मानेंगे तब हमें विवश हो गोली चलानी पड़ेगी। दुर्जनशालने अपनी प्रथमकी आज्ञाके अनुसार पहरदारको वन्दूक चलानेमें उद्यत देखकर दरवाजेसे हटकर दूसरे स्थानपर जाय जेप रात्रि विताई। दूसरे दिन प्रातः काल दरवाजा खोला गया, जो पहरदार रात्रिमें द्वार रक्षक था वह

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रात्रिका समाचार अपने जोड़ीदारसे कहही रहा था कि सामनेसे राजा दुर्जनशाल आतेहुए दृष्टि पड़े। राजाको देख वह पहरेंदार विस्मयके साथ डरने लगा, और धीरे २ चलकर अपने हाथकी बन्दूकको राजाके चरणोके आगे धरकर दोनों हाथ जोड़ घुटने झुकाय पृथ्वीपर मस्तक रख दंड पानेके लिये उमने निवेदन किया। तब राजा दुर्जनशालने उसका हाथ पकड़ कर उठाया और अपनी पूर्व आज्ञाके पालन करनेसे उसकी विशेष प्रशंसा करते हुए स्वयं जो कुछ उत्कृष्ट वस्त्रादि पहरे हुए थे वह सब उत्तर पुरस्कार स्वरूपमे उसे देदिये।

हाडा इतिहासके जाननेवालेका लेख है कि राजा भीमसिंहके समस्त शरीरमे शस्त्रों के आघातके चिह्न थे, उनके शरीरको देख मनुष्य कुरूपीरुहेगे इस कारण वह किसीके सामने अपने शरीरपरसे वस्त्रोंको नहीं उतारते थे। कुरवाईके युद्धक्षेत्रमे जिस समय कुलीचखोंके गोलेसे घायल हुए थे केवल उसी समयमे उनके शरीरमे अगणित शस्त्रोंके चिह्न देख एक नौकरने उनसे पूछा, तो भीमसिंहने उस अवस्थामे उसको उत्तर दिया " जो हाडाजातिके शासनके लिये जन्मा है, और जो पैतृक राज्यकी रक्षा करनेके अभिलाषी है उनको इसी प्रकारसे अस्त्रशस्त्रोंके चिह्न धारण करने पड़ेंगे। कोटेके राजाओंमे राजा भीमसिंहने सबसे पहिले दिल्लीके बादशाहसे बड़े सम्मान सूचक " पञ्चहजारी मनमवदार " अर्थात् पाँच हजार सेनाके नायकके पदको धारण किया। उसी प्रकार उन्होंने सबसे पहिले " महाराज " की उपाधि पाई। उक्त उपाधि यद्यपि दिल्लीके बादशाहने उनको नहीं दी थी किन्तु राजपूत जातिके मुकुटमणि हिन्दूकुलपति मेवाडके महाराणाने दी थी। और दिल्लीके सम्राटने भी उस पदवीको स्वीकार किया था। वृद्धीके गोपीनाथके वंशवाले हाडाजातिके प्रधान सामन्तोमे गिने जाते थे, उनके सम्मान सूचक " आपजी " शब्दका व्यवहार होता था, किन्तु जिस समयमे इन्द्रशाल उदयपुरमे गये उस समय उनको महाराणाकी ओरसे अपने भाइयोंमे सम्मानके लिये " महाराज " की पदवी व्यवहारमे लानेकी आज्ञा हुई। उस समयसे उक्त सम्मान सूचक आपजी शब्द केवल कोटेके दूसरी श्रेणीके माधानी सामन्तोके सम्मानके अर्थ व्यवहारमे चला आता है। राजा भीमसिंह अपने तीन पुत्रोंको छोड़ परलोक सिधारे, उनके पुत्रोंके नाम इस भाँति है (१) अर्जुनसिंह (२) श्यामसिंह (३) दुर्जनशाल।

महाराज अर्जुनसिंहका विवाह कोटाराज्यके भविष्यमे होनेवाले मंत्री जालमसिंह जालाके पूर्वपुरुष माधोसिंहको बहिनके साथ हुआ। किन्तु अर्जुनसिंह चार वर्षतक कोटेका राज्य करके निःसन्तान अवस्थामे ही परलोक सिधारे। अर्जुनसिंहके मरनेके पीछे कोटेके राजसिंहासनके लिये श्यामसिंह और दुर्जनशाल दोनों भाइयोंमे युद्धरूपी आग्न प्रज्वलित हुई। उस जातीय विवादमे कोटेकी सामन्त मंडली भी दोनों पक्षकी ओर होनेसे महा दुःखी हुई। उदयपुरके रणक्षेत्रमे दोनों राजभाइयोंने अपने २ पक्षकी सेना और सामन्तोके साथ आपसमे राजसिंहासनके लिये रुधिरकी नदी बहादी। भयानक युद्धके पीछे श्यामसिंहके मारे जानेसे लड़ाई शांत हुई। हाडा जातीय

कविने अपने ग्रन्थमें लिखा है कि श्यामसिंहके मरनेपर दुर्जनशाल भ्रातृ वियोगके शोकमें मग्न हो रोताहुआ हाहाकार करने लगा। मै बुरे मुहूर्तमें अनुचित आशाके वश होकर सिंहासनके लिये भाईके साथ युद्धकर उसकी मृत्युका कारण हुआ, ऐसा हृदयसे अनुताप करने लगा। जिस समय कोटेराज्यमें यह दुर्घटना हुई इसी समय कोटेके राज्यमें एक और हानि हुई। दिल्लीके बादशाहने जो भीमसिंह पर प्रसन्न होकर पुरस्कारस्वरूपमें रामपुरा, भानपुरा, और कलापति नामक तीन धनशाली प्रदेश वहाँके आदिम राजाओंसे छीन कर दिये थे सो कोटेमें आपसकी लड़ाईके समय उन २ प्रदेशोंके स्वामियोंने अपने २ देशोंको अपने राज्यमें मिला लिया।

दुर्जनशाल संवत् १७८० (सन् १७२४ ईसवी) में कोटेके राजा हुए। इस समयमें तैमूरवशके शेष सम्राट् मोहम्मदशाह दिल्लीके सिंहासन पर विराजमान थे। दुर्जनशालको उन्होंने सम्मानके साथ दिल्लीमें बुलाया और लिखत दी। दुर्जनशालकी प्रार्थनासे बादशाह मोहम्मदशाहने उस आज्ञाका प्रचार किया कि हाडा जाते यमुनाके तीर २ जिन २ स्थानों पर बसती है उन स्थानों पर गोहत्या न होने पावे। दुर्जनशाल अपनी जातिके इतिहासकी अनेक घटनाओंके समयमें राजसिंहासन पर विराजमान थे। उन्हींके शासन समयमें सबसे पहिले वाजीरावने अपनी मरहटोंकी सेनाके साथ उत्तर भारतवर्ष पर अधिकार करनेके लिये चढ़ाई की। उस स्मरणीय घटनाके समयमें वाजीरावने हाड़ीती देशकी पूर्वीय सीमाके अन्तमें तारज पास नामक पर्वती मार्गमें जाते समय नाहरगढ़के किलेको जीतकर दुर्जनसिंहको दे दिया। उक्त किला और उसके अधिकारी प्रदेश एक यवनके पास थे। संवत् १७७५ (सन् १७३९ ईसवी) में यही प्रथम मरहटोंके साथ हाडा जातिका पहिला सम्मिलन हुआ। हाडाराज दुर्जनशालने उक्त किलेको पाकर उसके बदलेमें पेशवा वाजीरावकी सहायताके लिये तथा उनके पक्षमें उस समय विशेष प्रयोजनीय सामरिक द्रव्यावली और सेनाके लिये भोज उपहारस्वरूपमें दिया। महाराष्ट्रपति वाजीरावके साथ दुर्जनशालकी वह जो मित्रता हुई, दुःखका विषय है कि कई वर्षके पीछे वह मित्रता महाराष्ट्रपतिने एक साथ विस्मृतिके जलमें बहा दी।

बूंदीराज्यके इतिहासमें पाठक पढ़चुके हैं कि आमेरके राजा जयसिंह दिल्लीके बादशाहके प्रतिनिधिस्वरूपसे असीम शासनशक्तिको पाकर अपने राज्यकी सीमा बढाने और शासनशक्तिको प्रबल करनेके लिये बूंदी आदि नरेशोंको राज्यसे हीन बल बनाकर सामन्त पदपर नियुक्त करनेका विचार करने लगे। उनके उत्तराधिकारियोंने भी उसी ऊँची आशाके वश होकर बूंदीके राजा बुधसिंहको सिंहासन च्युत करके निकाल दिया। बुधसिंहने वृद्धावस्थामें राज्यके शोकमें अपने प्राण छोड़ दिये। किन्तु आमेर-नरेशने अन्तमें महाराष्ट्रोंके दलसे परास्त होकर अपनेको धिकारकी अग्निमें जलाकर

(१) कर्नल टाडने टिप्पणीमें लिखा है कि “इस वर्षमें जिस समय वाजीराव हाडोती प्रदेशमें होते हुए हिन्दुस्तान पर अधिकार करनेको आये उस समय हिम्मतसिंह झाला कोटाराज्यके फौजदार थे। इस वर्षमें शिवसिंह और अगले वर्षमें जालिमसिंहका जन्म हुआ”।

आत्महत्या
स निकाल
दनेका कहा
आगे बढे।
नरेश ईश्वरी
सूर्यमल्लको
तय्यारी की
कोटेकी
जीतनेके
उस आ
उप नगरके
समय मह
गुरु
हिम्मतसिंह
अपनी वीरता
पराकाष्ठा
नाहरगढ़का
घटनाओंके स
कि उनके सा
कोटाराज्यके
जयपुर
तजस्वी दु
सिंहको उसके
महाराष्ट्रनेता
न पाते देख
संवत् १८०५
राज्यसिंहासन
उन्हीं हुलकरने
उमेदसिंहका
लिये बाध्य होगये
वीरश्रेष्ठ
कोटाराज्यमें मिला
बनाने अपने
साथ गोची

आत्महत्या की। यह भी पाठकोंको स्मरण होगा। उस आमेर नरेशने बुधसिंहको बूंदी से निकाल कर अपने एक सामन्तको बूंदीके सिंहासन पर बैठाया था और उस कर देनेका कहा। उसी समय वह विजय पानेके गवैस कोटाराज्यमें अधिकार बढ़ानेके लिये आगे बढ़े। इस समय दुर्जनशाल कोटेके सिंहासन पर बैठे थे। संवत् १८०० में आमेर नरेश ईश्वरीसिंहने कोटेको जीतनेकी इच्छासे तीन महाराष्ट्र वीर नेता और जाटपति सूर्यमल्लको सेनासहित बुलाकर अपनी २ सेनाके साथ कोटेपर अधिकार करनेकी तयारी की। कोटड़ी नामक स्थानमें महा समरके पीछे जयपुरके राजाने सेनाके साथ कोटेकी राजधानी घेर ली। क्रमानुसार तीन महीने तक राजधानी घिरी रहने पर उसके जीतनेके लिये अनेक उपायोंको अवलम्बन करनेपर भी वीरश्रेष्ठ दुर्जनशालने उनकी उस अभिलाषाको पूर्ण न होने दिया। अन्तमें निराश होकर आमेर नरेश ईश्वरीसिंह उप नगरके वृक्षोंको और राज्यके उद्यानको ध्वंस करके अपने राज्यको लौट गये। इसी समय महाराष्ट्रदलके दूसरे नेता जयआपा सेवियाका एक हाथ गोलेसे उड़ गया।

शत्रुदलने जिस समय कोटेको घेरा था उस समय जाला जातिके राजपूत हिम्मतसिंह जां कोटेके फौजदार अर्थात् प्रधान सेनापतिके पदपर नियुक्त थे, उन्होने अपनी वीरता और युद्धकौशलसे कोटेके राजा दुर्जनशालके साथ न्यायभक्तिकी पराकाष्ठा दिखाई। उनके ही परामर्शसे और मन्व्यस्थ होनेसे दुर्जनशालको वाजीरावसे नाहरगढ़का किला मिला था। संवत् १७९५ से १८०० के बीचमें पूर्वोक्त दोनों घटनाओंके समय जालिमसिंहका जन्म हुआ। जालिमसिंहने इतनी कीर्ति प्राप्त की कि उनके साथ कोटे राज्यके इतिहासका इतना घनिष्ठ सम्बन्ध हुआ कि कर्नल टाडने कोटाराज्यके इतिहासमें उनकी बड़ी प्रशंसा की है।

जयपुरनरेश ईश्वरीसिंहके कोटेके जीतनेमें समर्थ होकर लौटाते समय वीर तजस्वी दुर्जनशालने पैतृक लड़ाईकी शत्रुताको विस्मृतकर बुधसिंहके पुत्र उमेदसिंहको उसके पैतृकराज्य बूंदीके सिंहासन पर बैठानेके लिये बड़ी सहायता की। महाराष्ट्रनेता हुलकरकी सहायताके बिना ईश्वरीसिंहको परास्त करके बूंदीके अधिकारको न पाते देख दुर्जनशालने उमेदको हुलकरका आश्रय लेनेकी सलाह दी। संवत् १८०५ सन् १७४९ में जिस समय उमेदसिंहने हुलकरकी सहायतासे बूंदीका राज्यसिंहासन पाया तब पाटणप्रभृति प्रदेश महाराष्ट्रनेता हुलकरको दिये, उस समय उन्हीं हुलकरने कोटेके राजा दुर्जनशालसे भी कर लेना आरम्भ कर दिया। उमेदसिंहका उपकार करनेको गये हुए दुर्जनशाल स्वयं बलगाली हुलकरको कर देनेके लिये बाध्य होगये।

वीरश्रेष्ठ दुर्जनशालने अपनी भुजाओंके बलसे अनेक प्रदेशोंको जीतकर कोटाराज्यमें मिला लिया, खीचीजातिके अधिकारी फूलवरोद नामक प्रदेशको भी उन्होने अपने राज्यमें मिला लिया था। गूगोर नामक किलेको जीत कर हाड़ाजातिके साथ खीची जातिका भयानक युद्ध आरम्भ हुआ। गूगोरके स्वामी बलभद्रने

असीम साहससे उस किलेकी रक्षा की, इतिहासमे लिखा है कि बलभद्रपुरा रामपुरा और शिवपुर प्रभृतिके सामन्तोको अपने दलमे मिलाकर हाड़ाजातिके विरोधमे खड़े हुए थे । संवत् १८१० मे चौहानवंशसे उत्पन्न हाड़ा और खीची यह दोनो जाति उस समररूपी अग्निमे जलने लगी । वूदीके राजा महावीर उमेदसिंहने इस समय कोटेके राजा दुर्जनशालके पक्षमे बड़ी वीरता प्रकाशकी । एकमात्र उमेदसिंहकी ही वीरतासे कोटेकी राजपताकाका उस रणक्षेत्रमे विपक्षी खीची गणोके हाथसे उद्धार हुआ । उससे तीन वर्ष पीछे दुर्जनशालकी प्राणवायु पंचभूतमे लय होगई । कर्नल टाड्ने लिखा है कि वह एक साहसी राजा थे, और जिन गुणोकी राजपूतोमे आवश्यकता होती है वह सभी गुणमे विराजमान थे । अमायिकता उदारता और साहस आदि किसीकी भी उनमे कमी नहीं थी । वह शिकार बड़े चावसे खेलते थे, अधिक करके शेर और बाघकी शिकार उनको प्यारी लगती थी । उनके राज्यके प्रत्येक प्रान्तमे शिकार खेलनेके लिये सिंह व्याघ्रादि भयानक जानवरोंसे वन परिपूर्ण रहता, और उन सभी वनोमे शिकार खेलनेका स्थापन पड़ाव, बना हुआ था ।

जिस समय दुर्जनशाल शिकार खेलनेको निकलते थे इतिहास कहता है कि उस समय वह अपनी रानियोको भी साथमें ले जाते थे । वह राजपूत वीराङ्गनाएं भी उत्तम रीतिसे बन्दूक चलानेकी शिक्षा पाये हुए रहती थी । शिकार खेलनेके मञ्चपर सबसे ऊपरके दरजे पर गोली भरीहुई बन्दूक हाथमे लेकर वह बैठती थीं । जिस समय शिकार खेलनेवाले वनमे से सिंह व्याघ्रादिकोको घेरकर उस मंचपर लाते तभी वह वीराङ्गना बन्दूककी गोलीसे इस सिंह व्याघ्रादिका वध करती थीं ।

कोटेके इतिहासमे लिखा है कि एक दिन शिकार खेलते समय फौजदार हिम्मतसिंह झाला शिकार खेलनेके मंचके नीचे पृथ्वीपर खड़े थे; उसी समय एक व्याघ्र सेनादलसे और शिकारी लोगोसे महा क्रोधित होकर मुह फैलाये वहाँ आकर खड़ा हुआ, किन्तु राजा दुर्जनशालने तब भी उसको गोलीसे मारनेकी आज्ञा नहीं दी, किसीने बिना राजाकी आज्ञा उसके मारनेका साहस भी नहीं किया । अवसर पाकर विकट आकारवाले बाघने बड़ी तेजीसे हिम्मतसिंहपर आक्रमण किया । तब उन्होने ढालसे अपनी रक्षा की और तुरन्त ही तड़प कर बाघके समीप जाय अपनी तलवारसे उसके मस्तकके दो खण्ड कर दिये । ऐसे असीम साहस और वीरताको देख दुर्जनशाल और सामन्त मण्डलीने हिम्मतसिंहकी बड़ी प्रशंसा की ।

दुर्जनशालने अपुत्रकावस्थामे प्राण त्यागे । उन्होने मेवाड़के राणाकी एक कन्याके साथ विवाह किया था । दुर्भाग्यसे अपने कोई पुत्र न होताहुआ देख हताग होकर मरनेके तीन वर्ष पहिले वह रानीसे बोले कि “ देखो भगवानकी इच्छासे जो मेरा औरसजात कोई पुत्र कोटेके सिंहासन पर नहीं बैठेगा, तो इस समय एक पुत्रको गोद लेना चाहिये । ” पाठकोका स्मरण होगा कि कोटेके भूतपूर्व राजा महाराज राम-

सिंहके बड़े कोटेके ।
शासन करते समयमें
अजीत
महाराजीकी को अपने यथापि मानलिया उस
हिम्मतसिंह तिलक हो है । यह
स्वा
नैतिक
लनेका उद्यो
उन वृद्ध
राज्यको
छत्रशाल
अज
मिला ।
पर उनके
इसी
जैयपुरके
जातिपर
चढ़ाई की
उनको
वह फिर
साथ युद्ध
करनेके लिये
बादशाहके
राजाओको
पृष्ठा दिखाई
माहुवल दिखाने

सिहके बड़े पुत्र विशनसिह अपनी माताकी आज्ञासे दक्षिणकी लडाईमें न जानेके कारण कोटेके राजसिहासनसे च्युत होकर केवल चम्बलके किनारेवाले आणता नामक प्रदेशमें शासन करते थे । जिस समय दुर्जनशालने दत्तक पुत्रके लेनेकी इच्छा प्रकट की, उस समयमें उक्त आणता प्रदेशमें उपरोक्त विशनसिहके पौत्र वृद्ध अजीतसिह विद्यमान थे । अजीतसिहके तीन पुत्र थे। उनमें सबसे बड़े छत्रशालको दुर्जनशालने दत्तक स्वरूपमें लेकर महारानीकी गोदमें बैठा दिया । इतिहासमें लिखा है कि यद्यपि दुर्जनशालने छत्रशाल को अपने पुत्र और भविष्यमें उत्तराधिकारी स्वरूपसे राज्यमें प्रकाशित करदिया, यद्यपि सामन्तमंडली और समस्त प्रजाने छत्रशालको भविष्यमें अपने राजा स्वरूपसे मानलिया किन्तु दुर्जनशालके मरनेपर फौजदार हिम्मतसिह झालाने अपनी प्रबलशक्तिसे उस व्यवस्थाको व्यर्थ कर दिया, उस समय आणताके वृद्ध राजा अजीतसिह जीते थे । हिम्मतसिह उनके पक्षको लेकर सबके सामने बोले कि “ पुत्रको राजसिहासन पर तिलक हो और पिता अधीन प्रजाके समान आज्ञा पालन करे, यह कभी नहीं हो सकता है । यह प्रकृतिके विपरीत बात है । ” जो कुछ हो झाला हिम्मतसिह अपने किसी गुप्त स्वार्थसाधनसे हो अथवा छत्रशालके प्राप्त व्यवहारकी अवस्थामें राज्यकी कोई होनहार नैतिक अनिष्टकी आशंकासे हो, उन्होंने उन अजीतसिहको ही राजसिहासन पर बैठा-लनेका उद्योग किया । किसीने उनकी बातके विपरीत खड़े होकर कुछ न कहा । उन्होंने उन वृद्ध अजीतसिहको कोटेके राजसिहासन पर शोभित कर दिया । ढाई वर्ष तक राज्यको चलाकर अजीतसिह स्वर्गको सिधारे । उनके तीन पुत्रोंके नाम यह है (१) छत्रशाल (२) गुमानसिह (३) राजसिह ।

अजीतसिहके स्वर्गपधारने पर सबसे बड़े पुत्र छत्रशालको कोटेका राजसिहासन मिला । विख्यात हिम्मतसिह झाला इसके प्रथम ही मरचुके थे, अतएव फौजदारके पद-पर उनके भतीजे जालिमसिह नियुक्त हुए ।

इसी समय अपने सौतेले भाई ईश्वरीसिहकी आत्महत्या करके माधोसिह जैयपुरके सिहासन पर बैठे । किन्तु ईश्वरीसिहने ऊंची आशाके अनुसार हाड़ा जातिपर प्रताप और अधिकार एवं वूदी और कोटा राज्यको जय करनेके लिये जो चढ़ाई की थी उसका फल यह हुआ कि स्वयं युद्धमें परास्त और अपमानित होकर उनको आत्महत्या करनी पड़ी, इसको देखकर भी माधोसिहके नेत्र नहीं खुले वह फिर कोटाराज्यपर अधिकार करनेके लिये तैयार हुए । राजपूत राजपूतोंके साथ युद्ध, तथा एक ओरसे दूसरे पर अधिकार करने और दूसरी ओरसे अपनी रक्षा करनेके लिये तैयार हुए । माधोसिह बोले कि आमेरनरेश जिस समय दिल्लीके बादशाहके प्रतिनिधि स्वरूपसे शासनकर्ताके पदपर नियुक्त है तब वूदी और कोटेके राजाओको हमारी स्वाधीनता माननी होगी । किन्तु हाड़ा जातिने इस बातसे घृणा दिखाई और जातीय स्वाधीनताकी रक्षाके लिये दूने उत्साहके साथ आपसमें बाहुबल दिखानेके लिये उन्होंने बड़ी जोरतासे तैयारी की ।

आमेरके राजा माधोसिंह संवत् १८१७ सन् १७६१ ई० मे अपनी सपूर्ण सेनाको सजाकर हाड़ाजातिपर अधिकार करनेके लिये उद्यत हुए। इस समय अव-
दालीके आक्रमणसे महाराष्ट्र वीर एक साथ तेजहीन और उत्साहरहित होगये थे,
अतएव कछवाहे और हाड़ाजाति निर्भय होकर जातीयसंग्रामके लिये प्रवल वलके
साथ आगे बढ़ी। माधोसिंहने हाड़ाती प्रदेशपर सेनासहित चढ़नेके लिये यात्रा करनेके
समय सबसे पहिले उनियारा प्रदेश पर आक्रमण और अधिकार कर उसे अपने
राज्यमें मिला लिया। उसके पीछे उन्होंने लाखेरी प्रदेशमें जाकर हतबल मरहटोको
भगाकर उसको भी अपने राज्यमें कर लिया। इस भाँति विजय पाकर हृदयमें प्रसन्न
हो पार और चम्बल नदीके बीचमें पालीघाटपर उतरे। सुलतानपुरके हाड़ा जातिके
सामन्त पर उक्त नदीके प्रदेशकी शत्रुओंसे रक्षा करनेका भार समर्पित था,
किन्तु माधोसिंहने शीघ्रतासे उन पर आक्रमण कर अपना अधिकार कर लिया।
सुलतानपुरके रक्षकने बड़ी वीरतासे किलेसे बाहर निकल कर अपने कुटुम्बियोंके
सहित प्रवल समररूपी अग्निमें जल जीवनरूपी आहुतिको दे पराजयके कलंकसे
छुटकारा पाया। जिस समय सुलतानपुरके स्वामी युद्धक्षेत्रमें गिरे उस समय
उन्होंने अपने दोनों हाथोंसे पृथ्वीको पकड़ा, विजेताओंमेंसे कोई २ इसको देखकर
हँसे किन्तु विचारवानोंका कथन है कि राजपूत मरते समय भी जन्मभूमिका
आलिङ्गन करते हैं।

फिर जय प्राप्त करके महा दर्पित और उत्साहित होकर विजयी कछवाहादल
कोटाराज्यके बीच माधोसिंहकी जय गन्धसे आकाशको गुजारता आगे बढ़ा।
अन्तमें भटवाड़े नामक स्थानमें जाकर देखा कि एक वंशमें उत्पन्न पाँच हजार हाड़ा
जातीयसेना उनकी गति रोकनेके लिये संहारमूर्तिको धारे खड़ी हुई है। कोटाराज्यकी
सेनाकी सख्या माधोसिंहकी सेना-संख्यासे यद्यपि कमती थी, परन्तु वह वीरपुरुष
राजपूत राजपूतजातिकी परम प्रिय स्वाधीनता की और जन्मभूमिकी रक्षा करनेके
लिये जीवन उत्सर्ग करनेको ही खड़े हुए थे। सबसे पहिले कछवाहेराजकी अगणित
बुडसवारसेनाने हाड़ाजातिकी सेना पर आक्रमण किया। कोटाराज्यकी बुडसवारसेना
अवश्य कमती थी कछवाही सेनाके सम्पूर्ण घेरे पाहिलेसे ही थके हुए थे, तिस पर
भी उन्होंने मरनेमें निश्चय जीतेगे यह विचार कर बिना विश्राम लिये ही
आक्रमण किया। थोड़ी सख्यावाली हाड़ासेनाने उनके उस प्रवल आक्रमणके
अनायास ही सह लिया और किसी भाँति भी अपने व्यूहको भग नहीं होने दिया।
तुरन्त ही माधोसिंहने रणभूमिमें नई सेना खड़ीकी। तब बुडसवारोंके साथ पैदल
भिडजानेसे रणक्षेत्रमें रक्तकी नदी बह निकली। ठीक इसी समयमें कोटेके फौजदार
जालिमसिंहने चतुराईसे राजनैतिक जाल फैलाया इस समय जालिमसिंहकी अवस्था
इकतीस वर्षकी थी, हिम्मतसिंहने उनको पोष्य पुत्रके रूपसे ग्रहण किया था, अतएव
जालिमसिंह उस समय हिम्मतसिंहके पदपर विराजमान हो कोटेके फौजदार हो
रणक्षेत्रमें उपस्थित हुए थे। जिस समय क्रमानुसार युद्ध प्रवल होगया, उस समय

वीरश्रेष्ठ
वीरताके स'
कारण जीवन
को दिखाया
मह
पानीपतके
किसीकी
सम्भावना
करके डेरोंमें
एकवार
हुल करने यह
डेरोंपर
भाग निकला
तलवारको
म
समस्त
बुंदीकी सेना
उसने, आमेर
था। जो हो
कोटेके कविने
कविता
कविताका गान

इसका
उद्यत हुआ।
आमेरकी
उक्त
बादशाहके प्राप्ति
समय वह प्रभुता
हाड़ाजातिके

शाहने भारत पर
उन्होंने राजनैतिक

वीरश्रेष्ठ जालिमसिंह घोड़ेसे उतर पैदल ही अपनी सेनाके साथ असीम साहस और वीरताके साथ शत्रुओपर आक्रमण करने लगे । जालिमसिंहका जिस बुद्धिमानकी कारण जीवन प्रसिद्ध हुआ था, इन्होंने सबसे पहिले महा सकटके समय उसी चतुराई को दिखाया ।

महाराष्ट्रनेता मल्हारराव हुलकर इस समय उक्त रणक्षेत्रके समीप ही थे, किन्तु पानीपतके समरके पीछे वह ऐसे बलहीन होगये थे कि किसी प्रकारसे दोनों ओरमें किसीकी ओर भी नहीं होसकते थे । जिस समय माधोसिंहकी सब प्रकारसे जीत होनेकी सम्भावना हुई उसी समय चतुर जालिमसिंहने अपने घोड़े पर चढ़; बड़ी शीघ्रतासे हुलकरके डेरोमें जाय यह प्रार्थना की कि आप यदि युद्ध करनेको राजी नहीं है तो एकवार अपनी सेनाको लेकर इस सुयोग पर माधोसिंहके डेरोंको लट लीजिये । हुलकरने यह बात बड़े प्रेमसे मानली ।

डेरोपर आक्रमण होते ही कछवाही सेनाका दल मारे भयके रणभूमिको छोड़ भाग निकला । हाड़ाजातीय कविने लिखा है कि “ हाड़ाजातिकी सेनाने अपनी नंगी तलवारको शत्रुओंके रुधिरमें स्नान कराकर सग्रामरूपी तीर्थकी क्रियाको समाप्त किया ।

माचेड़ी ईशरदा, वातका, वारोल, अचरोल प्रभृति जयपुरके अधिकारी प्रदेशोके समस्त सामन्त उस पांच हजार हाड़ाजातीय सेनासे परास्त होकर भाग गये । बूंदीकी सेनाका दल कोटेकी सेनाके साथ मिलनेको आया था किन्तु इस समय तक उसने, आमेर नरेशने जो बूंदीके प्रदेशोको जीत लिया था, उनका उद्धार नहीं करने पाया था । जो हो उक्त संग्राममें कछवाही जातिकी पंचरंगी पताका कोटेकी सेनाके हाथमें आ गई कोटेके कविने उक्त हाड़ाजातिकी सेनाकी जीतमें और जालिमसिंहकी वीरता मूलक कविता मालाके गूथनेमें विलम्ब नहीं किया । हाड़ाजाति आजतक गौरवके साथ उस कविताका गान करती है । कवितामें एक स्थान पर लिखा है,

“ जङ्गभटवाड़ारोन्नीत । नारोजालिमझाला ।

रङ्ग एक रङ्ग चढ़ा । रङ्ग पंचरंगका ।

इसका अर्थ यह है कि भटवाड़ाके युद्धमें जालिमसिंहका सौभाग्यरूपी सितारा उदय हुआ । उस रणक्षेत्रमें (रङ्ग) एक रत्ना रहा, पंचरंग पताकाको दाव दिया, अर्थात् आमेरकी राजपताका रुधिरसे रंग गई ।

उक्त भटवाड़ेकी लड़ाईसे ही आमेरनरेशकी प्रभुता जाती रही । इतने दिनोंसे बादशाहके प्रातिनिधि स्वरूपमें कछवाहे नरेश जिस प्रभुताको पाये चले आये थे, इस समय वह प्रभुता एकसाथ जाती रही । इस लड़ाईके पीछे आजतक आमेर नरेशोंमें हाड़ाजातिके ऊपर अपना अधिकार करनेका साहस नहीं हुआ, कर्नल टाडने लिखा है

टिप्पणीमें लिखा है कि “ यह विचित्रता है कि जिस वर्षमें नादिर शाहने भारत पर आक्रमण किया, जालिमसिंह उसी वर्षमें जन्मे और अवदालीके आक्रमणके समय उन्होंने राजनैतिक स्वभूमिमें प्रथम प्रवेश किया ” ।

कि जातीय स्वाधीनता और जन्मभूमिकी रक्षाके लिये हाड़ाजातिने भटवाड़ेके रणक्षेत्र में जिस असमि वीरतासे जय प्राप्त की प्रतिवर्षमें उसके स्मरणार्थ एक सामरिक महोत्सव होता है, हाड़ाजाति एकत्रित होकर एक कृत्रिम आमेरका किला बनाय जय जय करके उस किलेपर अधिकार करके उसको ध्वंस करती है । उपरोक्त लड़ाईके पीछे छत्रशाल बहुत दिन नहीं जिये । उनके कोई पुत्र न होनेसे उनके भाई कोटेके राजसिंहासन पर बैठे ।

द्वितीय अध्याय २.

महाराव गुमानसिंह-जालिमसिंह-उनका जन्म और वंशविवरण-जालिमसिंहका पद-उनका सम्मान पाना-ब्रालावंशके फौजदारपदको वंश परम्परासे पाना-जालिमसिंहके अन्यायसे प्रभुता करने पर महाराव गुमानसिंहको असतोष होना-जालिमसिंहका पदसे च्युत करना-महारावका जालिमसिंहकी सब सम्पत्तिका हरलेना-जालिमसिंहका कोटेको छोड़देना-मेवाटमें जाना-राणाकी अधीनतामें रहना-राणासे उनको " राजराणा " उपाधि और भूसंपत्ति मिलना-मरहटोंके विरोधमें युद्ध-रणभूमिमें जालिमसिंहका घायल होकर बंदी होना-उनका फिर कोटेमें आना-मरहटोंका कोटेराज्यपर आक्रमण करनेकी चेष्टा-बुकायनीका युद्ध-प्रशंसनीय वीरताका प्रकाश-जालिमसिंहपर फिर गुमानसिंहका दयालु होना-जालिमसिंहके द्वारा महारावकी ओरसे मरहटोंके साथ संधि करना-जालिमसिंहका मनोरथ सफल होना-मृत्युशय्यामें पड़ेहुए गुमानसिंहका जालिमसिंहके द्वारा अपने पुत्र उमेदसिंहके लिये राज्यसिंहासन देनेको कहना-महाराव गुमानसिंहकी मृत्यु-उमेदसिंहका राज्यतिलक होना-टीका दोडकैलवाड़े पर अधिकार-जालिमसिंहके विरोधमें पड्यन्त्र-पड्यन्त्रभेद-हाड़ाजातिके सामन्तोंका निकालना-मोसेनके सामन्तका पड्यन्त्र-पड्यन्त्र, भेद-वहादुरसिंहकी मृत्यु-राजभाइयोंका कारागार भोगना-जालिमसिंहके विरोधमें बहुतसे पड्यन्त्र-वीराज्ञाओंका वीरभेषसे जालिमसिंहके मारनेकी चेष्टा करना-जालिमसिंहका उद्धार पाना-जालिमसिंहकी सावधानता ।

संवत् १८२२ सन् १७६६ ईसवीमें गुमानसिंह पिताके सिंहासनपर बैठे । गुमानसिंहके मस्तक पर जिस समय कोटेका राजछत्र गोभित हुआ, उस समय वह पूर्ण युवक बंड साहसी और बुद्धिमान थे । इसी समयमें दक्षिणके महाराष्ट्रदलने पङ्गपालकी समान राजपूतानेमें आकर राजपूतजातिके जो सर्वनाश करनेका उद्योग किया था, गुमानसिंह उनके उस आक्रमणसे अपने राज्यकी रक्षा करनेमें सब भाँति समर्थ थे, किन्तु दुर्भाग्यका विषय है कि थोड़े ही दिनतक राज्यका सुख भोगने पर उनको एकवालकके हाथमें राज्यका भार दे देना पडा । गुमानसिंहकी उस शासनप्रणालीको वर्णन करनेके प्रथम हम और चिरस्मरणीय महानीतिज्ञ मनुष्यको उपस्थित करना चाहते हैं । वह राजपूत नीति शास्त्रके जाननेवालोंमें प्रवान जालिमसिंहकी जीवनी ही कोटेके भविष्य इतिहासका

सहृद है,
हर एक राजना
इतिहासके
कि " जालि
ये, उनकी उ
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जसम्भव थी,
जड उत्पाने-
अधिकार न
दिनतक प्रचल
ममयमें मह
पर बैठे हुए थे।
करके परलोक
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स्वरूप है, जालिमसिंहको लेकर ही कोटा है, और कोटेके इतिहासके प्रत्येक पत्रमे हर एक राजनैतिक घटनाके साथ ही नहीं बरन आधी शताब्दीतक समस्त राजपूतानेके इतिहासके साथ जालिमसिंहका पवित्र नाम मिला है। “ माननीय टाड्ने लिखा है कि ” जालिमसिंह भारतके जिस स्थान पर रहे वह उस स्थानकी श्रेष्ठनीतिको जानते थे, उनकी उस नीतिकी प्रतिभाके प्रकाशके लिये वह सीमा बद्ध प्रदेश कभी योग्य नहीं था, सुभीता और अवसर पानेसे वह किसी एक महादेशकी महान् जातिका शासन निःसन्देह कर सके थे। ” वास्तवमे कर्नल टाड्का यह कथन आगेके इतिहासको विलक्षणतासे प्रमाणित करता है।

जालिमसिंह झालाजातिके राजपूत थे। संवत् १७९६ सन् १७४० ईसवीमे भारतवर्षकी एक चिरस्मरणीय घटनाके समय जब विजयी नादिरशाहने अपनी प्रबलसेना दलके साथ भारतमे आकर दिल्लीके सिंहासन पर बैठे हुए तैमूरके वंशधरोके शासनके विरोधमे अन्तिम युद्ध किया था, उस समयमे जालिमसिंहका जन्म हुआ। यद्यपि उस समय तैमूरके वंशधरोकी शासनशक्ति प्रबल प्रतापसे बढ़नी असम्भव थी, यद्यपि दुरात्मा औरंगजेबके कठोर शासनकी नीतिसे यवन बादशाहीकी जड़ उखाड़नेका बीज बोया जा चुका था, किन्तु इस समयमे नादिरशाहके भारतपर अधिकार करनेके लिये न आने पर दिल्लीके बादशाहकी शासनशक्ति और भी कुछ दिनतक प्रबल रहसक्ती थी। नादिरशाह जिस समय भारत विजय करनेको आया, उस समयमे महम्मदशाह दिल्लीके सिंहासन पर और महावीर दुर्जनशाल कोटेके राज सिंहासन पर बैठे हुए थे। जालिमसिंहके जन्म लेनेके समयसे क्रमा अनुसार पाँच राजा कोटेका राज्य करके परलोक सिंघोर, और छठवे राजाके सिंहासनपर बैठने तक जालिमसिंह जीवितथे। उक्त राजाओके बीचमे एक महाराज किंगोरसिंहने अवश्य ५० वर्ष तक राज्य किया था। यद्यपि जालिमसिंह एक नेत्रसे हीन थे किन्तु भट्ठाडेके रणक्षेत्रमे उन्होंने सबसे पहिले जैसी असीम नीतिज्ञता और वीरता दिखाई थी उनकी राजनैतिक दृष्टि चिरकाल तक वैसी ही बनी रही।

जालिमसिंहके पूर्व पुरुष सौराष्ट्र देशके अन्तर्गत झाला प्रदेशके बीच हलवद् नामक स्थानके सामान्य शक्तिवाले सामन्त थे। भावसिंह नामक उस परिवारके छोटे पुत्रने कुछ विश्वासी सेवकोंके साथ अपने सौभाग्यकी परीक्षा करनेके लिये पिताकी भूमिको छोड़ विदेश यात्राकी। इस समय औरंगजेबके वंशधरोमे दिल्लीके सिंहासन पानेके लिये लड़ाईकी आग प्रज्वलित होरही थी, उस समय अनेक स्थानोसे अनेक वीर आ आकर दोनों ही की ओर हो हो कर अपने भाग्यकी परीक्षा करनेमे लगे हुए थे। भावसिंहने भी उनमे से एकका पक्ष लिया। जिस समय महाराज भीमसिंह कोटेके सिंहासन पर बैठे हुए दोनों सय्यद संत्रियोंको सहायतासे बड़े पराक्रमसे शक्तिको बढ़ा रहे थे, उस समय उक्त भावसिंहके पुत्र माधोसिंह कोटेमे आये। यद्यपि उस समय माधोसिंहके साथ केवल पच्चीस युद्धस्वार थे, किन्तु महाराज भीमसिंह उनको माननीय

गुमान
पूर्ण युवक
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इतिहासका

झाला वंशी जान बड़े आदरसे ग्रहण किया और पीछे मित्रता ही नहीं जोड़ी वरन अपने पुत्र अर्जुनके साथ माधोसिहकी भगिनीका विवाह करके उन्हें अपना सम्बन्धी बना लिया। थोड़े ही दिन पीछे कोटाराज्यके भीमसिहने माधोसिहके रहनेके लिये नाणता प्रदेश दे दिया और उन्हें कोटेकी समस्त सेनाका प्रधान सेनापति बनाया एव कोटानरेश जिस किलेके महलोमे रहते थे, उसी किलेके अध्यक्ष पदपर उनको सुशोभित किया। माधोसिहने कोटाराज्यमे बड़ी शक्ति और सम्मान पाया, उनके मरनेपर मदनसिह नामक उनके पुत्रने अपने पिताके पद अनुसार कोटेके फौजदारका पद पाया। उनके दो पुत्र हुए (१) हिम्मतसिह और (२) पृथ्वीसिह। हम यहाँ भावसिहके वंशकी कारिका लिखते हैं।

भावसिह [इन्होंने २५ बेटोंके सहित हलवद छोड़ा]

माधोसिह

मदनसिह

हिम्मतसिह

पृथ्वीसिह

शिव—सिह [सं० १७९५ मे जन्म हुआ] जालिमसिह [जन्म सवन् १७९६]

माधो—सिह

(२) नाना लाल [आयु २१ वर्ष]

राजपूतोंके राज्योमे प्रधानमन्त्री, दीवान, प्रधानसेनापति आदिके प्रत्येक पदको उनकी सन्तान क्रमानुसार पाती है, अतएव मदनसिहके मरनेपर हिम्मतसिह झाला कोटाराज्यके फौजदार हुए। हिम्मतसिह जैसे महावीर नीतिमे कुशल और शक्तिसम्पन्न मनुष्य थे पाठकोको वह पहिले ही ज्ञात हो चुका है। जिस समय जयपुरके राजाने महाराष्ट्र दलके साथ मिलकर कोटेपर आक्रमण किया, उस समय इन्हीं हिम्मतसिहने अपनी वीरताको दिखाकर कोटेके किलेकी रक्षा की, किन्तु चारों ओरसे विपमविपत्तियोंको देख इन्होंने पहिले ही मरहटोसे संधिकरके उनको कर देना स्वीकार कर लिया। महाराज दुर्जनशालके मरनेके पीछे इन्हीं हिम्मतसिहने अपनी शक्तिसे अजीतसिहको कोटेके सिंहासनपर बैठा दिया। हिम्मतसिहके कोई पुत्र नहीं था, इस कारण उन्होंने अपने भतीजे जालिमसिहको गोद ले लिया था। हिम्मतसिहके परलोक सिंघारने पर

(१) यह वर्तमान झालावाड़ राज्यके प्रथम राजा हुए।

जालिमसिह
वीरता और
छुटा लिया
किन्तु रि
प्रकाशित
शक्ति और
लिमा
प्रपितामह
चम्बल
कोटेका
महाराज
वाकडोत
जाता देख
विचार क
ही वंद
समय जालि
सभामे
और दूसरा
सिंहासन पर
जालिमसिह
उनको भवा
पिताके सिंहा
नहीं दी।
वैतनभोगी
दूसरी ओरसे
न करते थे।
मनुष्योंको जा
विरोधी थे वा
कर अपने
और कोई
जापति भी नहीं

(१)

जालिमसिंह कोटेके फौजदार हुए। जालिमसिंहने युवा अवस्थामे भटवाड़ेके रणक्षेत्रमे जिस वीरता और साहससे कोटाराज्यको आमेर नरेशकी अधीनताकी सांकलसे चिरकालके लिये छुटा लिया। राजनैतिक रंगभूमिमे वही उनका सबसे प्रथम प्रशंसनीय अभिनय हुआ। किन्तु परितापका विषय है कि उक्त घटनाके थोड़े ही दिन पीछे जालिमसिंहका प्रकाशित यशरूपी सूर्य हठसे घोर बादलोसे छिप गया।

गुमानसिंहके राजसिंहासन पर बैठनेके कुछ दिन पीछे जालिमसिंह कुछ अधिक शक्ति और प्रभुता दिखानेके कारण उनकी आखोमे खटके। महाराज गुमानसिंह उसीसे जालिमसिंह पर इतने क्रुद्ध हुए कि नान्दता प्रदेश जो महाराज भीमसिंहने जालिमसिंहके प्रपितामह माधोसिंहको दिया था, वह उनसे प्रदेश छीन लिया। उक्त नान्दता प्रदेश चम्बल नदीके किनारे है, और अब भी वह झाला परिवारके अधीन है। उस समय कोटेका राजवंश वूदाके अधीन सामन्तोसे शासित देशके रूपमे गिना जाता था। महाराज गुमानसिंहने उक्त फौजदारका पद और नान्दता प्रदेश जालिमसिंहके मामा वाकड़ोत जातीय भूपतसिंहको दे दिया।

अपने स्वामी गुमानसिंहके अधीनमे फिर अपना पूर्वपद और नान्दता प्रदेश जाता देख जालिमसिंहने अपने उस अपमान स्थान कोटाराज्यको छोड़ अन्यत्र भाग्योदयकी कामना की। वह किस मार्गका अनुसरण करै, अधिक दिनतक उनको विचार करना नहीं पड़ा। आमेरराज्यमे उनका प्रवेश द्वार भटवाड़ा की लड़ाईसे पहिले ही बंद होगया था, दूसरे मारवाड़राज्य उनको स्वयं उपयुक्त नहीं जान पड़ा। इस समय जालिमसिंहके जाति और वर्णका एक प्रधाननेता मेवाड़के राजा महाराणाकी सभामे विराजमान था। मेवाड़के सामन्त दोदलोमे बटकर एक दल महाराणा अड़सी और दूसरा दल एक अन्य मनुष्यके सिंहासनकी अभिलाषासे पक्षको लेकर अड़सीको सिंहासन पर नहीं बैठने देता था। मेवाड़के पहली श्रेणीके सोलह सामन्तोके बीचमे जालिमसिंहके उक्त स्वजातीय देलवाड़ाके झाला सामन्तने अड़सीके पक्षको लेकर उनको मेवाड़के सिंहासन पर बिठा दिया। अड़सीने उन सामन्तोकी सहायतासे पिताके सिंहासनको पाय उन सामन्तोके प्रताप और प्रबलशक्तिके विरोधमे कुछ बाधा नहीं दी। झाला सामन्तोने राणाके ऊपर इतना प्रभाव डाललिया कि उन्होने वेतनभोगी विजातीय सेनाके दलको राणाकी शरीररक्षाके लिये नियुक्त किया दूसरी ओरसे जो सब शक्तिसम्पन्न मनुष्य थे वे भी उनकी ओरसे नीतिको समर्थन करते थे। झाला सामन्त राणाके मतको न लेकर अपनी ही इच्छानुसार उन सब मनुष्योको जागीरे देते थे, सो राणाने अपनी खास भूमि और जो सामन्त अपने विरोधी थे वा अपने विपरीत करनेवाले थे उनके अधिकारी प्रदेशोको छीन कर अपने राज्यमे मिला लिया। इस कारण राज्यकी आमदनी बहुत बढ़ गई, और कोई साहससे उन झाला सामन्तोकी उस इच्छाके विरोधमे किसी भौतिकी आपत्ति भी नहीं करसका।

(१) उर्दूतरजुमेमे बालावत्।

जिस समय झाला सामन्तोंने मेवाड़के महाराणाकी सभामें उक्त प्रकारसे अपने प्रबल प्रतापको बढ़ाया था उस समय कोटेके पदसे गिरे हुए फौजदार युवक जालिमसिंह अपने सौभाग्यकी परीक्षाके लिये मेवाड़में आये। जालिमसिंहकी प्रबलवीरताकी सूचना पहिले ही महाराणा अडसी पाचुके थे। इस कारण जालिमसिंहके आते ही महाराणाने उनको सम्मानपूर्वक ग्रहण किया। साहस, नीतिज्ञता, वीरता और प्रतिभासे जालिमसिंह शीघ्र ही महाराणाके प्रियपात्र और विश्वासभाजन हो गये। महाराणा झाला सामन्तोंके खिलौने बन रहे थे, किन्तु किसी प्रकारसे वह उनके हाथसे अपना उद्धार न पाते देख मनही मनमें विषम वेदनाका अनुभव भी करते रहते थे। इस समय युवक जालिमसिंहको पाकर उनको भलीभाँतिसे योग्यपात्र जान महाराणाने उनके हाथमें अपने उद्धारका भार दिया, जालिमसिंहने अपनी चतुरता साहस, नीतिज्ञता और वीरता से शीघ्र ही सामन्तों पर आक्रमण कर महाराणा अडसीको उस विपत्तिके मुखसे निकाल दिया। झाला सामन्तोंने उस युद्धमें अपने प्राण त्याग दिये। महाराणाने जालिमसिंहकी सहायतासे पूर्ण स्वाधीनता पाली, और अधीन सामन्तोंक अन्यायको अपनी प्रभुतासे दूर करके सन्तोषित हो जालिमसिंहको “राजराणा” की उपाधि और मेवाड़के दक्षिणसीमावाला चित्र खाडिया नामक प्रदेश पुरस्कारस्वरूपमें दिया। उस समयमें जालिमसिंह मेवाड़के दूसरी श्रेणोंके सामन्त हुए। यद्यपि झाला सामन्तोंके मरजानेसे महाराणा अनेक प्रकारसे निष्कण्टक होगये थे किन्तु उनके प्रधान शत्रु जो वंशधर सिंहासनके अभिलाषी थे वह कुछ सामन्तोंके साथ उनको बच करनेके लिये यत्न करते थे। उन्होंने इस समय पूर्वकी समान विद्रोह उपस्थित कर शेषमें मरहठोंकी सहायतासे सिंहासनपर अधिकार करनेका उद्योग किया। जालिमसिंहकी सम्मतिसे महाराणाने शीघ्र ही एकदल प्रबल सेनाका एकत्रित कर उन्हीं मिलेहुए विद्रोही और मरहठोंक साथ समररुमी अग्निको प्रज्वलित कर दिया, उस समरका हाल पाठकोंको विदित ही है। जिस समय जय लाभकी सम्पूर्ण आज्ञा हुई उसी समय दुर्भाग्यसे शत्रुओंके जोतजानेसे जालिम घायल होकर मरहठोंके द्वारा कैद होगये। सुप्रख्यात महाराष्ट्र सेनानी अम्बाजी इंगलियाके पिता चक्रवर्त्तारवने जालिमसिंहको कैद कर लिया। अन्तमें दोनोंने परस्पर मित्रता करली और उस मित्रतासे अन्तमें जालिमकी राजनैतिक अभिनयके अनेक उपकार हुए।

उपरोक्त सत्रामें पराजय पानेसे महाराणा अडसा और सम्पूर्ण मेवाड़राज्य विजेताओंकी दयाके अधीनतामें आये। विजताओंके उदयपुर घेरनेपर राजपूताने अपनी वीरता दिखाकर आत्मसमर्पण करनेकी मनमें ठानी। अन्तमें सन्धिके हाजानेमें वह गालियाग जाता रहा। घायल जालिमसिंहने आरोग्यता प्राप्त कर विशेष विचार करके यह निश्चय किया कि लुप्तप्रताप होनवल महाराणाके अधीनमें रहकर भाग्योदयकी

(१) उदयपुरमें जन्मे डा—

(२) मेवाड़के इतिहासमें अडसीकी शासनप्रणाली देखो।

इच्छा नहीं
सौभाग्य
बहुत सी +
हीन होगये
महा दर्पके
आते देख
विपत्तिके
शीघ्र ही
जा
है कि नीति
आकाशमें
अभिनयका
कोटेके उस
जा
समयतक
राजसभामें
से हो,
प्रदना हुई
अपने
इस
फिलेको मे
हाडा सेनाके
उसे जय
लांव कर मो
होतो हे म
फिलेकी दोन
बुकायनोंके नि
हाडासना ना
और शीघ्र ही
वीरता दिखाने
अपने भाग्यकी
लेकर फिलेपरसे
पाठे हाथोंके दु

इच्छा नहीं करनी चाहिये, अतएव वह उदयपुरमें अधिक दिन न रहकर अपने भावी सौभाग्य सहचर पण्डित लालाजीवल्लालके साथ फिर कोटेमें आये। बुकाचनीकी लड़ाईमें बहुत सी महाराष्ट्र सेनाके मारे जानेसे महाराष्ट्र नेता मल्हारराव हुलकर अत्यन्त साहसहीन होगये थे। किन्तु और भी एक लड़ाईमें समस्तरूपसे जीतनेको समर्थ होकर वह महा दर्पके साथ कोटेपर अधिकार करनेके लिये आगे बढ़े। विपत्तिको शीघ्र ऊपर आते देख कोटानरेश गुमानसिंहने अपने पक्षको निर्बल जान कर हुलकरसे सन्धिकर विपत्तिरूपी समुद्रसे पार होनेका एक यही उपाय निश्चय किया। राजा गुमानसिंहने शीघ्र ही वाङ्मोत फौजदारको सन्धिकरनेके लिये मरहठोके डेरोमें भेजा। किन्तु वह बिकलमनोरथ होकर लौट आये।

जालिमसिंहके कोटेमें आने और आगे होने वाली घटनाके सम्बन्धमें इतिहास कहता है कि नीतिके जाननेवाले जालिमसिंहने जिस समय देखा कि कोटाराज्यके भाग्यरूपी आकाशमें घनघोर राजनैतिक बादल छाये हुए हैं। इस कारण कोटेके क्षेत्रमें राजनैतिक अभिनयका वास्तवमें समय उपस्थित है, जालिमसिंह अपनी नीति वीरता और साहससे कोटेके उस दुर्दिनको हटावेगे इसी आशासे वह कोटे राज्यमें आये हैं।

जालिमसिंह यद्यपि कोटेमें आते गये किन्तु महाराज राजा गुमानसिंह उस समयतक जालिमसिंहसे इतने क्रुद्ध थे कि वह जालिमसिंहके अपराध क्षमा कर राजसभामें आनेके लिये राजी नहीं हुए। उन्होंने, भाग्यसे एकवार किसी भाँति से हो, गुमानसिंहसे मिलनेकी मनमें ठान ली। सौभाग्यसे इसी अवसर पर यह घटना हुई कि जिस कारणसे कोटानरेश गुमानसिंहने क्षमा ही नहीं किया वरन् उनको अपने अधीनमें नियुक्त करलिया।

इस समय महाराष्ट्रने कोटाराज्यकी दक्षिणसीमामें आकर बुकायनी प्रदेशके किलेको घेरलिया। सामन्त हाडा सम्प्रदायके नेता माधोसिंह चारसी असोम साहसी हाडा सेनाके साथ उस किलेकी रक्षा करनेमें नियुक्त थे। मरहटोने किलेका घेर कर उसे जय करनेकी बारम्बार चेष्टा की परन्तु किसी भाँति भी वह किलेकी दीवारको लाँच कर भीतर नहीं जासके। किलेको तोड़नेके लिये जिन २ वस्तुओंकी आवश्यकता होती है मरहटोके पास इस समय वह कुछ भी नहीं थी। तब एक बड़े हाथके द्वारा किलेकी दीवारको तोड़ मरहटोने किलेको ध्वंस कर अपना अधिकार करलिया। बुकायनीके किलेके दरवाजेको तोड़नेके लिये मरहटोने अन्तमें यही उपाय किया। हाडासेना नायक माधोसिंहने जब देखा कि अब किलेकी रक्षा करना असंभव है, और शीघ्र ही हाथोंके विषम आघातसे दरवाजा टूट जायगा तब वह अमानुषिक वीरता दिवानेको उद्यत हुए। जिस समय शत्रुका हाथी किलेके दरवाजे पर प्रबलवेगसे अपने मस्तककी टक्कर लगाकर फाटक तोड़ने लगा। उस समय माधोसिंह नगी तलवार लेकर किलेपरसे हाथीकी पीठपर कूद पड़ और तुरन्त ही फीलवानको मार गिराया। पीछे हाथीके टुकड़े २ कर डाले। माधोसिंह इकले जिस समय शत्रुओंमें किले परसे

तब घटना जोयसमूर्ण मेवाडराज्य विजेता-
उदयपुर घेरनेपर राजपूतोंने अपनी
दानी। अन्तमें सन्धिके हाथलेसे वह
जागृतता प्राप्त कर विशेष विचार करके
महाराजके अधीनमें रहकर भाग्योदयकी
मार्गदर्शक बनी।



कूदे तब निश्चय ही उनके जीवनकी आशा नहीं थी, किन्तु किलेकी हाड़ासेनाने अपने नायकको ऐसी वीरता दिखाते देख फिर विलंब नहीं किया। हाड़ासेना उस समय किलेका दरवाजा खोल प्रबलसागरके तरंगोंकी समान महा वेगसे शत्रुसेनाके संहार करनेको प्रवृत्त हुई। किन्तु शत्रुसेनाके अधिक और प्रबल होनेसे शीघ्र ही हाड़ा सेनाने प्रशंसनीय वीरताको दिखाय अपने जीवनको विसर्जन किया किन्तु हाड़ासेनाने बिना शत्रुसेनाको संहार किये अपने जीवनको नहीं छोड़ा। जो हो, मरहटोने अन्तमे विजय लक्ष्मीको पाकर कोटाराज्यकी सीमामे अत्याचार करते पीड़ा देते और लूटते हुए सुकेत नामक किलेको घेर लिया। कोटानरेश गुमानसिहने उक्त सम्वादको पाकर सुकेत किलेके रक्षकको लिख भेजा कि “सेनाके साथ अपनी रक्षा करनी चाहिये। मातृभूमि की रक्षाके लिये वीरता प्रकाश करते हुए जीवन विसर्जन करना ही श्रेष्ठ है, वुकायनी के समरमे हाड़ाजातिकी सेनाने विलक्षणरूपसे वीरता दिखाई है, कोटेकी रक्षा करना ही परम धर्म और प्रयोजनीय है।” राजाकी इस आज्ञासे किलेके रक्षकने कोटाराजधानीमे जानेके लिये आधीरातके समय गुप्तरातिसे समस्त सेनाके साथ किलेमेंसे निकल कर यात्रा की। किन्तु दुर्घटनासे हो वा षड्यन्त्रसे हो जिस मार्गसे यह सब चले उस मार्गके दोनों ओर सूखे तिनकोमे आग बल रही थी तिस पर महाराष्ट्र सेनाने जागकर उन पर आक्रमण किया। अगणित शत्रुसेनाको भेदकरते हुए जो बहुतसी हाड़ासेना गई उसका कहना बाहुल्यमात्र है।

राजा गुमानसिहके इस महाविपत्तिके समय जालिमसिह अपने नष्ट भाग्यके उद्धारके लिये गुमानसिहके पास बिना बुलाये ही पहुँचे। जालिमसिहने जाकर इस समय गुमानसिहको निश्चय करादिया कि इकले जालिमसिहके ही भुजबलसे और राजनीतिसे भटवाड़ेकी लड़ाईमे हाड़ाजातिकी सेनाने जय पाई थी और उनकी ही राजनीति के द्वारा कोटाराज्य आमेरनरेशकी अधीनताकी सांकलसे चिरकालके लिये बचा था। एवं जो हुलकर मल्हारराव आजदिन कोटेपर अपना अधिकार करनेके लिये वीररूपसे आगे बढे है उन्हीं हुलकरकी सहायतासे वह कोटाराज्यकी रक्षा कर चुके है। राजा गुमानसिहने समझ लिया कि इस विपत्तिरूपी सागरसे उद्धार पानेका उपाय एक जालिमसिह ही महाहस्वरूप है। अतएव उन्होंने जालिमसिहके सब अपराधोंको क्षमा कर उन्हींके हाथमे परस्पर सन्धि स्थापन करानेका भार अर्पण करके उन्हें मरहटोके डेरोमे भेजा। चतुरनीति शास्त्रके जाननेवालोंमे श्रेष्ठ जालिमसिहने शीघ्र ही मल्हाररावके पास सन्धिका प्रस्ताव उपस्थित कर संतोष जनक फलको प्राप्त करलिया अर्थात् कोटानरेश गुमानसिहके छ लाख रुपये देने पर हुलकर मल्हारराव अपनी सेना सहित लौट जाँयग। इस संधिको होता हुआ देख जालिमसिहके द्वारा कोटेकी रक्षा हुई, यह जान गुमानसिहने प्रसन्न होकर उनके जो अधिकारी प्रदेश छीन लिये थे वह शीघ्र ही उनको दे दिये। और वाङ्मोहके सामन्त सवि स्थापन करनेमे असमर्थ हुए थे, इस कारण उनको पदसे हटा कर जालिमसिहको ही उनके पैतृक कोटाके फौजदारका पद देदिया, किन्तु जालिमसिहने जिस समय अपने पैतृक पदको पाया उससे कुछकाल पीछे कोटानरेश गुमान-

सिंह रोगसे
गयापर
हाथमे
विचारा
सिहने
कुमार
सिहको ही
राजासहा
राजा यदि
वह
सार उभे
स्वामीके
गसिहके
आगेके
समय
फूट
शक्ति
विश्वासी
नहीं थे।
नेत्रोंमे
जिस भाँति
सामन्त
वाधाओंको
केवल
महलोंके
सिहके साथ
उनका किसी
जालिमसिह
हस्तक्षेप वा
नामक एक
नियुक्त था।
भी अलैराम
और सुशासनके

सिंह रोगसे ग्रसित हुए, और सब जनोने उनके जीवनकी आशा छोड़ दिया। मृत्युकी शय्यापर पड़ेहुए गुमानसिंहको यहचिन्ता हुई कि इस समय अपने पुत्रोंका भार किसके हाथमें दिया जाय परन्तु इस चिन्तासे उनको कष्ट नहीं हुआ; उन्होंने तुरन्त ही यह विचारा कि दो बार जालिमसिंहके हाथसे कोटाराज्यकी रक्षा हुई है इस कारण गुमानसिंहने उनको एक विश्वासी और योग्यपात्र जान अपने सब सामन्तोंको बुलाय दशवर्षके कुमार उमेदसिंहको जालिमसिंहकी गोदमें बैठा दिया। और सबके सम्मुख जालिमसिंहको ही अपने पुत्रके अविभावक पदपर नियुक्त कर दिया।

राजा गुमानके मरनेसे संवत् १८२७, सन् १७७१ ईसवी में उमेदसिंह कोटेके राजसिंहासन पर बैठे। सदासे राजपूतजातिमें यह रीति चली आती है कि कोई नवीन राजा यदि राज्यसिंहासनपर बैठे तो उसको शीघ्र ही दिग्विजयके लिये जाना पड़ता है और वह समरमें जय पाकर अभिषेककी क्रियाको समाप्त करता है। उसी पुरानी रीतिके अनुसार उमेदसिंहने राजतिलकके पीछे अपनी सेनादलके साथ नरवर राजवंशीय कैलवाड़ेके स्वामीके साथ युद्ध करके उक्त प्रदेशको कोटाराज्यमें मिला लिया। जालिमसिंहने उमेदसिंहके अविभावक रूपमें जो सबसे पहिले यह प्रशंसनीय काम किया, उसके आगेके शासनमें इसी भाँति उनकी ऊँची प्रतिभाका पूर्ण परिचय पाया जाता है। जालिमसिंह अप्राप्त व्यवहार कोटाराज्यके अविभावक पदको ग्रहण करनेके कुछ समय पीछे भयानक विपत्तिके जालमें पड़ गये। जालिमसिंह एक ऊँचे दर्जेके कूट राजनीतिके जाननेवाले थे, उसी कूटनीतिके बलसे उन्होंने अपनी प्रबलशक्तिको जीवनपर्यन्त बनाये रक्खा। जालिमसिंह मृत महाराज गुमानसिंहके बड़े विश्वासी मित्र स्वरूपमें गिने जाने पर भी कोटेके संपूर्ण सामन्तोंके प्रियपात्र नहीं थे। उनका अभ्युदय और प्रताप प्रतिपत्ति अनेक सामन्त एवं राजपुरुषोंके नेत्रोंमें खटकता था। इस कारण जालिमसिंह महाराजके अविभावक पदको पाकर जिस भाँति धीरे २ सबके ऊपर अपने प्रतापको फैलानेमें प्रवृत्त हुए इसी प्रकारसे सामन्त समाज उनकी उस शक्ति और प्रतिपत्ति संचयके विरोधमें अनेक विघ्न और बाधाओंको डाल गज्रता करने लगे। जालिमसिंह जो पहिले कोटेके फौजदार थे। वह केवल सामरिक शक्ति मूलक पद था उस पदसे यद्यपि जालिमसिंह किलेके महलोके अव्यक्ष थे और उसमें उमेदसिंह रहा करते थे, किन्तु कुछ दिन पीछे जालिमसिंहके साथ दीवानी विभाग अर्थात् राज्यके शासन विभागके मन्त्री समाजके साथ उनका किसी २ विषयमें एक ही कार्य हो जाता था, परन्तु ऐसा होने पर भी जालिमसिंहको प्रचलित व्यवस्थाके अनुसार किसी प्रकारसे भी शासन विभागमें हस्तक्षेप वा बाधा डालनेका अधिकार नहीं था। दीवानी विभागमें राय अखैराम नामक एक मनुष्य सब भाँतिसे योग्य और ऊँचे दर्जेकी शासननीतिको जाननेवाला नियुक्त था। अतएव जालिमसिंह जिस समय फौजदारके पदपर नियत हुए, उस समयमें भी अखैराम प्रधानमन्त्री थे। इतिहासमें लिखा है कि धीरे अखैरामके सुपरामर्शसे और सुशासनके गुणोंसे कोटाराज्यने बड़ी क्षमता, प्रताप, शान्ति और उन्नति पाई।

किन्तु परितापका विषय है कि अखैरामसे राज्यकी उन्नति होने पर भी वह गुमानसिहके मरनेके उपरान्त थोड़े ही दिनोंमें अन्यायसे मारे गये । जालिमसिहकी सलाहसे अखैराम मारे गये वा नहीं इसका निश्चय नहीं हुआ । इन अखैरामके मरनेके उपरान्त जालिमसिह कोटाराज्यके सामरिक और शासन विभागमें सबके ऊपर अधिकार करनेको जब उद्यत हुए तब उनके विरोधी बहुत ही कम थे । किन्तु तब भी जालिमसिह विषम विपत्तियोंको बिना दूर किये अपनी अभिलाषाको पूर्ण नहीं कर सके ।

जालिमसिहने गुमानसिहके मरनेके पीछे ही अपनेको राजप्रतिनिधिरूपसे प्रकाशित किया, और समर तथा शासनविभागके सब अधिकारोंको स्वाधीन करनेको वह उद्यत होगये । इसपर जो सामन्त जालिमसिहके विरोधी थे, वह बोले कि स्वर्गवासी गुमानसिहने जालिमसिहके हाथमें इतने अधिकार नहीं दिये हैं उन सामन्तोंमें महाराज स्वरूपसिह और वाङ्कड़ोतके सामन्त भी थे । पाठकोको स्मरण होगा कि इन वाङ्कड़ोतके सामन्तको पदच्युत करके जालिमको फौजदारका पद मिला था । इन दोनों मनुष्योंको छोड़ राजा उमेदसिहके धाभाई जशकर्ण भी जालिमसिहके विपक्षमें थे । जशकर्ण चतुर और नीतिके जाननेवाले थे । वह बालक महाराजके समीप रहते थे और उसी कामके लिये नियुक्त थे । जो सब मनुष्य जालिमसिहके विरोधी हुए उनको उस धाभाईकी सहायतासे अपने मनोरथके पूर्ण होनेमें विशेष सफलता प्राप्त हुई । जालिमसिहने अविभावक पद पाकर पूर्णशक्तिसे कार्य चलाना आरंभ किया, तो वह सबसे पहिले उक्त विरोधियोंके मुखमें पतित हुए । किन्तु विपक्षियोंके षड्यन्त्र बिना बड़े ही जालिमसिहने अपनी चतुराई और कूटराजनीतिके बलसे उस षड्यन्त्रको छिन्न भिन्न कर दिया । धाभाई जशकर्णके द्वारा ही महाराज स्वरूपसिह मारे गये; वाङ्कड़ोतके सामन्त अपने प्राण बचाकर भाग गये और बाकी हत्या करनेवालोंको धाभाई अपने साथ ले गये । जालिमसिहने इस भौति शीघ्रतासे इस अभिनयको कर डाला कि उसको देख राज्यके चारोंओरके मनुष्य डर गये । जालिमसिहने कांटेसे ही कांटेको उखाड़ डाला । महाराज स्वरूपसिह धाभाई पोकर्ण और वाङ्कड़ोतके सामन्त यह तीनों ही जालिमसिहके प्रधान शत्रु थे । जालिमसिहने सबसे पहिले धाभाईको हस्तगत कर उन्हींसे अपने उद्देशको पूरा कराया और पीछेसे उसे भी निकाल देनेपर सभी विस्मित हुए और जालिमसिहके असीम साहस और चतुराईको देख महा व्याकुलहो अन्य शत्रुगण अपने महा अनिष्टकी सम्भावना कर डर गये ।

महाराज स्वरूपसिहके साथ धाभाईके विवादका ऐसा कोई भी कारण नहीं था जिसके लिये धाभाई उनका प्राणले, किन्तु जालिमसिहकी कूटनीतिसे युद्ध होकर धाभाईने एकदिन वृजविलास नामक राज उद्यानमें महाराज स्वरूपसिहपर आक्रमण किया, और अपनी तलवारसे उनका गिरकाट डाला । जालिमसिहने धाभाई पर

स्वरूपसिह-
कैदकर
अपने मन-
सम्मिलित
प्रकारसे
जशकर्णने
अधिकार
करके
अभिलाषी
नियतसे
हत्या
छोड़ दिया
एव अपने
सिंहने उन
गये कि
और ज-
वाड़ेके
तथा जा-
राष्ट्रके
थे, उससे
लिये तैयार
इत्यादि जिन
भेजा कि यह
देना किसी
गये । किसी
और किसी
अपेक्षा अपने
कि हम लोगों
प्रार्थनाको पूर्ण
अशोधर और
सामन्त भाग
कारमे करलिये
वशाभूत हो

स्वरूपसिंहको मारडालनेके अपराधमे वड़ा क्रोध प्रकाश किया और उसी अपराधमे उसको कैदकर अन्तमे हाडौतीसे एक साथ ही निकाल दिया । जालिमसिंहने इस भाँति अपने मनका भाव प्रगट किया कि जिससे यह जाना गया कि वह इस हत्याकाण्डमे सम्मिलित नहीं थे। यही नहीं वरन उनकी सलाह भी नहीं थी, किन्तु पापकर्म किसी प्रकारसे भी छिप नहीं सक्ता अतएव शीघ्र ही यथार्थ बात प्रकाशित होगई । धाभाई जशकर्णने निकल कर अपमानके होनेसे जयपुरमे प्राण त्यागे । अन्तमे प्रगट हुआ कि जालिमसिंहने ही धाभाईसे कहा था कि महाराज स्वरूपसिंह राजसिंहासन पर अपना अधिकार किया चाहते हैं इसीसे वह विरोध करते हैं और अप्राप्त व्यवहार महाराज उमेदसिंहके मारडालनेका उनका मुख्य उद्देश है । धाभाईने इसकी विशेष खोज न करके जालिमसिंहकी उसी बातको सत्य मान महाराज स्वरूपसिंहको राज्यका अभिलाषी जान उनका वध कर डाला । इस विषयमे कुछ भी हो जालिमसिंहने जिस नियतसे वह वियोगान्त अभिनय किया शीघ्र उनका वह उद्देश पूरा हुआ । उक्त हत्याकाण्डके पीछे ही कोटेके जो सामन्त जालिमसिंहके विरोधी थे उन सबने विरोधको छोड़दिया उसी समय कोटेके बहुतसे सामन्त और धनियोने अपने प्राणभयसे जन्मभूमि एव अपने २ अधिकारी प्रदेशोंको छोड़ कर दूसरे राज्योंमे जाकर वास किया । जालिमसिंहने उन सामन्तोंके भाग जानेमे कोई बाधा नहीं दी, वरन भागनेके समय यह कह गये कि इसका दंड हम जालिमसिंहको अवश्य देगे । वह भागेहुए सामन्त जयपुर और जोधपुरमे जाकर वहाँके अधीश्वरोंका आश्रय लेने लगे, और जाकर उन्होंने रजवाडेके अन्य राजाओंसे मिलकर जालिमसिंहके अन्याय और अत्याचारोंको रोकनेके लिये तथा जालिमसिंहकी सामर्थ्यको रोकनेके लिये विशेष चेष्टाकी, परन्तु उसी समयमे महाराष्ट्रके दलने रजवाडेके समस्त राज्योंमे जाकर जिस प्रकारके उपद्रव करने प्रारभ किये थे, उससे कोई राजा किसी प्रकार भी अपनी इच्छानुसार जालिमसिंहके विरुद्धमे जानेके लिये तैयार न हुए । इधर चतुर जालिमसिंहने सुअवसर पाकर जयपुर और जोधपुर इत्यादि जिन राजाओंके यहाँ जाकर कोटेके सामन्तोंने आश्रय लिया था उनसे कहला भेजा कि यह सामन्त कोटेराज्यके विपक्षी विद्रोही हैं इस कारण विद्रोहियोंको आश्रय देना किसी प्रकार उचित नहीं है । ऐसा होते ही वह भागेहुए सामन्त सब निराश हो गये । किसी २ सामन्तने तो विदेशमे जाकर अत्यन्त दुःखितहो प्राण त्याग कर दिये और किसी २ ने विदेशी राजाओंके आश्रयमे रहकर उनके अन्नसे जीवन धारण करनेकी अपेक्षा अपने देशमे चला आना अच्छा माना । तब उन्होंने जालिमसिंहसे कहला भेजा कि हम लोगोको जन्मभूमिमे आनेका अधिकार दीजिये । जालिमसिंहने उनकी इस प्रार्थनाको पूर्ण करनेमे असम्मति प्रगट न की, परन्तु उनके कोटे राज्यमे आते ही अपने अधीश्वर और जन्मभूमिके छोड़नेसे उनकी गणना विद्रोहियोंमे की गई, जिस समय सामन्त भाग गये थे उस समय उनके समस्त अधिकारी देश जालिमसिंहने अपने अधिकारमे करलिये थे, इसीसे इस समय उनको वह समस्त देश नहीं दिये, और दयाके वशीभूत हो उनके जीवन धारण करनेके लिये सामान्य भूखड दिये गये । इस प्रकारसे

जालिमसिहने कोटेराज्यके सर्वमय कर्त्तापद पर अधिकार कर सबसे पहिले इस प्रकारसे असीम साहस कर कूटनीति और चातुरी जालका विस्तार कर शत्रुओंके चक्रको भेदन कर अपनी प्रबलताका विस्तार कर लिया, परन्तु उनके इस राजनैतिक अभिनयसे कोटेकी उद्धत सामन्त समाज किसी प्रकार भी नम्र नहीं हुई वरन यह सब उपद्रव जालिमसिहके ही है यह जान कर वह सर्वदा अंकित भावसे रहने लगे। परन्तु शीघ्र ही फिर उनके मनका भाव बदल गया।

जालिमसिहके विरुद्धमे जो दूसरी बार षड्यन्त्रजालका विस्तार हुआ वह पहिलेकी अपेक्षा अत्यन्त प्रबल और दुर्भेद्य था। आथून देशके सामन्त देवसिहने उस षड्यन्त्रदलके प्रधाननेतापदको ग्रहण किया। वह सामन्त छ. हजार रुपयकी आमदनीवाले देशके अधीश्वर थे। देवसिह जालिमसिहकी सामर्थ्यको देख कर उनके विरुद्धमे शीघ्र ही शत्रु होकर खड़े हुए। इन्होंने अपना बहुतसा रुपया खर्च करके किलेको भलीभाँतिसे सजाया था जो कि समस्त सामन्त जालिमसिहके ऊपर महा विरक्त हुए थे, वह शीघ्र ही आकर देवसिहके साथ मिले। चतुर जालिमसिहने सब सामन्तोंको एक स्थानपर खड़ा देखकर जाना कि केवल राजकी सेनासे उनको परास्त करना सहज बात नहीं है, अतएव दूसरे उपायसे इस विपत्तिको हटाना चाहिये। इस समय दिल्लीके बादशाहका प्रभाव लोप हो जानेसे चारों ओर अशान्ति फैली हुई थी। मरहटोंके दल अपने अभ्युदयके साथ ही साथ फरासीसी पठानजातिका एक वीर एक सेनाका दल लेकर राज्यके किसी प्रदेश पर आक्रमण कर सधसव लूटलेते और कभी किसी दो राज्योंमे झगड़ा होनेसे एकके पक्षको लेकर द्रव्यसंग्रह करलेते थे। मौसेज नामक एक श्रेणीके एक मनुष्य नेताको जालिमसिहने बुलाकर उसको आथूनके किलेपर अधिकार करनेके लिये और विद्रोही सामन्तोंके दमन करनेको नियुक्त किया। मौसेजने द्रव्यके लोभसे शीघ्र ही आथूनके किलेको घेर लिया। वहाँके सामन्त गणोंने किलेमेसे निकलकर शत्रुओंपर आक्रमण किया, परन्तु जय लाभ नहीं करसके। इसी प्रकारसे कई महीने तक मौसेजके प्रबल पराक्रमसे किलेके घेरे रहनेके कारण किलेमे जितना भोजनका सामान था वह सब चुकगया तब सब सामन्त मिलकर प्राण वचानेके लिये चेष्टा करने लगे। जालिमसिहकी सम्मतिसे मौसेजने घेरेहुए सामन्तोंकी प्रार्थनासे उनको किलेमेसे सुखपूर्वक बाहर निकलजाने दिया। उन सामन्तोंने हताश होकर अपनी सेनांक साथ कोटा राज्यको छोड़ दूसरे राज्यमे प्रवेश किया। इस भाँति चतुर जालिमसिहने इस दूसरे षड्यन्त्रको भी छिन्नभिन्न करदिया। कोटेके सब सामन्तोंके चलेजाने पर जालिमसिहने उनके अधिकारी प्रदेशोंको कोटे-राज्यमे मिला लिया। विरोधियोंके प्रधान नेता देवसिहने विदेशमे जाकर दु ससे प्राण छोड़ दिये। देवसिहके पुत्रने कई वर्षोंके पीछे विदेशसे आकर अन्तमे जालिमसिहसे अपनेको निरपराधी बता आश्रय पानेकी प्रार्थना करी, तब जालिमसिहने उसपर दया

(१) उर्दू तर्जुममें ६० हजार।

प्रकाश कर
आमदनी वा
विद्रोही हुए
पुनः वसनेकी
किसी
सिंह कैसे
अपना अखंड
उपाय
करनेमें एवं
मेवाड़के मह
कन्याके
सिहने कोटेके
के दु समयमे
१८४७ सन्
माघन और
जालिमसिहने
जिस मेवा
उसको भी
अभिनय
उसको फिर
सन्
चारको न सह
रूपी दीपकके
जालिमसिहके
न हुई। संवत्
देशसे निकाल
नहीं की। वीस
सामन्त महा
कोटेके जित सा
साथ मिल गये।
भी कोई स्पर्श न
संकरूप किया,
षड्यन्त्र रचनेवा
उसमे सपरिवार

प्रकाश कर उसको पैतृक सब प्रदेश तो नहीं दिये परन्तु वार्षिक पन्द्रह हजार रुपयेकी आमदनी वाला नामोलिया प्रदेश दे दिया। बीचके और नीचे दरजेके जो सामन्त विद्रोही हुए थे, जालिमसिहने उनके प्रति क्षमा प्रकाश की। और कोटे राज्यमें उन्हे पुनः बसनेकी आज्ञा तो दी, परन्तु उनकी शक्ति इतनी घटा दी कि जिसमें वह फिर किसी प्रकारका अनिष्ट न कर सकें, इन दोनों घटनाओंसे जान पड़ता है कि जालिमसिह कैसे चतुर और राजनीतिके जाननेवाले थे, और किस प्रकारसे उन्होंने कोटे राज्यमें अपना अखड प्रताप फैलाया था।

उपरोक्त प्रकारसे उभरे हुए शत्रुदलके विरोधमें समर और उनके पड़यन्त्रके भेदन करनेमें एवं अपनी शक्तिके फैलानेमें जालिमसिहका अधिक समय लगा। जालिमसिहने मेवाड़के महाराणाके बगकी दूरवाली एक शाखाकी कन्यासे विवाह किया था। उस कन्याके गर्भसे जालिमसिहके पुत्र एवं उत्तराधिकारी माधोसिह उत्पन्न हुए। जालिमसिहने कोटेके शासन करते समय चारों ओरकी विपत्तियोंसे घिरे रहनेपर भी मेवाड़के दुःसमयमें दृष्टि रखते हुए मेवाड़की मंगलकामनाका सदा ध्यान रक्खा था। संवत् १८४७ मन् (१७९१ ई०) में जिस उद्देशसे जालिमसिहने कोटेकी अपेक्षा मेवाड़के स्वार्थ साधन और उन्नतिका विशेष व्रत किया था, वह पाठक मेवाड़के इतिहासमें पढ़ चुके हैं। जालिमसिहने अपने राजनैतिक स्वार्थके लिये कोटेकी सेना सामन्त और राजभण्डारको जिस मेवाड़के लिये वृथा नियुक्त करके कोटेके अलक्षमें अनिष्ट साधन किया, पाठक उसको भी पढ़ चुके हैं। सम्बन् १८४७ से १८५६ तक जालिमसिहने जो राजनैतिक अभिनय किया वह मेवाड़के उक्त इतिहासमें लिखा जा चुका है, इस कारण हम यहाँपर उसको फिर लिखना उचित नहीं समझते।

संवत् १८५६ में कोटेके सामन्तगणोंने जालिमसिहके उस शासन और स्वेच्छा चारको न सहकर फिर उनके मारनेके लिये पड़यन्त्र किया। जालिमसिहके जीवनरूपी दीपकके बुझानेके लिये अनेक समय पर गुप्तरीतिसे बहुतसी चेष्टाएँ हुई, किन्तु जालिमसिहके सदा सतर्क रहनेके कारण मारनेवालोंकी आज्ञा किसी समय भी पूरी न हुई। संवत् १८३३ में आथूनके सामन्त जालिमसिहके विरोधमें हुए, अन्तमें उनको देशसे निकाल देनेके पीछे फिर २० वर्षतक किसीने जालिमसिहके मारनेकी चेष्टा नहीं की। बीस वर्षके पीछे संवत् १८५६ में दस सहस्रकी आयुवाले मोसेन देशके सामन्त बहादुरसिहने जालिमसिहके विरोधमें पड़यन्त्र रचा। जालिमसिहके प्रबल प्रतापसे कोटेके जिन सामन्तोंकी सब सम्पत्ति छीनी गई थी अब वह सब सामन्त बहादुरसिहके साथ मिल गये। उन्होंने बड़े गुप्तभावसे पड़यन्त्रको चलाया, कि जिससे उसकी पवनको भी कोई स्पर्श न कर सकें, जिस दिन उन्होंने अपने उस पड़यन्त्रके कार्यको पूरा करनेका संकल्प किया, उस दिन दोपहरके समय केवल जालिमसिहको उसकी खबर मिल गई। पड़यन्त्र रचनेवाले किसर को मारेगे, अति गुप्तभावसे उनके नामोंकी एक सूची बनाली। उसमें सपरिवार जालिमसिहको, उनके मित्र और उपदेष्टा पण्डित लालाजीको मार डालनेके

सम्बन्धमें लिखा था। पड्यन्त्री गणोंका विचार था कि जिस समय जालिमसिंह दरबारमें बैठे हो उसी समय सबके सामने यह हत्याकाण्ड हो। कहाजाता है कि जिस समय जालिमसिंह दरबारमें बैठे थे उसी समय उन्होंने पड्यन्त्र रचनेवालोंके गुप्तभेदको पाकर क्षणमात्रमें ही अपनी रक्षाके लिये उपाय कर लिया। जो पहरेदार उनके शरीरके रक्षक थे उन सबोंको हटाकर उन्होंने “पायेगा” नामक प्रबल पराक्रमी अश्वारोही सेनाको बुलाकर अपनी रक्षाके लिये नियुक्त किया। अतएव हत्याकी अभिलाषासे पड्यन्त्र रचनेवालोंने जिस समय दरबारपर आक्रमण किया उसी समय वह दरबारमें गन्धधारी घुड़सवार-सेना देखकर हताश होगये। तब घुड़सवारोंने शीघ्र ही उनपर आक्रमण किया, और वह भाग निकले, तिसपर भी बहुतोंको पकड़ लिया और बहुत भाग गये। पड्यन्त्रके नेता बहादुरसिंहने भागकर चम्बल नदीके किनारे पाटननामक स्थानके बीच हाड़ा-जातिके कुलदेव केशवरायके मंदिरमें शरण ली। उन्होंने विचारा कि पुरानी रीतिके अनुसार जब केशवरायके मंदिरमें आश्रयलेता हूँ तब जालिमसिंह कभी वूदीराजके बीच इस मंदिरमें बलपूर्वक आकर मुझे नहीं पकड़ेगा। किन्तु उनकी वह आशा शीघ्र ही भ्रान्तिके रूपमें बदल गई। उग्र प्रतापी जालिमने सरलतासे मंदिरकी पवित्र प्रथाको नष्ट कर उसमेंसे बहादुरसिंहको पकड़वाकर मरवा डाला।

इतिहाससे जाना जाता है कि जालिमसिंहके अनुकूल पक्षको लेनेवालोंका कथन है कि जालिमसिंहने अपनी रक्षा वा अपने स्वार्थके लिये बहादुरसिंहको नहीं मारा, उनके हाथमें जो गुरुभार अर्पित था उस गुरुभारको पालन करने अर्थात् कोटाके महाराव उमेदसिंहके स्वार्थ और जीवनकी रक्षाके लिये ही उन्होंने इस कठोर व्यवहारको किया था। पड्यन्त्र करनेवालोंका यह आशय था कि हत्याकाण्डका अभिनय करके महाराव उमेदसिंहको सिंहासनसे हटाकर महाराजके एक छोटे भाईको कोटेके राजसिंहासन पर बैठा दे। यह बात कहाँले सत्य है, इसका विशेष प्रमाण नहीं मिलता। किन्तु जालिमसिंहने जैसे कठोर शासनके दंडको चलाकर सामन्तोंके हृदयको चूर्ण किया था और महाराव उमेदसिंहको जैसे अपना खिलौना बनाया था उससे यह बात सत्य कही जा सकती है। इस समय कोटाके राजपरिवारके बीच महाराव उमेदसिंहके चचा राजसिंह, और दोनों भाई गोवर्द्धन सिंह एवं गोपालसिंह जीते थे। आर्थुनेके सामन्त गण जिस समय महा पड्यन्त्रके जालको फैला कर जालिमसिंहके विरोधमें खड़े हुए थे, उसी समय गोवर्द्धन और गोपालसिंह सिंहासन पानेकी इच्छासे उस पड्यन्त्रमें लिप्त थे, इस बातके प्रकाश होनेसे जालिमसिंहने तुरन्त ही उन दोनों भाइयोंको भी कैद कर लिया। बड़े गोवर्द्धन दशवर्षतक कैदमें रहकर परलोक सिधारे, और छोटे गोपाल भी बहुत दिनोंतक कैदमें रहकर परलोकवासी हुए। महारावके चचा राजसिंह वृद्ध होकर बहुत दिनोंतक जीते रहे किन्तु राजनैतिक किसी पड्यन्त्रमें, किसी गोलयोगमें युक्त नहीं होते थे, इसीसे जालिमसिंह उनकी ओर नेत्र उठाकर नहीं देख सक्ते थे। राजसिंह नगरके बीच देव मन्दिरकी श्रेणीके बाहर कभी नहीं जाते थे।

कर्नल

जीवनको

सब मिलाकर

जालिमसिंह

कि प्रकाशमें

रचे गये।

लापा की थी

राजमहलमें

सिंह अपनी

माताने जा

महलके सभी

लिये अनेक

शीघ्र ही जा

अब चलानेमें

मलीभौति

और उन्होंने

सौभाग्यसे

जो तपस्वी

समय अचान

प्रधानरानीकी

जालिमसिंहको

वीरतापरियोंको

और जाना कि

आज प्राण त्या

“इतिहा

क्रमानुसार

मनुष्य होता

सिंहने कभी

समय एक बड़े

अपनेको वह

कौन उनका स्व

जाते थे। उनके

कि अनेक स्थान

और काम

मैंने छपि रखते

कर्नल टाड् लिखते है कि “ जालिमसिहकी शक्तिको हटाने और उनके जीवनको नष्ट करनेके लिये अनेक प्रकारके उपाय उनके विरोधियोने किये । सब मिलाकर अठारह वार उनके मारनेके लिये पड्यन्त्र रचे गये, किन्तु प्रत्येक वारमे जालिमसिहके बुद्धिबलने विरोधियोके उद्देशको व्यर्थ कर दिया । कहा जाता है कि प्रकाशमे और गुप्तरातिसे बलसे, विपसे और अस्त्र शस्त्र आदिसे उनके मारनेके उपाय रचे गये । किन्तु राजमहलोमे राजपूतोंकी स्त्रियोने जो जालिमसिहके वध करनेकी अभिलाषा की थी, वह पड्यन्त्र बड़ा भयानक था । जालिमसिहके रूप सौन्दर्यपर मोहित राजमहलमे रहनेवाली एक रमणी यदि अपनी चतुराईसे सहायता न करती तो जालिमसिह अपनी रक्षा उस समय नहीं करसते थे । एक समय की बात है, छोटे राजकुमारकी माताने जालिमसिहको राजमहलमे बुलाया । जालिमसिह राजमाताके बुलानेसे उनके महलके समीपवाले घरमे पहुँचे, इस समय बहुतसी राजपूत रमणीगणोंने नंगीतलवार लिये अनेक अस्त्र शस्त्रोंसे सजीहुई अवस्थामे जालिमसिह पर आक्रमण किया । और शीघ्र ही जालिमसिहको बाँधकर कैद कर लिया । राजपूत रमणी कैसी वीर नारी है अस्त्र चलानेमे कैसी चतुर है, कैसे साहस और बलशालिनी है जालिमसिह इसको भलीभाँति जानते थे । अतएव उन शस्त्रधारिणी महाशक्तियोंसे जालिमसिह बँध गये, और उन्होंने जाना कि अब किसी भाँतिसे भी यहाँसे छुटकारा नहीं मिल सक्ता । सौभाग्यसे जालिमसिहको एक साथ न मारा और जालिमसिहसे उनके प्रधान २ जीवनचरित्रोंको पूछने लगी । उनकी यही इच्छा थी कि जालिमको प्रश्नोंके उत्तर देते समय अचानक मारडोलगी । वीरवालागण जालिमसे एक२ करके पूछती थी, इसी समय प्रधानरानीकी अत्यन्त बलशालिनी प्रधानदासीने महाकालभैरवीकी मूर्तिसे आकर जालिमसिहको अनेक तिरस्कार और कटुवचनोंसे बिकार कर बलके साथ उन सब वीरनारियोंको क्रमसे निकाल दिया । जालिमसिहने उस महा विपत्तिसे उद्धार पाया और जाना कि प्रधानदासी यदि इस चतुराईसे मेरी सहायता न करती तो अवश्य ही आज प्राण त्यागने पड़ते ।

“ इतिहास जाननेवाले टाड् साहबने लिखा है कि जालिमसिहके विरोधमे जैसे क्रमानुसार पड्यन्त्र रचे गये उसमे शत्रुओंको विफलमनोरथ कर यदि अन्य मनुष्य होता तो निश्चय ही उन्मत्त होकर प्रत्येक शत्रुसे बदला लेता, किन्तु जालिमसिहने कभी किसीके साथ अपने बदला लेनेकी इच्छा नहीं की । यद्यपि वह रात्रिके समय एक बड़े मंदिरमे शयन करते थे परन्तु कभी अप्रयोजनीय भयजालमे नहीं फँसे । अपनेको वह सभी प्रकारसे छोटा मानते थे एवं सरलतासे इस बातको जान लेते थे कि कौन उनका स्वार्थ नष्ट करनेकी इच्छा रखता है, अतएव वह पहिले ही सावधान हो जाते थे । उनके अधिकारमे पुलिस अर्थात् शान्तिरक्षा विभाग इतना चतुर था कि अनेक स्थानोमे वैसी पुलिस नहीं थी । वह कर्मचारियोंको उचित तनखाह देते और काम करनेवालोंको बड़ा पुरस्कार देते थे । वह अपने सब विभागोंके ऊपर बड़ी दृष्टि रखते थे । किसी पर भी वह पूर्ण विश्वास नहीं करते थे । वह अपनी चतुरता,

नीतिज्ञता और विलक्षणताके साथ राज्यके सब विभागोमे दृष्टि रखते थे, इसीसे चारोओर अत्याचार, उपद्रव, राजनैतिक गोलयोग, पड्यन्त्र और बड़े २ युद्ध होनेपर भी उन्होने आधी सदीतक अपने प्रबल प्रतापसे और अतुल शक्तिसे राजकार्यको चलाया । ” कर्नल टाड्की यह युक्ति सत्य पूर्ण इतिहासको प्रमाणित करती है ।

तीसरा अध्याय ३.

जालिमसिंहकी शासननीति—मेवाड़के सम्बन्धमे जालिमसिंहके राजनैतिक गुप्त उद्देश—मेवाड़ के कल्याणके लिये जालिमसिंहसे कोटेका स्वार्थ नाश होना—जालिमसिंहके अत्याचार—जालिमसिंहका राजमहलोका छोड़ राज्यमे घुमना—वस्त्रावासमे रहना—नवीन शिक्षित सेनाको तैयार करना—सेनाके दलको विलायती अस्त्र देना, और शिक्षा देना—कोटेकी राजप्रणालीका सस्कार—पटैलकी रीति—करलेनेकी रीतिको बदलना—पटैलोको पुन पद मिलना—पटैल समिति—उनके शासनकी शक्ति—बोहारागण—नूतनपटैलोसे किसानोको कष्ट पहुँचना—पटैलोको केन्द्र करके उनको अर्थ दंड देना एवं पदसे हटाकर पटैलकी रीतिको तोड़ देना ।

हम कोटाराज्यके जिस समयके इतिहासको वर्णन करते हैं वास्तवमे महाराज राणा जालिमसिंह ही उस समय कोटेके स्वामी थे, और महाराव उमेदसिंह उनके खेलके खिलौनेस्वरूप सिंहासन पर विराजमान थे । जालिमसिंहके राजनैतिक अभिनयका कुछ विवरण हम पहिले अध्यायमे लिख आये हैं, उन्होने शासनकर्त्ता एवं विधानकर्त्ताके रूपसे किस प्रकार अभिनय किया अब उसका ही वर्णन करते हैं । जालिमसिंहने कोटाराज्यके ऊपर अपनी महान् राजनैतिक ऊँची अभिलाषाको पूर्ण करनेके लिये कोटाराज्यकी धन-सम्पत्ति और सेनाकी शान्ति सभीको नष्ट किया । सवत् १८२१ मे जिस समय मेवाड़के महाराणाके साथ जालिमसिंहकी वातचीत हुई उसी समयसे सवत् १८५६ तक राज-राणा जालिमसिंहने कोटाराज्यपर जिस भौति अपना प्रताप फैला रक्खा था, मेवाड़-राज्यके ऊपर भी उसी प्रकारसे अपना प्रबल प्रताप और अधिकार बढ़ानेके लिये वह दृढ चेष्टा करते थे । उन्होने उस महान् नैतिक आशाको पूरा करनेके लिये कोटाराज्यका सर्वनाश कर किसानोको खरीदे हुए दासकी समान करडाला । सवत् १८४० मे अत्याचार और पीड़ा भयङ्कर रूपसे बढ़ गई, सब कुछ लेकर भी किसानोपर जालिमसिंहने उनकी आमदनीके ऊपर जो कर बाँध रक्खा था उसके देनेमे स्वभावसे ही किसान असमर्थ थे । तिस पर जालिमसिंहके नौकर जब कर वसूल करनेजाते और किसानो से न पाते तो उनके हल, गऊ आदि उस करके नामसे ले आते थे, इस कारण किसान लोग एक साथ अपने जीवनकी आशा छोड़ चुके थे । बहुतसे किसान

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भूखो मरने लगे, कोई २ भागगये किन्तु उस समय रजवाड़ेके चारोंओर विप-
त्तियोंका सोता वहनेमे वह किसका आश्रय ले ? राजराणा जालिमसिहने उन
किसानोंके जो पिताके क्षेत्र थे, उनको और हल इत्यादि खेती करनेकी सामग्री
और बैल आदि पशुओंको छीन लिया था, इससे बहुतसे किसान दूसरा उपाय
न देखकर कुछ सामान्य वेतन लेकर दासस्वरूपसे अपने पासके पहिले ही खेतोमे
उन हल आदिसे खेती करनेमे सम्मत हुए ! कोटेके प्रायः सभी किसानोंके भाग्यमे
इस प्रकारका शोचनीय व्यापार हुआ, इस कारण राजराणा जालिमसिहने महाराव
राजा उमदसिहकी ओरसे कोटेराज्यके समस्त कृषि क्षेत्रोंके अधीश्वर होकर जो
पृथ्वी अवतक परित्यक्त भावसे पड़ी थी उस सवमे कृषिकार्य करना प्रारंभ करदिया
और आप स्वयं कृपकपति पदपर प्रतिष्ठित हुए ।

यद्यपि जालिमसिह मेवाडराज्य पर आधिपत्य विस्तार करनेके लिये बराबर
कई वर्षसे चेष्टा करते आये थे, और उसी उद्देशको पूर्ण करनेमे उन्होने कोटेका सर्वनाश
किया था, परन्तु अतमे एक भयंकर घटनाके होनेसे उनकी उस ऊंची अभिलाषाकी
जड़मे भयंकर आघात लगा । महाराष्ट्र नेता इंगलिया परिवारके साथ जालिमसिहकी
अधिक मित्रता थी । उसी इंगलियाके वंशधर बालाराव मेवाड़के महाराणाके द्वारा बंदी
होकर उद्यपुरके कारागारमे रक्खे गये, जालिमसिह उन्हीं बालारावका उद्धार करनेके
लिये गये, उसीसे महाराणाका कोप इनके ऊपर हुआ इस कारणसे उन्होने महाराणाको
अपने हस्तगत करके मेवाड़मे अपनी प्रबलता विस्तार करनेके अपने हृदयरूपी वगीचेमे
जिस आशाके वृक्षको यत्नरूपी जल सींचकर बढ़ाया था, वह एकवारही चिरकालके लिये
जड़से उखड़ गया । तबतो जालिमसिहको चैतन्यता हुई, वह यह समझ गये कि अपने स्वार्थ-
साधन करनेके लिये काल्पनिक भ्रान्त आशाको पूर्ण करनेके लिये उन्होने अन्याय और
अकारणसे कोटेकी प्रजा और कोटेके अधीश्वरका सर्वनाश किया है । चतुर राजनीतिज्ञ
जालिमसिह सावधान हो पूर्वोक्त हानिको पूर्ण करनेके लिये शीघ्र ही नवीन अनुष्ठान
करनेमे प्रवृत्त हुए ।

संवत् १८५६ मे मोसेनके सामन्तके द्वारा षड्यन्त्र जालका विस्तार होनेके पूर्वतक
जालिमसिहने किलेके महलमे निवास किया था परन्तु संवत् १८६० सन् (१८०३-४
ई०) मे उन्होने जाला रावको छोड़कर मेवाड़से लौटते ही उस महलमे निवास
न कर अन्यत्र वास करनेकी इच्छा की । उस समय ब्रिटिश सेनाने सम्मिलित महाराष्ट्र
दलके विक्रम और प्रतापकी जड़मे विषम आघात किया और महाराष्ट्रोंके अधिकारी
बहुतसे देशोंको छीन लिया, तब महाराष्ट्र शीघ्र ही दल भंग करके भारतवर्षके अनेक
प्रान्तोमे जाकर लूटमार और अनेक प्रकारके अत्याचार करने लगे । जालिमसिह
अपनी तीक्ष्णबुद्धिके बलसे समझ गये कि महाराष्ट्रोंके इस प्रकारके अत्याचारके
समयसे राजधानीके महलोमे न रहकर जिस स्थान पर उनके द्वारा आक्रमण होनेकी
संभावना है उसके ही निकट रहना इस समय उचित है । उनके उस महलके छोड़नेमे



दो प्रधान उद्देश थे—पहिला तो कोटेकी राजस्वरीतिका संस्कार साधन, दूसरा महाराष्ट्रोंका दल कोटेराज्यके जिस प्रान्तमें जाकर पड़ैगा उसी प्रान्तमें जाना। यद्यपि हमारा यह विश्वास था कि बुद्धिमान जालिमसिंहने उन दोनों उद्देशोंके वशवर्ती होकर महलको छोड़नेका आग्रह किया था, परन्तु कोटेके जातीय इतिहाससे जाना जाता है कि एक समय रात्रिमें महलके ऊपर बैठकर एक (पेचक) उल्लूने विकटस्वरसे चीत्कार किया था, जालिमसिंहने राजधानीके समस्त गणक और ज्योतिषियोंको बुलाकर पूछा, उन्होंने गणना करके कहा कि “इस महलमें निवास करना अब किसी प्रकार भी उचित नहीं, अब इसमें निवास करनेसे आपके भविष्यतमें असमंगल और अनिष्ट होनेकी पूरी संभावना है।” जालिमसिंहने ज्योतिषियोंके उस उपदेशसे महलको छोड़ दिया, हाड़ाजातिके इतिहास लेखककी यही उक्ति है, परन्तु हमारा यह विश्वास नहीं है कि जालिमसिंहने महलके ऊपर कुलक्षण युक्त पेचकके चीत्कार करनेसे ही महलको छोड़ दिया था।

गणकाचार्योंने महलको अपवित्रताके विषयमें एक वाक्य प्रकाशित किया था इससे राजराणा जालिमसिंह शीघ्र ही महलको छोड़कर अनुचरोंको साथले कोटेराज्यमें भ्रमण करने और इतने दिनोंके पीछे उस राज्यमें अपनी राजनैतिक ऊँची अभिलाषाको बांध रखनेमें प्रवृत्त हुए। जालिमसिंह भ्रमण करनेके समय भलीभाँतिसे जानगये, और उन्होंने स्वयं अपने नेत्रोंसे देख लिया अपने स्वार्थसाधनके लिये मेवाड़के निमित्त जो कुछ अनुष्ठान किया था उससे कोटेराज्यका किस प्रकारका अनिष्ट साधन हुआ और प्रजा किस प्रकारकी शोचनीयदशामें पड़ी है, वह और भी जानगये कि उनकी कठोर राजनीतिके दोषसे कोटेराज्यके तीन अंशोंमेंसे एक एक अंशकी बराबर किसान एकवार ही सर्वभूत हो गये हैं, तथा और भी दो अंश एकवार ही भरोसाहीन और घोररूपसे असंतुष्ट हुए हैं। इस समय कोटेके राजस्वकी अवस्था भी जैसी शोचनीय होगई है उसमें भी उनको अपने पूर्वानुष्ठित नीतिके कुफलका भलीभाँतिसे परिचय मिलगया। इस समय वैश्य और महाजन समाजमें उसकी प्रतिपत्ति कुछ भी नहीं थी, कोई वैश्य वा पहाजन उनकी बात अथवा उनके हस्ताक्षरकी हुँडीपर विश्वास नहीं करता था। इतने दिन कोटेकी सर्वसाधारण प्रजा किसी विषय पर कुछ भी अभियोग उपस्थित करती थी कारण यही था कि वह उसपर कुछ भी ध्यान नहीं देते थे, जिस उपायसे हो धनका संग्रह करनाही उनका मुख्य उद्देश था, इस कारण वह किसीकी कुछ सुनते न थे, प्रजाके अतिरिक्त कर देनेमें असमर्थ होते ही वह उनका सर्वस्व छीन लेते थे। परन्तु शीघ्र ही प्रकाशित होगया कि कठोर आर अन्याय राजनीतिकी प्रवृत्तियोंके निवारण न करने पर समयपर राज्यकी विपत्तिके समयमें प्रजासे सहायता प्राप्त करना अत्यन्त कठिन होगया है, इस कारण ऊँची प्रतिभाशाली जालिमसिंह शीघ्र ही उस प्रवृत्त राजनैतिक रोगका प्रतिकार साधन करनेके लिये अनेक प्रकारकी औपचारिकी अविवेक कर देनेमें प्रवृत्त हुए। वह सबसे पहिले गागरीलेके अभेद्य किलेके निकट एक स्थायी डेरा स्थापन करके वहाँ रहने लगे, किसी महलमें न रहकर उन्होंने केवल उसी डेरेके ऊपर एक सामान्य आभियाना

वा लिया।
सामन्त और
कार्य भी होने
चतुर
नैतिक उद्देश
लिये जो वे
अधीनके ज
शेरगढ और
करनेका
सामरिक
अभेद्य करने
रीतिके अनु
जन “कता
पलटन”
युद्धोंमें विजे
भावस गिद्धि
प्रान्तमें शत्रु
तैयार रहती
विलम्ब हो
जाति
प्रवृत्त तरंगोंमें
कोई विशेष
प्रचलित नीतिके
ग्रहण करते
अशोभ जसु
प्रकार प्रजाके
अपने उदरको
प्राप्त २। १२३४
अहितकारी ज
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पड़ेलेन प्रजाके
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वना लिया। इनको इस भाँति सामान्य भावसे रहता हुआ देखकर अन्यान्य सम्भ्रान्त सामन्त और राजपुरुष भी उसी भावसे रहने लगे। उन्हीं सामान्य डेरोमे समस्त राजकार्य भी होने लगे।

चतुर जालिमसिंहने जिस स्थानपर डेर स्थापन किये थे वह स्थान भी उनके राजनैतिक उद्देश साधनके लिये सम्पूर्ण रूपसे उपयुक्त था। दक्षिणाञ्चलसे कोटाराज्यमे जानेके लिये जो दो प्रधानमार्ग है उन स्थानोंके वह ठोक बीचमे था, और दूसरी ओर कोटेके अधीनके जिन देगोमे कठिन भील जाति वास करती थी वह स्थान भी निकटही थे, शेरगढ़ और गागरौल नामक दो प्रबल किलोके कुछही दूर होनेसे उनको अपनी रक्षा करनेका विशेष सुभीता होगया था। जालिमसिंहने अपनी समस्त धनसम्पत्ति और सामरिक उपकरण शेषोक्त किलेमे रख लिये और अपनी सामर्थ्यके अनुसार दोनों किलोंको अभेद्य करनेमे भी कसर नहीं की। इन्होंने शीघ्र ही एक नवीन सेनाकी मृष्टि करके अंग्रेजी रीतिके अनुसार उनको शिक्षादान और अस्त्रदान करके एक एक सेनादलको एक एक जन "कप्तान की उपाधिकारी सैनिक पुरुषोंके अधीनमे रक्खा। अन्य पक्षमे "राजपलटन" नामक राजकीय सेनाको भी उन्होंने इस प्रकारसे शिक्षा दी कि उसने अनेक युद्धोंमें विशेष वीरता और असीम साहस प्रकाश किया। जालिमसिंहने सेनादलको इस भावसे शिक्षित और सजाकर रक्खा कि वह दल आज्ञा पाते ही एक मुहूर्तमे जिस प्रान्तमे शत्रु आते उसी प्रान्तमे जाकर युद्ध उपस्थित करसकता था, इस भावसे सेना तैयार रहती थी। राजधानीमे राजमहलके भीतर रहनेसे इसके सम्बन्धमे अधिक विलम्ब हानेकी जो संभावना थी, इस स्थान पर वह सब विलम्बके कारण भी दूर होगये।

जालिमसिंहको अपने जीवनके इस समयतक राजनैतिक पद्धत्यन्त्ररूपी समुद्रकी प्रवृत्त तरंगोमे निमज्जित होनेने भूमिकी अवस्थाके सम्बन्धमे और राजम्वके सम्बन्धमे कोई विशेष अभिज्ञता प्राप्त करनेका अवसर नहीं मिला था। वह अद्यतक चिरकालसे प्रचलितरीतिके अनुसार राजम्वक बदलेमे क्षेत्रोत्पन्न द्रव्य निर्धारित परिमाणके अनुसार ग्रहण करते आये थे। परन्तु वह इस समय भला भाँतिसे जानगये कि यह रीति सभी अर्थोंमे असुविधा जनक थी, एक ओर इस रीतिसे राजस्व संग्रह करनेवालोंने जिस प्रकार प्रजाके ऊपर अत्याचार और उपद्रव किये थे, अधिकतासे द्रव्यको ग्रहण करके अपने उदरको पूर्ण किया था, दूसरी ओर किसी २ प्रजाने भी इसी कारणसे राजप्राप्य राजस्वदानके समयमें भी वंचना की थी, इसी रीतिको राजाके पक्षमे सम्पूर्ण अहितकारी जान कर उसे केवल कर संग्रह करनेवाले पटेलोंक उदर पूर्णका उपायस्वरूप देखकर वह शीघ्र ही उन प्रजाकी अनिष्ट मूलक तथा राजकी क्षति मूलकरीतिको एकवार ही दूर करनेमे प्रवृत्त हुए।

राजमंत्री जालिमसिंहने सबसे पहिले बटाई अर्थात् राजस्व कर और शूलके बदलेमें क्षेत्रमे उत्पन्न हुए द्रव्य ग्रहणका समस्त तथ्य, एवं विवरण संग्रह किया, और किस उपायसे पटेलोंने प्रजाके ऊपर अत्याचार करके अपना पेट भरा था, उसको अत्यन्त गुप्तभावसे

जानकर कांटेराज्यके समस्त देशके पटेलोको अपने यहाँ बुला भेजा। पटेलोके आते ही उन्होंने प्रत्येक पटेलको उनके अधीनमें कितनी भूमि है? कितने किसान कर आदि देते हैं? किस प्रकारके उपायसे कर लिया जाता है, और उनकी निजकी अवस्था कैसी है? आमदनी कितनी है? संगत कहाँ तक है? इसको लिखकर सरलतासे जानलिया कि समस्त राज्यमें कितने किसान और कितने कृषिक्षेत्र है, और कितना राजस्व संग्रह होता है, जालिमसिंह समस्त ज्ञातव्य विवरणको संग्रह करके देशमें भ्रमण करनेके लिये बाहर हुए। भ्रमणकरनेके समयमें प्रत्येक ग्राम चकवन्दी अर्थात् भूमिका परिमाण निर्धारण करके उस भूमिमें किस २ नदीसे खेती होती है, और किस २ भूमिकी खेती वर्षाके ऊपर निर्भर करती है, किस २ भूमिमें खेती सरलतासे होती है, किस २ भूमिमें खेती कठिनतासे होती है, और कौन २ भूमि पहाड़ी है तथा किस २ भूमिमें पशु आदि चराये जाते हैं उसको वह स्वतन्त्र २ रूपसे विभक्त करने लगे। उन्होंने पिछले कई वर्षोंका हिसाब देखकर भूमिकी सब आमदनी कितनी होती थी उसका अनुमानसे एक २ का हिसाब कर दिया। उसके पीछे पूर्वप्रचलित रीतिके अनुसार और राजस्वके वदलेमें प्रजासे धान्यादि उत्पन्न अनाज नहीं लिया जायगा सभीको उसके वदलेमें नगदरूपया देना होगा यह निर्धारण किया।

नीतिविशारद जालिमसिंहने इस प्रकारसे समस्त भूमिका कर नियत करके अन्तमें कर संग्राहक पटैलगणोंको परिश्रम स्वरूपसे प्रत्येक पटेलके अधीनमें जितने बीघे जमीन होगी पटेलको उस जमीनके प्रत्येक बीघेके ऊपर डेढ़ आना कर देना होगा इस प्रकारका नियम निश्चय करदिया, परन्तु पटेलोको यह भी विदित कर दिया कि उनसे अपनी अधिकारी भूमिका साधारण प्रजाके कर देनेकी अपेक्षा बहुत कम कर लिया गया है। तब जो कोई पटेल प्रजासे प्राप्त उस डेढ़ आनेके अतिरिक्त और कुछ ग्रहण करेगा तो उसके अधिकारकी भूमि राजा अपने अधिकारमें कर लेगा। इस नवीन व्यवस्था के अनुसार किसी पटैलको वार्षिक ५ रूपये १५ रु० सहस्र मुद्रा कर संग्रह करनेके परिश्रम स्वरूपसे मिलेगी। यह जाना जाता है कि पहिले पटेलोने फिर अपने २ पदपर अभिषिक्त होनेके लिये विशेष चेष्टा की और एक एक जनने जालिमसिंहको नजरमें दृष्ट २ बीस २ इस प्रकार करके पचास हजार रूपया दिए, इस उपायसे जालिमसिंहने नजरानामे दृष्ट लाख रूपया पाया और उसको अपने शून्यराजभण्डारमें मिला लिया।

उक्त प्रकारसे नवीन व्यवस्थाको देखकर किसानलोग आशा करने लगे, और इतने दिनोंके पीछे समझा कि उनके सुखका सूर्य उदय होगया, कारण कि जो कर दिया जाता था उसके बढ़नेसे यह जान गये कि पटैलोके अत्याचार उत्पीड़न और अन्याय कर दानके हाथसे अब एकवार ही छुटकारा मिलेगा। परन्तु उनकी उस आशाके साथ ही साथ और एक भयंकर कारण दिखाई दिया। जालिमसिंहने यह आज्ञा प्रचार कर दी, कि पहिले जिस भौति किसी २ जमीन पर वर्षाके न होनेसे प्राय और किसी नैसर्गिक कारणसे फसलके न होनेसे उसका कर बढ़ाया जाता

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है पटैल
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और विचारने
नहीं होंगे

था; इस समय वह नहीं होगा, और जिस जमीनको किसानोने अबाद नहीं किया है पटैल उस जमीनको अन्य मनुष्यको नवीन व्यवस्थाके अनुसार खेती करनेके लिये देदे, यदि कोई उस जमीनको न ले तो वह जमीन जालिमसिंहकी खास जमीन रूपसे परिणत होगी और दूसरी ओर जालिमसिंहने राजस्वके लेने न लेनेका समस्त भार एकमात्र पटैलोके ऊपर ही अर्पण किया ।

इतने समय तक पटैल लोग किसानोके ऊपर इच्छानुसार व्यवहार करते, और केवल वार्षिक वा त्रिवार्षिक पटैलवराके नामसे कर देते थे, इस समय जालिमसिंहने उस करको दूर करनेकी आज्ञा देदी, यदि पटैल प्रजाके ऊपर किसी प्रकारके अत्याचार न करके कर देते हों तो राजदरवारसे इनको आश्रय देकर सम्मानित किया जायगा । इस प्रकारसे पटैल लोग ग्राम समारोहके प्रतिनिधि और प्रजाके रक्षकरूपसे राजकीय कर्मचारीरूपमें गिनेगये । इन पटैलोको सतुष्ट करके राज्यके अभ्यन्तरिक उत्कर्षसाधनमें उनको उत्साहित करना जालिमसिंहका आभ्यान्तरिक उद्देश था, इस कारण इस नवीन व्यवस्थासे उस उद्देशके पूर्ण होनेके विशेष लक्षण प्रकाशित होने लगे । जालिमसिंहने नव नियोजित पटैलोको सम्मानस्वरूपमें सुवर्णके कंगन और पगड़ी देकर सबको यथास्थान पर भेज दिया ।

इतिहाससे जाना जाता है कि जालिमसिंहने उन बहुतसे पटैलोमेंसे चार बुद्धिमान चतुर पटैलोको एक समितिके सदस्य पदपर नियुक्त करके अपने यहाँ रक्खा था । सबसे पहिले वह चारो पटैल एकमात्र राजकीय विषयक कार्योंमें नियुक्त हुए, शीघ्र ही शान्तिरक्षा अर्थात् पुलिस विभागके कार्य भी उनके हाथमें सौंपे गये, सबसे पीछे जालिमसिंह राज्यके भीतरी विषयमें भी उनका परामर्श लेकर कार्य करते थे । ग्राम समाहार, नगर समूह और राजधानीके पंचोसे जिन विषयोकी मीमांसा होती थी जो सब विचार निष्पन्न होते थे, उन सबके पुनर्विचार होनेका भार तक उसी समितिके हाथमें अर्पण किया गया ।

इस प्रकारसे कुछही समयमें उस समितिका राजस्व, विचार, और शान्तिरक्षा तीन विभागोपर अधिकार होगया । कर्नल टाड् साहबने लिखा है कि “समस्त जगत्में जालिमसिंहके शान्तिरक्षा विभागकी समान अन्य किसी राज्यमें शान्तिरक्षाका विभाग किसी समय भी नहीं था, कोटाराज्यमें सभी जगह गुप्त चरित्र रूपी जालका विस्तारित था, और उस जालके बाहर कोई नहीं भाग सकता था ।

यथार्थ पक्षमें उक्त नवनियोजित पटैलोने सर्व साधारण प्रजाके स्थानीयप्रभू होकर भली भाँतिसे जान लिया कि प्रजाके ऊपर अर्थ दंड वा बलपूर्वक प्रजासे जो कुछ लेते थे वह सरलतासे प्रकाशित होजायगा फिर प्रजाके ऊपर उत्पीड़न कैसे करै इस कारण वह अर्थ पिशाची पटैलगण अन्य उपायसे अपने उदर पूर्ण करनेके लिये उद्यत हुए, और विचारने लगे कि इस उपायके करनेसे उनके अत्याचार और उपद्रव शान्त नहीं होंगे और कार्य सिद्ध होजायगा । रजवाड़ोमें वोहरानामक एक श्रेणीके

वनिये है, वही दीन दुःखी किसान और प्रजाको समय समय रुपया कर्ज देकर उनकी सहायता करते हैं, पटैलोने अनेक चिन्ता करनेके पीछे उन्हीं महाजनोसे कार्य-कराना प्रारम्भ किया।

रजवाड़ेके बोहरोके सम्बन्धमें महात्मा टाड साहबने लिखा है कि “बोहरागण किसानोके कृषिकार्यको समाधान करनेके लिये जिस किसी प्रयोजनीय द्रव्य अर्थात् गो कर्पण यन्त्र बीज आदि देते थे, और जबतक धान्य न उत्पन्न हो और वह न कटे तबतक सहायता देते रहते थे। परन्तु इस प्रकारसे सहायता करनेके पहिले किसानोके साथ बोहरोका यह नियम निश्चय होता था कि धान्यके उत्पन्न होते ही बोहराने जो कुछ धनकी सहायता की है उसको सूद सहित रुपया मिलेगा। इन्हीं बोहरोसे किसानोको विशेष सहायता मिलती थी इसका अनुमान सरलतासे हो सकता है। विशेष करके बोहरागण किसी समय भी अपने प्राप्त धनके अतिरिक्त ग्रहण वा किसानोके प्रति किसी प्रकारका उपद्रव नहीं करते थे, और किसान भी बोहरोको असतुष्टके लिये चेष्टा नहीं करते थे, कारण कि बोहरा इस बातको भलीभाँतिसे जानते थे कि अत्याचार और उत्पीड़न करनेसे कोई किसान भी फिर उनसे सहायता नहीं लेगा, और इस बातको किसान भी जानते थे कि एक बोहराको ठकानेसे फिर और कोई बोहरा उनकी सहायता नहीं करेगा, इस कारण दोनो ही सावधानीके साथ कार्य करते थे, अधिक क्या कहै एक २ ग्रामका बोहरा सदा एक २ किसानको सहायता देता आया था, किसान भी ग्रामके बोहरोको छोड़कर अन्य किसी ग्रामके बोहरोका आश्रय नहीं लेता था”।

राजराणा जालिमसिंहके कोटाराज्यसे पूर्वरीतिके अनुसार किसानोसे कर स्वरूप उत्पन्न हुए धान्यका अंश ग्रहण करने की रीति एक बार ही दूर करके उसके बदलेमें नगद रुपया ग्रहण करनेकी रीति प्रचलित करनेके पूर्वतक किसान उसी उपायसे खेतीका कार्य करते थे। नवीन नियोजित पटैलोने इस समय देखा कि एकमात्र नियमित कर ग्रहण करनेके अतिरिक्त अन्य किसी उपायसे कुछ धन किसानोसे ग्रहण करने पर प्रधान मंत्री जालिमसिंह सर्वनाश साधन करेगे, इस कारण वह सब लोग षड्यंत्र करके उक्त बोहरोका नाश करके आप स्वयं महाजनोका कार्य करनेके लिये तैयार हुए। प्रकाश्य रूपसे बोहरोके कार्यमें बाधा देनेसे राजराणा जालिमसिंह महाक्रोधित होंगे यह जानकर उन्होंने एक मध्यवर्ती उपायका अवलम्बन किया। क्षेत्रमें धान्यके पकजाने पर जिस समय किसानोने धान्यको काटनेके लिये पटैलोके समीप अनुमतिकी प्रार्थना करनी आरंभ की उसी समय पटैलोने कहा, “पहिली पहल राजाका कर देदो पीछे धान्य काटना।” दीन किसान धान्य काटकर बिना बेचेहुए कहाँसे रुपया दे ? इस कारण वह महा विपत्तिमें पड़े और उन्होंने जाकर बोहरोका आश्रय लिया। परन्तु चतुर पटैलोने बोहरोसे जतादिया कि “जिन किसानो पर राजाका प्राप्त कर वाकी है तबतक वह किसानोको किसी प्रकार भी ऋण न देसकेगे।” बोहरागणने पटैलोके इस निषेध वचनोंसे भयभीत होकर किसानोको आगे ऋणदान नहीं किया,

इस कारण
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मूल्य
रुपया
जालिम
पटैलोकी
बाबल प्रये
बहुतसा
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पटैलोका
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तक इस
वदी होकर
प्रजाका
राजानेमें
एकमात्र
मनुष्यके
दिनोमें किस
देखकर फिर
हीसाथ वह
जो बहुतसी

इस कारण किसान अन्य उपाय न देखकर अंतमें उन पटैलोकी शरणागत हुए, किसानोंने अपने २ उत्पन्नहुए धान्यके कितने ही अग पटैलोके समीप बंधकर रखे। पटैलोका उद्देश भी यही था, वह अपनी २ इच्छानुसार उत्पन्न हुए धान्यका मूल्य निर्णय करके उनको राज्य प्राप्य कर मिलगया है इसकी रसीद देने लगे। दूसरी ओर किसानोंने पटैलोके प्रस्तावके अनुसार इस मर्मके एक पत्रमें हस्ताक्षर करदिये, कि “राजप्राप्य कर देनेके लिये यथेच्छ द्रव्य न होनेसे और उस अर्थके अन्यत्र संग्रह करनेका कुछ सुभीता न होनेसे मैं अपनी इच्छानुसार धान्यका उपयुक्त मूल्य निश्चय करके धान्यके कितने अग अमुक पटैलके समीप रहन रख कर रुपया लेता हूँ”।

किसानोंसे इस प्रकारके भावमें लिखवा लेनेका कारण यह है कि जालिमसिंह उक्त पत्रको देखकर समझ लेंगे कि किसानोंने अपनी २ इच्छानुसार पटैलोकी सहायता ग्रहणकी है, पटैलोने अपनी इच्छानुसार किसी प्रकारका अत्याचार बावल प्रयोग नहीं किया है? इस भाँति पटैल उक्त उपायसे बोहरोके कार्यका नाश करके बहुतसा धान्य प्रतिवर्षमें संचय करने लगे। राजवाड़ोमें कोटाराज्य ही धान्यका प्रधान स्थान गिना गया है, पटैल उस समस्त धान्यको बँचकर बहुतसा धन उपार्जन करने लगे। इधर किसानोंकी अवस्था दिन २ शोचनीय होने लगी। यद्यपि थोड़े ही समयमें पटैलोका यह अत्याचार सवाद राजराणा जालिमसिंहके कान तक पहुँचा, तथापि चतुर पटैलोने यथासमय पर्याप्त करको संग्रह करके राजभंडारको पूर्ण करदिया, और बहुतसे खेतोंको जप्त करके जालिमसिंहके अधिकारमें करा दिया; जालिमसिंहने पहिले इन अत्याचार और उपद्रवोंकी ओर ध्यान न दिया था। संवत् १८६७ (सन् १८११ ई०) तक इस भाँति कार्य चलता रहा। इसके पीछे सहसा बिना मेघके वज्र पातकी समान जालिमसिंहने कोटाराज्यके प्रत्येक पटैलको बंदी करनेकी आज्ञा दी और प्रत्येक पटैल बंदी होकर इनके समीप आये। जितने पटैलोने इतने दिनोतक असत् उपायसे बलपूर्वक प्रजाका सर्वनाश करनेके साथ बहुतसा धन उपार्जन किया था उस सबको जालिमसिंहने खजानेमें मिला लिया। विचार होजानेके पीछे बहुत रुपया जुमाना किया गया। केवल एकमात्र पटैलने अपना उपार्जित सात लाख रुपया अन्यराज्यमें भेज दिया। इस एक मनुष्यके दृष्टान्तसे ही हमारे पाठक इतना अनुमान कर सकते हैं, कि पटैलोने इतने दिनोमें किस भावसे किसानोंका सर्वनाश किया था।

जालिमसिंहने नवीन प्रचलित पटैलरीतिसे अनिष्ट कारक फल उत्पन्न होता हुआ देखकर फिर कोटे राज्यमें पूर्वकालकी प्रचलितरीतिका अवलम्बन किया, और उसके साथ हीसाथ वह अपने कृषिकार्य करनेमें लगे। उस बाहुल्य जनक कृषिकार्यसे उनको निजकी जो बहुतसी आमदनी हुई थी उसका वर्णन पिछले अध्यायमें किया गया है।

वनिये है, वही दीन दुःखी किसान और प्रजाको समय समय रुपया कर्ज देकर उनकी सहायता करते है, पटैलोने अनेक चिन्ता करनेके पीछे उन्ही महाजनोसे कार्य-कराना प्रारम्भ किया ।

रजवाडेके वोहरोके सम्बन्धमे महात्मा टाड् साहबने लिखा है कि “वोहरागण किसानोके कृषिकार्यको समाधान करनेके लिये जिस किसी प्रयोजनीय द्रव्य अर्थात् गो कर्पण यन्त्र बीज आदि देते थे, और जबतक धान्य न उत्पन्न हो और वह न कटे तबतक सहायतादेते रहते थे । परन्तु इस प्रकारसे सहायता करनेके पहिले किसानोके साथ वोहरोका यह नियम निश्चय होता था कि धान्यके उत्पन्न होते ही वोहराने जो कुछ धनकी सहायता की है उसको सूद सहित रुपया मिलैगा। इन्ही वोहरोसे किसानोको विशेष सहायता मिलती थी इसका अनुमान सरलतासे हो सकता है । विशेष करके वोहरागण किसी समय भी अपने प्राप्त धनके अतिरिक्त ग्रहण वा किसानोके प्रति किसी प्रकारका उपद्रव नहीं करते थे, और किसान भी वोहरोको असतुष्टके लिये चेष्टा नहीं करते थे, कारण कि वोहरा इस बातको भलीभाँतिसे जानते थे कि अत्याचार और उत्पीड़न करनेसे कोई किसान भी फिर उनसे सहायता नहीं लेगा, और इस बातको किसान भी जानते थे कि एक वोहराको ठकानेसे फिर और कोई वोहरा उनकी सहायता नहीं करेगा, इस कारण दोनो ही सावधानीके साथ कार्य करते थे, अधिक क्या कहै एक २ ग्रामका वोहरा सदा एक २ किसानको सहायता देता आया था, किसान भी ग्रामके वोहरोको छोडकर अन्य किसी ग्रामके वोहरोका आश्रय नहीं लेता था ” ।

राजराणा जालिमसिहके कोटाराज्यसे पूर्वरीतिके अनुसार किसानोसे कर स्वरूप उत्पन्न हुए धान्यका अंश ग्रहण करने की रीति एक वार ही दूर करके उसके बदलेमे नगद रुपया ग्रहण करनेकी रीति प्रचलित करनेके पूर्वतक किसान उसी उपायसे खेतीका कार्य करते थे । नवीन नियोजित पटैलोने इस समय देखा कि एकमात्र नियमित कर ग्रहण करनेके अतिरिक्त अन्य किसी उपायसे कुछ धन किसानोसे ग्रहण करने पर प्रधान मंत्री जालिमसिह सर्वनाश साधन करेगे, इस कारण वह सब लोग षड्यंत्र करके उक्त वोहरोका नाग करके आप स्वयं महाजनोका कार्य करनेके लिये तैयार हुए । प्रकाश्य रूपसे वोहरोके कार्यमे बाधा देनेसे राजराणा जालिमसिंह महाक्रोधित होगे यह जानकर उन्होने एक मध्यवर्ती उपायका अवलम्बन किया । क्षेत्रमे धान्यके पकजाने पर जिस समय किसानोने धान्यको काटनेके लिये पटैलोके समीप अनुमतिकी प्रार्थना करनी आरंभ की उसी समय पटैलोने कहा, “ पहिली पहल राजाका कर देदो पीछे धान्य काटना । ” दीन किसान धान्य काटकर बिना बेचेहुए कहाँसे रुपया दे ? इस कारण वह महा विपत्तिमे पड़े और उन्होने जाकर वोहरोका आश्रय लिया । परन्तु चतुर पटैलोने वोहरोसे जतादिया कि “ जिन किसानो पर राजाका प्राप्त कर वाकी है तबतक वह किसानोको किसी प्रकार भी ऋण न देसकेगे । ” वोहरागणने पटैलोके इस निषेध वचनोंसे भयभीत होकर किसानोको आगे ऋणदान नहीं किया,

इस कारण
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बहुतसा
स्थान गिना
लो । इधर
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हीसाथ वह
जो बहुतसी

इस कारण किसान अन्य उपाय न देखकर अंतमें उन पटैलोकी शरणागत हुए, किसानोंने अपने २ उत्पन्नहुए धान्यके कितने ही अग पटैलोके समीप बंधकर रखे। पटैलोका उद्देश भी यही था, वह अपनी २ इच्छानुसार उत्पन्न हुए धान्यका मूल्य निर्णय करके उनको राज्य प्राप्य कर मिलगया है इसकी रसीद देने लगे। दूसरी ओर किसानोंने पटैलोके प्रस्तावके अनुसार इस मर्मके एक पत्रमें हस्ताक्षर करदिये, कि “राजप्राप्य कर देनेके लिये यथेच्छ द्रव्य न होनेसे और उस अर्थके अन्यत्र संग्रह करनेका कुछ सुभीता न होनेसे मैं अपनी इच्छानुसार धान्यका उपयुक्त मूल्य निश्चय करके धान्यके कितने अग अमुक पटैलके समीप रहन रख कर रुपया लेता हूँ”।

किसानोंसे इस प्रकारके भावमें लिखवा लेनेका कारण यह है कि जालिमसिंह उक्त पत्रको देखकर समझ लेंगे कि किसानोंने अपनी २ इच्छानुसार पटैलोकी सहायता ग्रहणकी है, पटैलोने अपनी इच्छानुसार किसी प्रकारका अत्याचार बावल प्रयोग नहीं किया है? इस भाँति पटैल उक्त उपायसे बोहरोके कार्यका नाश करके बहुतसा धान्य प्रतिवर्षमें संचय करने लगे। राजवाड़ोमें कोटाराज्य ही धान्यका प्रधान स्थान गिना गया है, पटैल उस समस्त धान्यको बँचकर बहुतसा धन उपार्जन करने लगे। इधर किसानोंकी अवस्था दिन २ शोचनीय होने लगी। यद्यपि थोड़े ही समयमें पटैलोका यह अत्याचार सवाद राजराणा जालिमसिंहके कान तक पहुँचा, तथापि चतुर पटैलोने यथासमय पर्याप्त करको संग्रह करके राजभंडारको पूर्ण करदिया, और बहुतसे खेतोंको जप्त करके जालिमसिंहके अधिकारमें करा दिया; जालिमसिंहने पहिले इन अत्याचार और उपद्रवोंकी ओर ध्यान न दिया था। संवत् १८६७ (सन् १८११ ई०) तक इस भाँति कार्य चलता रहा। इसके पीछे सहसा बिना मेघके वज्र पातकी समान जालिमसिंहने कोटाराज्यके प्रत्येक पटैलको बंदी करनेकी आज्ञा दी और प्रत्येक पटैल बंदी होकर इनके समीप आये। जितने पटैलोने इतने दिनोतक असत् उपायसे बलपूर्वक प्रजाका सर्वनाश करनेके साथ बहुतसा धन उपार्जन किया था उस सबको जालिमसिंहने खजानेमें मिला लिया। विचार होजानेके पीछे बहुत रुपया जुर्माना किया गया। केवल एकमात्र पटैलने अपना उपार्जित सात लाख रुपया अन्यराज्यमें भेज दिया। इस एक मनुष्यके दृष्टान्तसे ही हमारे पाठक इतना अनुमान कर सकते हैं, कि पटैलोने इतने दिनोमें किस भावसे किसानोंका सर्वनाश किया था।

जालिमसिंहने नवीन प्रचलित पटैलरीतिसे अनिष्ट कारक फल उत्पन्न होता हुआ देखकर फिर कोटे राज्यमें पूर्वकालकी प्रचलितरीतिका अवलम्बन किया, और उसके साथ हीसाथ वह अपने कृषिकार्य करनेमें लगे। उस बाहुल्य जनक कृषिकार्यसे उनको निजकी जो बहुतसी आमदनी हुई थी उसका वर्णन पिछले अध्यायमें किया गया है।

चतुर्थ अध्याय ४.

जालिमसिंहकी कृषिप्रणाली-कृषिकार्यका विस्तार-कृषिविभागकी उन्नति-उसका विवरण-कोटेका कृषिक्षेत्र-उत्पन्न धान्यका परिमाण-मूल्य-खलिहान-सुभिक्ष और दुर्भिक्ष-समयके धान्यका मूल्य-जालिमसिंहका एक वर्षके बीचमे एक करोड़ रुपयेका धान्य बेचना-रवानगी धान्यके ऊपर शुल्क स्थापन-शुल्क संग्राहक-उस शुल्कके प्रचार होनेसे अत्याचार और उपद्रवोंका होना-कोटेराज्यकी सब आमदनी-जालिमसिंहका अफीमका एक चेटिया व्यवसाय-विधवा विवाहके ऊपर कर स्थापन-संन्यासियोंके ऊपर कर स्थापन-समाज्जर्नके ऊपर करका प्रचार करना-जालिमसिंह और कवि-जालिमसिंहके शासनमे कोटेकी अवस्थाकी समालोचना ।

जालिमसिंहके आभ्यन्तरी शासनकी रीतिको उनके एक चेटिया कृषि व्यवसायको वर्तमान अध्यायमे वर्णन किया है । एक मात्र एक चेटिया कृषि कार्यसे जालिम सिंहने समस्त प्रसिद्धि प्राप्त की । जिस समय जालिमसिंहने कृषिकार्य करके कोटेके क्षेत्रोंकी अवस्थाको बदल लिया उस समय किसी पर्यटन करनेवालेने कोटे राज्यमे जाकर सर्वत्र श्यामल शस्य पूर्ण क्षेत्रोंको देखकर विचारते कि कोटेकी प्रजाकी अवस्था अवश्य ही प्रीतिपूर्ण है । परन्तु किसी कारणसे ही कोटेके कृषि विभागके इस प्रकारके रूपका रूपान्तर हुआ, तथा उस कृषिकार्यका प्रधान फलभोगी कौन था इसका यथार्थ तथ्य जाननेसे अवश्यही उसके मगका भाव बदल जाता । सबसे पहिले जालिमसिंहने मेवाडका मंगल साधन किया और मेवाडमें अपनी प्रबलता विस्तार करके कोटेका सर्वनाश किया, इसीसे उन्होंने कोटेके किसानोंके ऊपर अत्याचार और उपद्रव करके उनके ऊपर कर स्थापन करके किसानोंके सहिष्णुता सुखा दिया था, इसीसे किसानोंके कुलका नाश होगया, कृषिक्षेत्र सब बेजुते बोये छोड़ दिये गये और अन्तमें समस्त प्रजाने दूसरे देशोमे जाकर आश्रय लिया । जालिमसिंहने जब देखा कि प्रजाका नाश करनेके लिये उन्होंने भयानक अमंगल किये हैं, जब यह जान लिया कि उनकी अवलम्बित अर्थशोषक नीतिने राजभंडारके भविष्यका अनिष्ट किया है तब उन्होंने करस्वरूप जो किसानोंके हल और अन्यान्य कर्षणके यन्त्र तथा किसानोंकी पैरुके भूमि पर अधिकार करलिया था, उस समस्त उपकरणसे आप स्वयं उन क्षेत्रोमे कर्षण करनेके लिये प्रवृत्त हुए, उसीसे कोटेराज्यका कृषिकार्य इतना अधिकतासे साधित हुआ कि पहिलेकी समान किसी समय भी दिखाई नहीं आया, जालिमसिंहने कोटेराज्यके प्रत्येक प्रान्तकी जिस किसी भूमिमे खेती होना संभव था उसी प्रत्येक भूमिमे ही अधिक क्या गहनवनको भी कृषिक्षेत्र कर दिया, और जिस पथरीले देशमे हल चलाना असम्भव था उस कठोर पहाड़ी भूमिमे भी कुदालके द्वारा खेती करना प्रारंभ करदिया, इस कारण बहुत थोड़े समयमे समस्त कोटेराज्यमे बहुतायतसे धान्य उत्पन्न हुए थे ।

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संवत् १८४०, सन् १७८४ ई०में जालिमसिहके निजके तीन वा चार सौ हल थे, परन्तु कई वर्षोंसे उनकी संख्या आठसौ थी, जालिमसिहने जिस समय प्रचलित रीतिको रहित करके नवीन पट्टेलोकी रीतिको चलाकर उत्पन्न हुए द्रव्यके बदलेमें नगद रुपया राजस्व स्वरूपसे ग्रहण करना आरंभ किया, उस समय उक्त हलोंकी संख्या एक हजार छः सौ थी, और कर्नेल टाड् साहबने लिखा है कि सन् १८२१ ईसवीमें जालिमसिहके निजके व्यक्तिगत सम्पत्ति स्वरूप क्षेत्रोंमें चार हजार हल चलते थे और उनमें सोलह हजार बैल नियुक्त थे। इससे हमारे पाठक समझ सकते हैं कि जालिमसिहने कृषि विभागमें किस प्रकारका श्रेष्ठ उपाय किया था। जालिमसिहके निजके उक्त संख्यक हल और बैलोंके अतिरिक्त कोटेके अधीश्वरोंके निजके और राजवंशके निकट आत्मीयोंकी स्वतंत्रताके सब मिलाकर एक हजार हल और चार हजार बैल कृषिकार्यमें नियुक्त थे।

राजराणाजालिमसिहने जिस रजवाड़ेमें यश प्राप्त किया वह केवल एकमात्र विस्तारित कृषिकार्यके कारण ही इतने यशस्वी हुए थे, और उन्होंने इसी उपायसे कृषिक्षेत्रसे बहुतसा धन उपार्जन किया था, जिस समय रजवाड़ेमें प्रधान २ राज्य महाराष्ट्रके अभ्युदय और उत्पीड़नसे एकबार ही उन्नतिके ऊँचे शिखरसे अवनतिके अगाध जलमें गिरे थे, उस समय एकमात्र जालिमसिहके कल्याणसे ही यह अवश्य संभव था कि कोटाराज्य उस ध्वंसताके हाथसे अवश्य छुटकारा पालेता परन्तु जालिमसिहके प्रबल-शासनसे यद्यपि कोटेमें धनधान्यकी रक्षा भली भाँतिसे हुई थी परन्तु उसके अतीव कठोर शासनसे राज्यके सम्भ्रान्त सामन्तोसे दीन किसानतक सभी उत्पीड़ित होकर उनके ऊपर अत्यन्त विरक्त होगये थे, और उनके शासनके विनाशकी कामना स्वभावसे ही सब श्रेणीके मनुष्योंके हृदयमें प्रबल होगई। वीर विक्रमी हाड़ासामन्तोकी अधिकारी भूमिको अपने अधिकारमें कर कठोर शासन और रक्तशोषक कररूप रुधिरके ग्रहण करनेसे किसानोंकी श्रेणीने अन्य उपाय न देखकर सर्वस्वान्त हो अपने पैतृक कृषि क्षेत्रोंको छोड़ दिया, और उन पर जालिमसिहने अपना अधिकार करके स्वयं कृषिकार्यका विस्तार किया था, जो किसान चिरकालसे चिर प्रचलित रीति नियम और विधानके अनुसार पैतृक भूमिपर अधिकार और उसमें खेती करते आये थे, जिन खेतोंमें कृषक कुलका अविनाशी अधिकार था वह समस्त किसान उन सब क्षेत्रोंके कारण जालिमसिहके विधानके अनुसार महान् ऊँचा कर देनेमें असमर्थ थे, जालिमसिहने वह प्राचीन रीति, नियम और विधान भंग करके इच्छानुसार उस सब भूमिपर अधिकार करलिया।

इतिहाससे जाना जाता है कि वह जिस क्षेत्रको अत्यन्त उपजाऊ जानते थे उन्हींको छलबल और चतुरतासे उसके यथार्थ अधिकारियोंके अविनाशी स्वत्वाधिकारको लोपकर उस पर अपना अधिकार करलेते थे। यद्यपि कोटेके कृषिकार्यकी उन्नति एक पक्षमें प्रोत्तिदायक थी, परन्तु जब हम विचारते हैं कि दीन किसानोंकी मंडलीका सर्वनाश करके जालिमसिहने उन किसानोंके पैतृक अविनाशी स्वत्वको अन्यायसे नाश

करके उस क्षेत्रपर अपना अधिकार कर लिया तब उन किसानोंको पैतृक अधिकारको खोकर क्रीतदासकी समान जालिम सिंहके अधीनमें रहकर उन क्षेत्रोंमें कृषिकार्य करके सामान्य परिश्रमिक धान्य मिलने लगा, तब हम इस उन्नतिको कभी मंगलकारक नहीं कह सकते ।

समस्त राजस्थानमें जो स्वदेशानुराग और भूमिके ऊपर विशेष अनुरक्ति चिरकालसे अत्यन्त प्रबल थी । इसीसे किसानोंने क्रीत दासस्वरूपसे पैतृक भूमिमें खेती करना स्वीकार किया, परन्तु अन्यत्र जाकर सुख भोग करनेकी इच्छा नहीं की । जालिमसिंहने अत्याचार और उपद्रव करने प्रारंभ कर दिये, समस्त प्रजा अनेक कष्ट जानकर यद्यपि अन्य देशको चली गई थी परन्तु इस समय राजस्थानके चारोंओर महाराष्ट्रोंके अत्याचार और उपद्रवोंका स्रोत अत्यन्त प्रबल होगया कहीं भी उनको आश्रय ग्रहण करनेकी आशा नहीं रही, इस कारण बहुतोंने जालिमसिंहके उपद्रवोंको सहन करके स्वदेशमें ही अपनी पैतृक क्षेत्रमें क्रीतदासस्वरूपसे कृषिकार्य करने आरंभ किये थे । और महाराष्ट्रों इत्यादिके उपद्रवसे अन्य निकटके स्थानोंमें बहुतसे किसान जो प्राणोंके भयसे भाग गये थे, वे फिर कोटेमें आकर जालिमसिंहके अधीनमें नियुक्तहो कृषिकार्य करने लगे ।

इतिहास लेखक टाड् साहबने अपने नेत्रोंसे जालिमसिंहके कृषिकार्यको देखकर जो वृत्तान्त लिखा है हमने इस स्थान पर उसीको ग्रहण किया है । वह लिखते हैं, कि “कोटेके कृषिक्षेत्रकी मट्टी निम्न मालवेकी मट्टीकी समान उर्वर और कठोर है, एकमात्र हलसे उस क्षेत्रकी पीठको विदीर्ण करना बड़ा कष्ट साध्य है, इस कारण जालिमसिंहने कोकनदेशमें प्रचलितरीतिके अनुसार दो हलोंको एक साथ व्यवहार किया था । उनके बैल आदि पशु प्रथम श्रेणीकी समान श्रेष्ठ और उनके हलकी समान तोपै चलाने में भी समान उपयुक्त थे । उन्होंने पासके बाजारोंसे प्रधानतः अपने राज्यमेंसे इन सब पशुओंको मोल लिया था, और उनके प्रियस्थान झालरापाटन पर जो वार्षिक मेला होता है उसमेंसे अनेक पशु खरीदे थे । मारवाड़ और अन्यान्य स्थानोंके मरुक्षेत्रके स्थानोंमें जो सब बैल श्रेष्ठ जातिके माने जाते थे जालिमसिंहने उनको भी मोल लेकर कृषि-

(१) वृंदीराज्यमें किसानोंका भूस्वत्व अविनाशी था । किसी कारणसे भी राजा वा अन्य कोई मनुष्य भी किसानोंके उस अधिकारको नाश न करसके । किसानलोग अपनी २ इच्छानुसार अपने २ क्षेत्रको गिरवी रख सकते अथवा बेच सकते थे । ऐसा भी-सुना जाता है कि पूर्वकालमें वृंदीके एक अधीश्वरने समस्त भूस्वत्वको बेचकर एकमात्र कर ग्रहण करके अपने स्वत्वकी रक्षा की थी उसीसे भूमिके ऊपर किसानोंका अविनाशी अधिकार उत्पन्न हुआ । यदि वृंदीमें कोई किसान नियमित कर देनेमें असमर्थ होता तो राजा उस भूमिपर अपना अधिकार नहीं कर सकता था, किसान दूसरेको वह भूमि दे देता था । यदि कोई किसान किसी अपराधसे निकाल दिया जाता तो भी भूमिके ऊपर उसका जो अधिकार था वह विनष्ट नहीं होता, और दूसरा उस पर अधिकार कर लेता था ।

कार्यमें नि
कोटेके
प्रत्येक
वारमें ४०
अंग्रेजी प्रा
प्रति सा
जमीनकी
प्रत्येक
करनेपर
यह ठीक
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भी दिलाई
हमा
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प्रकारसे
भूमिके
प्रकारसे
(१)
मनासा होता है

कार्यमें नियुक्त किया था, परन्तु वह समस्त पशु वालुमय क्षेत्रके उपयोगी होने पर भी कोटेके क्षेत्रके उपयुक्त नहीं थे। इसीसे उनको त्याग दिया था”।

पीछे टाड् महोदय लिखते हैं कि “प्रत्येक वर्षमें दो बार करके खेती होती थी। प्रत्येक हलसे एक सौ बीघेकी भूमिमें खेती होती थी, इस कारण ४००० हलसे प्रत्येक बारमें ४००००० बीघा खेती होनेपर प्रतिवर्ष दो बारमें ८००००० बीघा जमीन अर्थात् अंग्रेजी प्रायः ३००००० एकड़ जमीन जोती जाती थी, जिस जमीनमें प्रत्येक बीघेके प्रति सातसे दशमन तक गेहूँ और पाँचसे सातमन तक वाजरा उत्पन्न न हो तो उस जमीनकी मट्टी अच्छी नहीं मानी जाती। इस कारण अत्यन्त कम करनेसे यदि हम प्रत्येक बीघे प्रति चारमन गेहूँके उत्पन्न होनेका हिसाब करें तो इसका दुगुना हिसाब करनेपर भी अतिरिक्त नहीं होगा”। तब ३२००००० मन गेहूँ और वाजरा उत्पन्न होना यह ठीक होगा। इसका मूल्य उस समय कितना था उसका निश्चय करना होगा जिस वर्षमें अधिकतासे धान्य उत्पन्न हुआ है उस वर्षमें एक मानी गेहूँका मूल्य बारह रुपया होता है।

अन्य वर्षमें १८ रुपया करके एक २ मानी बेची जाती है, यदि हम गढ़में सभी समयमें धान्यका मूल्य १२ रुपया करते तो इससे वार्षिक ३२ लाख रुपयेकी आमदनी होती है”।

कर्नल टाड् साहब कहते हैं कि कृषिकार्यमें जालिमसिंहका निम्न लिखित खर्चा होता था:-

गौ आदि पशुओंका आहार, किसानोंका वेतन क्षेत्रकी				
सफाई हलआदिके संस्कारमें व्यय	..	...	४०००००	रुपया।
बीजके खरीदनेमें	...	...	६०००००	”
गौ आदिके अव्यय हार्यहोनेपर नवीन गौ आदिके				
मोल लेनेमें	...	....	८००००	”
फुटकर खर्च...	..	..	२००००	”

कुल ११००००० रुपया।

ऊपर लिखी हुई सूचीसे जाना जाता है कि कृषिकार्यसे जालिमसिंहको जितनी आमदनी होती थी, खर्चा उसका सब मिला कर उसके कुल तीन अंशोंमेंका एक अंश भी दिखाई नहीं पड़ता।

हमारे देशमें जिस प्रकार खलिहान (खत्ते) में धान्यादिकी रक्षा होती है कोटेमें भी उसी प्रकारसे धान्यादिके रक्षा करनेकी रीति प्रचलित है, परन्तु वहाँका खत्ता अन्य प्रकारसे बनता है। कर्नल टाड् साहब लिखते हैं कि प्रधानतः ऊंची और सूखी भूमिके ऊपर खत्ता अनेक आकारसे बनाया जाता है। वेष्टनीके नीचेके भागमें एक प्रकारसे घास पत्ते वहाँ जला कर फिर इसके पीछे भूसा लगाया जाता है, तब इसके

(१) राजपूतानेमें ४३ सेरका १ मन, १२ बारह मनकी एकमानी १०० मानीका एक मनासा होता है।

ऊपर धान्य रखकर उसके ऊपर भूसा रखकर चारों ओर वन्द कर दिया जाता है। उसके ऊपर एक इंच चौड़ी मट्टीका लहेसन देकर उसको मट्टी और गोबरसे लीपकर वह खत्ता ऐसा दृढ़ होजाता है कि प्रबल वर्षा भी धान्यका कुछ अनिष्ट नहीं कर सकती, और कई वर्ष तक रखने पर भी धान्यका कुछ अनिष्ट नहीं होता। जालिमसिहने प्रायः इस प्रकारसे राज्यके अनेक स्थानोंमें ५० लाख मनका अनल्प धान्य संचित रक्खा रहता है, और जिस वर्षमें अन्न अधिक उत्पन्न नहीं होता उस वर्षमें आवश्यकतानुसार यह सब धान्य बाहर किये जाते हैं, उस समय एक २ मानी परिमित मूल्य ४०, रुपया था और दुर्भिक्षके समयमें वह ६० रुपयेको बेचा जाता है। यह सब खत्ते उस समय स्वर्णखानकी तुल्य गिने जाते थे। जालिमसिह प्रायः प्रत्येक वर्षमें ६० लाख मन धान्य बेचा करते थे। संवत् १८६०, सन् १८०४ ई० में जिस समय हुलकर भरतपुरराज्यमें आया और सर्वस्व लुन्ठनकारी महाराष्ट्रदल रजवाड़ेके प्रत्येक प्रान्तमें विस्तीर्ण होगया, और उसीसे समर और दुर्भिक्षने एकसाथ मिलकर रजवाड़ेको विध्वंस किया था, उस समय एकमात्र कोटेराज्यके ही उत्पन्न हुए अन्नसे समस्त रजवाड़ों और उक्तदलने जीवनधारण किया था, उस समय धान्यका मूल्य मानी प्रति ५५ रुपये था, जालिमसिहने धान्यको बेचकर एक करोड़ रुपया प्राप्त किया।”

राजराणा जालिमसिहने कोटेराज्यमें जो अनेक प्रकारके बड़े २ कर प्रचलित करके प्रजाका रुधिर सुखा दिया था, उसके सम्बन्धमें कर्नल टाड् साहबने अपने इतिहासमें लिखा है, कि “ एकमात्र जमाके कागद पत्रोंको देखनेसे जाना जाता है कि कोटेराज्यमें राजाको करस्वरूपमें जो समस्त उत्पन्न हुआ द्रव्य मिलता है, उसका परिमाण केवल २५ लाख रुपया है। जालिमसिहने कहा है कि एकमात्र किसानोंको उन्होंने अपने व्यक्तिगत सम्पत्तिस्वरूपसे जो सब जमीन देदी थी उससे उनको उक्त परिमित रुपया मिलता था।”

“ संवत् १८६५ में जालिमसिहने कोटेराज्यसे जितने धान्य खाना होते थे, उसके ऊपर एक नवीन कर प्रचलित किया, प्रत्येक मानी धान्यके ऊपर डेढ़ रुपया कर नियत हुआ। इसी करसे अत्याचार और उपद्रव अत्यन्त प्रबल होगये। पहिले पहल यह शस्योत्पादनकारियोंके ऊपर ही स्थापित हुआ था, परन्तु अप्रत्यक्षमें यह मोल लेनेवालोंके ऊपर भी जाकर पड़ा। शुल्क संग्राहकोंके प्रधान अध्यक्षने इस करके प्रचलित होनेसे महा सतुष्ट हो जालिमसिहको यह परामर्श दी कि किसान और क्रेता दोनोंके ऊपर ही यह कर स्थापित करना कर्त्तव्य है, तथा जालिमसिहने शीघ्र ही उस प्रस्तावके अनुसार कार्य करना प्रारंभ किया। इससे एक साथ ही दश लाख रुपयेकी प्राप्ति हुई। उस नवीन करके प्रचलित होनेसे एक अनाजके ऊपर अनेक स्थानोंमें तीन चार पाँच बार तक कर लिया जाता था और तब वह क्रेताके घर लाया जाता था। यद्यपि कोटेराज्यमें अधिकतासे धान्य उत्पन्न होता था तथापि इस करकी अधिकतासे ही प्रजा बड़े कष्टसे अपना समय व्यतीत करती थी, कोटेराज्यके

सामन्त उनके
था प्रधान ०
दिया, और
समय वृष्टि-
उस करके
संग्राहकोंने
जालिमसिह
उसी समय
आज्ञाको
शत्रु, क्या
प्रत्येकके
नहीं करता
उनका २-
था, अधिक
एक समयमें
हजार रुपया
बहुतोंने ०
करनेसे इस
सिहके ऊपर
होगई, फार
विरक्त होकर
लिये व्याकुल
रजवाड़ेका
सनकी नीति
सभीको अन्धे
भलीभाँतिसे
रना कर्त्तव्य है
इस कारण
क्रेताओंके अ-
रुपये संग्रह
“ इस
जाता था।
पाँच लाख ०
११०

time
closed
at 5.15
on
March 11

सामन्त उनके अधीनके मनुष्य वा किसान किसीको भी कर देनेसे छुटकारा नहीं मिला था प्रधान शुल्क संग्राहकोने अपनी २ इच्छानुसार प्रत्येकके ऊपर ही वह कर नियत कर दिया, और उस करके नियमके विरुद्धमें किसीकी कुछ भी आपत्तिको न सुना। जिस समय ब्रिटिश गवर्नमेण्टके साथ कोटाराज्यके मैत्री बन्धनकी सूचना हुई थी उसी समय उस करके ग्रहण करनेसे अत्याचार और उपद्रव अत्यन्त प्रबल होगये थे, उन कर संग्राहकोने जालिमसिहकी आज्ञा उलंघन करके लोगोंका इतना उत्पीड़ित किया था कि जालिमसिह यदि किसी समय भी कहते कि “ एक लाख रुपया चाहिये ” कर संग्राहक उसी समय कहते जो आज्ञा और तुरन्त ही उसे संग्रह कर देते। कर संग्राहक उक्त आज्ञाको पाते ही उसी समय बाकी करकी एक सूची बनाकर शीघ्र ही क्या मित्र क्या शत्रु, क्या राजकर्म चारी, क्या महाजन, क्या वैश्य, क्या व्यवसायी क्या किसान, प्रत्येकके समीपही एक आज्ञापत्र भेज देते थे। कोई भी उस आज्ञाके विरुद्धमें आपत्ति नहीं करता था, कारण कि आपत्ति करनेपर यही नहीं कि वह ग्राह्य नहीं होता वरन उनका विशेष अनिष्ट होता था। किसीको भी उस करके देनेसे छुटकारा नहीं मिलता था, अधिक क्या कहै जालिमसिहके प्राचीन मित्र पंडित बेलालने उस सूचीके अनुसार एक समयमें २५ लाख रुपया, एक विश्वासी सामन्तके अधीनवाले एक मनुष्यने पाँच हजार रुपया, उनके विदेशिक मन्त्रीने पाँच हजार रुपया और नगरके महाजनोंमेंसे बहुतोंने प्रत्येकको चार पाँच और दश लाख रुपया दिया था, इसी करके ग्राहण करनेसे इस प्रकारके उपद्रव और अत्याचार प्रबल होगये, प्रत्येक मनुष्य ही जालिम सिहके ऊपर इतने विरक्त हुए कि जिससे जालिमसिहके शासनके लोप होनेकी संभावना होगई, कारण कि सर्वसाधारण प्रजाके असंतोष प्रकाश करते ही कोटैके महाराज अत्यन्त विरक्त होकर जालिमसिहके अधीनमें अपनी रक्षा न करके स्वाधीनता उपार्जन करनेके लिये व्याकुल होगये ”।

इतिहास वेत्ता टाड् साहबने लिखा है कि “ जिस समय अंग्रेज गवर्नमेण्टके साथ रजवाड़ेका राजनैतिक सम्बन्ध बंधन उपस्थित हुआ था उस समय गवर्नमेण्टके मूलशासनकी नीतिके उद्देशके अनुसार जब मत प्रचलित हुआ तब क्या प्रजा क्या शासक सभीको अंग्रेज गवर्नमेण्टने समान दृष्टिसे देखा था उस समय बुद्धिमान् जालिमसिह भलीभाँतिसे समझ गये कि अब प्रजाके ऊपर अत्याचार न करके प्रजाकी अवस्थाको सुधारना कर्तव्य है, यदि ऐसा न किया जायगा तो अंग्रेज गवर्नमेण्ट विरक्त होजायगी इस कारण उन्होंने उस रक्तशोषक करको एकबार ही घटाकर किसान विक्रेता और क्रेताओंके ऊपर उचित कर लेनेकी व्यवस्था करदी, परन्तु तब भी उक्त करसे पाँच लाख रुपये संग्रह होते थे ”।

“ इस प्रकार जालिमसिहकी कठोर रीतिसे क्षेत्रोंसे सबसे पंद्रह लाख रुपया लिया जाता था। इसके अतिरिक्त उसके कुटुम्बी स्वजन और कोटाराज्यके क्षेत्रोंसे और भी पाँच लाख रुपयेकी आमदनी होती थी, और उसीसे उनके घरका खर्चा चलता था ”।

न गाना होते थे,
उपर उड़ रुपया
प्रबल होगये।
अत्यन्तमें
प्रधान जयसने इस
कि किसान
तया जालिम
इससे एक
किया। इससे एक
होते एक अनाजके
या और तब वह क्रेताके
होता था तथापि इस
कोटाराज्यके

सत्यप्रिय टाडू साहव इस स्थानपर स्वदेशी किसानोको सम्बोधन कर कहते है “ विलायतके बहुतसी सामर्थ्यवाले एवं अभिज्ञ किसानोने जालिमसिहके चौवालीस वर्ष-तक इस कठोर और राजनैतिक उपद्रवोके समयमे कृषिकार्यको सावधानीसे करते हुए देखकर क्या विचार किया होगा ? जालिमसिहकी प्रबल मानसिक शक्तिके सम्बन्धमे कि जिस जालिमने अस्सी वर्षकी अवस्थासे भी एकाक्ष और गति शक्ति हीन होकर उत्तरीतिसे सावधानता की थी उसके सम्बन्धमें वे क्या मन्तव्य प्रकाश करैगे ? कि जालिमसिहकी स्मरणशक्ति प्रस्तरांकितकी समान उनके चित्तपर अंकित है जिमने राज्यके प्रत्येक प्रान्तके प्रत्येक कृषिक्षेत्र, प्रत्येक शस्याधार गोलेकी अवस्था स्मृति दर्पणमे नियत प्रतिविम्बित कर रखी थी, जिसको किसी विषयमे भी भ्रम नहीं होता था । और जो उस वृद्ध अवस्थामे भी नेत्र हीन होकर राज्यके जिस प्रान्तके जिस क्षेत्रमे जिस प्रकारका धान्य उत्पन्न होता है उसे अनायास ही स्थिर कर सकता था उसी जालिमसिहके सम्बन्धमे उन्होने क्या कहा ” ?

“ यही नहीं कि एकमात्र कोटेराज्यके कृषिकार्यमे ही जालिमसिहका समस्त समय व्यतीत होता हो, वरन उनके कार्यमेसे यह उनका एक अंशमात्र था । उन्होने जिस भावसे राज्यशासन किया उसमे प्रबल शक्ति और विशेष सावधानताका प्रयोजन था, बीस हजार सेनाकी सृष्टि, उसका पालन और शिक्षादान तथा किलोंकी सावधानी अस्त्रादिका संग्रह एवं निर्माण और समर विभागके प्रत्येक विषयमे दृष्टि रखना इसमे शासनकर्ताका समस्त समय लगता था, राज्यके कई सौ पुलिस कर्मचारियोंके निकटसे प्रतिदिन प्रयोजनीय गुप्त और सत्य सम्वाद संग्रह करना एव राज्यके प्रत्येक जिलेके एक शासनकर्ताके निकटसे आये हुए वृत्तान्तका सुनना और उसके सम्बन्धमे आज्ञा देना इस विचारमे अन्य किसी शासनकर्ताके विचारकी शक्ति अवश्य विकृत होजाती । परन्तु इस समय जाना जाता है कि उक्त कठोर श्रमसाध्य कार्य करनेके अतिरिक्त जालिम सिंह वाणिज्यकार्य भी करते थे, महाजनी कार्यमे लिप्त थे और शिल्प कौशलका उत्साह दिलाते थे, विदेशी वैश्योको भी उत्साह देते थे, और क्या कहै अनेक प्रकारके फलवान वृक्षोकी भी खेती करते थे । तब उनके साथ किसकी तुलना की जासकती है ? साहित्य, न्याय, दर्शन और ऐतिहासिक पुराणोके सुननेमे वह अपना समय व्यतीत करते थे । उन्होने जिस राज्यके अन्नका भाव जैसा देखा अपने यहाँके अनुसार निकटके बाजारोका भी कर लिया उससे केवल कोटेके धान्यका मूल्य उनके द्वारा घटता बढ़ता था, यह नहीं वरन समीपके राज्योंमे धान्यका मूल्य भी इसी कारणसे घट बढ़ जाता था । गवर्नमेण्टने जिस समय समस्त मालवादेगमे अफीमकी खेतीकी सब पैदावारको अपने अधीन कर लिया उस समय जालिमसिहने भी उस अफीमके क्रय विक्रय कार्यमे लिप्त होकर अपनी इच्छानुसार इसका मूल्य घटा बढ़ा दिया था । कोटेराज्यके अनेक स्थानोमे उन्होने बहुतसे बाग बनाये थे, और उन बगीचोके अनेक भाँतिके फल मूल कोटेके अनेक स्थानोके बाजारोमे बेचेजाते थे

और उनके लिये वचा साध है कि “ छुटकारा जो लेनेसे न छाने मसिहके तुम्हारे आते । एक से जालिम जेनीके ऊपर धृणित कर ही भाट चा समयमे दाताका यश जाते थे । ये । कवि भी दिया है “ गीत गाया । कि कविलोग साथ उसको कि “ बाजार जानता है, और क्षमाकी विषयमे उस कविके फिर अपने यह उच्चवर्णके प्रति होनेपर उसको साहज लिखते

और उनके रक्षित वनसे काष्ठ संग्रह होता था उसको सर्वसाधारण प्रजाके ईधनके लिये बेचा जाता था ” ।

साधू टाडू साहबने जालिमसिहके द्वारा स्थापित अन्यान्य करके सम्बन्धमे लिखा है कि “ जालिमसिहने इस भावसे कर स्थापन किया था कि किसी विषयमे भी कोई छुटकारा नहीं पासकता था, जो कोई विधवा पुनर्विवाह करेगी उसको कर देना होगा । जो संन्यासी भिक्षा वृत्तिसे जीवन व्यतीत करते है जालिमसिहने उनको भी अपने कर लेनेसे न छोड़ा । गिरि कन्दरमे अथवा जिस २ स्थानमे संन्यासी वास करते थे, जालिमसिहके मनुष्य प्रत्येक वर्षमे वहाँ जाकर उनसे यह पूछा करते कि भिक्षावृत्ति करनेसे तुम्हें कितना धन प्राप्त हुआ है, उसका यथार्थ पता लगाकर उस पर कर स्थापित कर आते । एक वर्ष तक संन्यासियोंके ऊपर कर प्रचलित रहा, अंतमे मित्रोंके कहने सुनने से जालिमसिहने उस करको उठा दिया, जालिमसिहने “ ब्राह्मणोंके ” अर्थात् सम्मानार्थीके ऊपर भी कर स्थापित करनेमें लाज न मानी थी । कोटेके भाटोने जालिमसिहके ऊपर व्यङ्ग्य व्यञ्जक अनेक गीत बनाये, जालिमसिहके पुत्र माधोसिहने अंतमे इस घृणित करको उठा दिया ” ।

रजवाड़ेके प्रत्येक राजा, प्रत्येक सामन्त अधिक क्या प्रत्येक श्रेणीके प्रत्येक मनुष्य ही भाट चारण और कवियोंका विशेष सम्मान करते थे । और विवाह श्राद्ध इत्यादिके समयमे उनको यथाशक्ति धन देते थे । वे उस धनको पाकर मनमोहनी कविता बनाकर दाताका यश गान करते थे, वह सब गीत वंशानुक्रमसे रजवाड़ेके अनेक स्थानोंमें गाये जाते थे । टाडू साहबने कहा कि जालिमसिह भाट चारण वा कवि श्रेणीके प्रियपात्र नहीं थे । कवि भी जालिमसिहकी प्रशंसा कीर्तन नहीं करते थे । टाडू साहबने एक उदाहरण दिया है “ कि एक दिन एक प्रसिद्ध कविने जालिमसिहके सामने प्रशंसा व्यञ्जक गीत गाया । परन्तु जालिमसिहने उससे सन्तोष न प्रकाश करके आग्रहके साथ कहा कि कविलोग केवल मिथ्या वर्णन करते है, यदि सत्य वर्णन करते तो मैं आनन्दके साथ उसको सुननेकी इच्छा करता । ” कविने यह सुनकर उसी समय उत्तर दिया कि “ वाजारमे सत्यका आदर बहुत थोड़ा है, मैं कितनी ही सत्य विवरण पूर्ण कविता जानता हूँ, उसको भी सुनाता हूँ । ” कविने अन्तमे जालिमसिहके समीप अभय और क्षमाकी प्रार्थना करके जालिमसिहके चरित्रके सम्बन्धमे इस प्रकार सत्य पूर्ण विषय तूलिका चित्रित कविताकी आवृत्तिकी, कि जालिमसिहने इससे महाक्रोधित हो उस कविके समस्त पैतृक भूस्मरदायको जप्त कर लिया, और उसी दिनसे किसी कविको फिर अपने यहां न आने दिया ” ।

राजस्थानके राजा और शासनकर्तागण हिन्दूधर्मके अनुसार ब्राह्मण इत्यादि उच्चवर्णके प्रति अधिक दया दिखाना और ब्राह्मणके किसी अपराधसे अपराधी होनेपर उसको अनेक परिमाणसे बहुत थोड़ा दंड देते थे । परन्तु साधु टाडू साहब लिखते है, “ यद्यपि जालिमसिह हिन्दूधर्मानुमोदित प्रत्येक कार्य और

प्रत्येक अनुष्ठान करते और प्रत्येक कर्म विधानको ग्राह्य करके चलते परन्तु तौ भी उन्होने ब्राह्मण इत्यादि उच्चवर्णके प्रति राजनैतिक व्यापारमे कभी भी दया प्रकाश नहीं की। जो कोई मनुष्य ब्राह्मणहो अथवा अन्य वर्णका मनुष्य हो राजाके विरुद्धमे यदि अपराध करै तो किसी प्रकारसे भी उसको छुटकारा नहीं मिलसकता था, एवं वह ब्राह्मण क्षत्रिय वाणिज्य व्यवसायमे नियुक्त होता तो ब्राह्मण बताकर उसके ऊपर सर्वसाधारणकी समान शुल्क स्थापनसे क्षमा नहीं होता था ” ।

इतिहासवेत्ता टाड् साहबने निम्न लिखित मन्तव्य प्रकाशके साथ वर्तमान अध्याय का उपसंहार किया है, “राजप्रतिनिधि जालिमसिहके कोटे राज्यके आभ्यन्तरिक शासन की व्यवस्था ही इसका संक्षिप्त चित्र थी। जिस समय जालिमसिहको कोटेके शासनका भार मिला था, उस समय कोटेराज्यकी सीमा पूर्वप्रान्तसे कैलवाड़े तक विस्तारित थी, परन्तु उन्होंने पीछे उसी सीमाको पहाड़ी उपत्यका तक विस्तीर्ण कर लिया, और जो दुर्ग श्रेणी उस सीमान्तसे रक्षित थी उसको महाराष्ट्रोंके बलसे उद्धार करके कोटेमे मिला लिया था। उन्होने राज्यभार पाते ही देखा कि राज्यका खजाना शून्य है और राज्यपर ३२ लाख रुपया ऋण है दूसरी ओर उन्होंने देखा कि विदेशिक आक्रमणसे राजरक्षाके पक्षमें केवल कितने ही दूटे हुए किले और सामन्तोंके अधीनमे बेकाबू वीर सेना है। तब बहुतसा रुपया लगाकर दूटे हुए किलोका फिरसे संस्कार करके कितनी ही तोपोंसे उसको सजादिया। उन्होने चार हजार अश्वारोही सेनाके स्थानमे बीस हजार सेना संग्रह करके उसको शिक्षित किया था, और १०० तोपें संग्रह की थी। इसके अतिरिक्त सामन्तोंके अधीनमे बहुतसी सेना थी ” ।

यद्यपि जालिमसिह हाड़ाजातिमे एक विख्यात पुरुष है, परन्तु जैसा अन्न कोटेमे पड़ा होता है जो उनकी आराजीमे है उससे कोई सूरत उत्तमताकी दृष्टि नहीं आती और न सेना ही वैसी सजधजकी गिनी जाती है, कारण कि उनके हृदयके भावमें विकार उत्पन्न होगया है। हिस्सेवालोंको भाग नहीं मिलता है। जबतक यथायोग्य विभाग उन भागवालोंको न दियाजायगा तबतक जो यह सब प्रबन्ध दृष्टि गोचर होता है यह सब ऐसे मूलपर नियत हुआ है कि जिससे आगेके विशेषमे विपत्तिकी आशंका है।

की महावीरता
हुल्लरका क्रो
करकी मुर्
करना-अर्भ
महाराव राजा
पाटन नगरका
नीतिके
कार्यावलीसे
टाड् साहब
हास दो
सुभीतेके
दरवारियों
मिलकर
कर्मचारी
थी कि
बंदर नचाते
कोटार
कोटके चार
शक्तिका वि
सम्पत्तिसे
दलोने
इस प्रकार
करनेवाली उन
शताब्दीमें
यद्यपि
परिवर्तन, सेना

पंचम अध्याय ५.

जालिमसिंहकी राजनैतिक प्रणाली-उनकी वैदेशिक राजनीति-रजवाड़ेमें उनकी प्रबलता-भेज गवर्नमेण्टके साथ उनका पहिला सम्बन्ध-मानसनाका भागना-कोयेलाले सामन्तों की महावीरता दिखाना-उनका प्राण त्यागना-जालिमसिंहका अंगरेज गवर्नमेण्टकी सहायता करना-हुलकरका क्रोध-हुलकरका कोटेमें आना-राजधानीपर आक्रमणका उद्योग-जालिमसिंहके साथ हुलकरकी मुलाकात होना-दोनोंमें सन्धि होना-जालिमसिंहका विदेशीय राजाओंकी सभामें दूत नियुक्त करना-अमीरखा और पिण्डारे नेताओंके साथ जालिमसिंहका सद्भाव-जालिमसिंहकी गुप्तराजनीति-महाराव राजा उमदेसिंहका चरित्र-महारावके साथ जालिमसिंहका आचरण-पठान दलेलखा-झालरा-पाटन नगरका स्थापन-मेहरावखों ।

इतिहासको जाननेवाले टाडने कहा कि जालिमसिंह बड़े चतुर और परम राजनीतिके जाननेवाले थे । यदि जालिमसिंह विलायतमें पैदा होते तो अपनी राजनैतिक कार्यावलीसे अक्षय कीर्ति पाते । वास्तवमें टाड साहबकी यह कहावत ठीक है क्योंकि टाड साहब जालिमसिंहकी राजनैतिक ऐतिहासिक घटनाओंको लिख गये हैं । वह इतिहास दो हिस्सोंमें बटा हुआ है पहिला वैदेशिक और दूसरा आभ्यन्तरिक । राजनीतिके सुभीतेके लिये ही टाड साहबने जालिमसिंहके राजनैतिक अभिनयको दो भागोंमें बाँटा है ।

जालिमसिंहकी शासन-प्रणाली प्रायः भेदनीति पर स्थिर थी, वह अपने अधीनस्थ दरबारियों या राज कर्मचारियोंको इस बातका अवसर नहीं देते थे कि वे एक दूसरेसे मिलकर किसी प्रकार शक्तिसंपन्न होसके । जालिमसिंह इस तरहसे स्वयं प्रत्येक कर्मचारी पर अपनी ही प्रभुत्व रखते थे और इसीसे उनमें यह सामर्थ्य थी कि यावत् अनुगत लोगोको अपने पक्षमें रखते और लकड़ीके बल बंदर नचाते थे ।

कोटाराज्य भारतके ठीक हृदय स्थानमें स्थापित है । कई वर्षसे जबतक इस कोटेके चारोओर राज्यमें अत्याचार उत्पीड़न, विद्रोह, राजशक्तिका नाश एवं प्रजाशक्तिका विप्लव होता था । यद्यपि उन सब देशोंकी समान इस कोटाराज्यकी धनसम्पत्तिसे आकृष्ट होकर महाराष्ट्र एवं पिण्डारे इत्यादि लूटनेवाले व्यवसायी अत्याचारी दलोने कोटेके लूटनेका उद्योग किया । परन्तु जालिमसिंहने अपने विरोधित उग्र तेजसे इस प्रकार शासनदंड चलाया कि उन्होंने उसीसे अर्द्धशताब्दीतक सबको भय उत्पन्न करनेवाली उन मरहटोंकी उस आशाको व्यर्थ करदिया । इस कारण उस अर्द्धशताब्दीमें कोटाराज्यमें कोई डाकू चोर लूटनेवाला साहसके साथ प्रवेश न करसका । यद्यपि दीर्घकालसे अबतक राजपूतानेके समस्त राज्योंमें राजनैतिक विप्लव, राजनैतिक परिवर्तन, सेना विनाश, क्रमानुसार शासनशक्तिका लोप, दुर्भिक्ष महामारी और

नैतिक बल क्षयके साथ शोचनीयकाण्ड उपस्थित हुए और रजवाड़ा विध्वंस हुआ परन्तु उस दीर्घकालमें ही एकमात्र जालिमसिंहने पच्चीस वर्षकी अवस्थासे प्रायः नव्वे वर्षकी अवस्थातक अपनी विज्ञता वीरता, उद्यम और विवेचना शक्तिसे अपने हाथमें समर्पित हुई राज्यनौकाको उस भयंकर विपद् संकुल घोर राजनैतिक तरंगावर्तमें जरा भी न डगमगाने दिया।

साधू टाड् महोदय लिखते हैं “ कि रजवाड़ेमें ऐसा कोई भी राजा नहीं था, अधिक क्या लुटेरोमें भी इस प्रकारका नेता नहीं था जिसने कि किसीन किसी प्रकारसे जालिमसिंहके परामर्शके अनुसार और मन्तव्यके अनुसार कार्य न किया हो। प्रत्येक राजाकी सभामें उनका एक २ दूत रहता था। जहाँ उनके किसी प्रकारके स्वार्थ साधन की संभावना होती उसी स्थानपर वह किसी न किसी प्रकारसे उस स्वार्थको सिद्ध करलेते। दुर्बल शून्य सम्मानकी अभिलाषा करनेवाला जो कोई मनुष्य भी होता उसको यह तुरन्त ही अपने पक्षमें मिला लेते, इन्होंने राजसिंहासन पर बैठेहुए मनुष्यसे लेकर पिडारी-दलके नेतातक सभीके साथ पिता, चचा वा भ्राताका कोई न कोई सम्बन्ध बंधन आवद्ध कर लिया था। सारांश यह है कि अपने राजनैतिक उद्देशको साधन करनेके लिये इन्होंने अनेक उपाय किये थे ”।

इतिहाससे जाना जाता है कि यद्यपि जालिमसिंह एक क्रूर स्वभाव अत्यन्त क्रोधी और अहकारी थे, परन्तु एक २ समयमें कार्यगतिसे इन्होंने यथेष्ट अवनत भाव भी प्रकाश किया था। वह जहाँ देखते कि विनीतभावके विना प्रकाश हुए कार्यके उद्धार होनेका उपाय नहीं है उसी स्थान पर अपनी पदमर्यादा और सामर्थ्यके विस्तारित होनेसे वह उसमें विनीतभाव प्रकाश करते। और क्या कहै सामान्य पिडारी इत्यादिके नेताके निकट भी समय २ पर वह अत्यन्त विनीतभावसे पत्र लिखकर नम्रताके साथ बातचीत करके कार्य करलेते। और यह जहाँ देखते कि यहाँ युद्ध होनेके अतिरिक्त इस विवादके विचार होनेका उपाय नहीं है, उस संस्थान पर जो वीर अथवा जो कोई सामर्थ्यवान् राजा होता उसीके साथ युद्ध करनेको आगे बढ़ते थे। रजवाड़ेके चारो ओर जब अशान्ति और समर इत्यादि होते रहते थे उस समय यह कोटेराज्यके शासन करनेमें नियुक्त हुए, इस कारण उनको उस समय अन्यान्य विवाद मान राजाओंके साथ शीघ्र ही राजनैतिक चातुरीमूलक व्यवहार करना होता था। सन् १८०६ एवं १८०७ इसवीमें जिस समय जोधपुरके साथ समरानल प्रज्वलित हुई उस समय तीन अन्य राजाओंने इनसे सहायता मागी, इसी कारण तीनोंको संतुष्ट करना एकवार ही असम्भव होगया। इन्होंने तीनोंके पास दूत भेजकर तीनों जनोकी ओरसे विवादकी मीमांसा होनेकी चेष्टा की, और किसीको भी किसी प्रकारसे सेनाकी सहायता न दी, यह सामान्य नीतिज्ञताका परिचय नहीं है।

जालिमसिंहके विदेशिक राजनीतिके इतिहासके संग्रहको सब भांति निष्फल जानकर साधु टाड्ने उससे एकवार ही शान्त हो, सन् १८०३।४ ईसवीमें वृटिज

गवर्नमेंण्टके किया है। इस जिस समय ओरको गये, कोटेराज्यमें करनेमें कुछ वग समरमें पूर्वमतसे एकवार ही संभोगकारी होजायगी। दूंगा और और आन सहलगा। जय राज्य वचकर ज अपमानित निकट उस थोडा कर कारण स्व ज चेष्टा करके कुछ भी मानसकी थे, उन्होंने ही शासक रोकनेके लिये विराजमान है साधु लिये जो हाड़ा अन्य अनेक उस युद्धमें वि वृटिज गवर्नमें उस वखसीके दूर कहा कि वीरोंके मुससे

गवर्नमेण्टके साथ उनको जो पहिला साक्षात् सम्बन्ध स्थापित हुआ था उसीको वर्णन किया है। इतिहासवेत्ता टाड् साहब लिखते हैं कि “हुलकरको आक्रमण करनेके लिये जिस समय जनरल मानसन एक ब्रिटिश सेनादलको साथ लेकर मध्य भारतवर्षकी ओरको गये, उस समय जालिमसिंह अंग्रेजोंकी सामर्थ्यको अजेय जानकर उस सेनाके कोटाराज्यमे आते ही इन्होंने उस सेनादलके आहार्य सरवराह और अनुचरोंको संग्रह करनेमे कुछ भी विलम्ब नहीं किया। परन्तु जिस समय वह ब्रिटिश सेनादल दुर्भाग्य वश समरमें परास्त होकर भाग गया, उस समय ब्रिटिश सेनापति जनरल मानसनने पूर्वमतसे कोटाराज्यमे होकर जानेके लिये प्रार्थनाकी, जालिमसिंहने निम्नलिखित उक्तिसे एकवार ही असम्मति प्रकाश की। उन्होंने कहा कि “हमारे शान्ति पूर्णराज्यमे शांति संभोगकारी प्रजामे आप अपनी छिन्नभिन्न सेनाको लावेगे तो अराजकता उपस्थित होजायगी। आप अपनी सेनाको हमारे राज्यकी सीमामे ठहराइये मैं सब रसद संग्रह कर दूंगा और मेरी जितनी सेना है सब सेनाको लेकर आपको आपके शत्रुदलमेसे लेजाऊंगा और आपका शत्रुदल यदि मेरे ऊपर आक्रमण करेगा तो मैं इकला ही उस आक्रमणको सहलूंगा।” मानसनने जालिमसिंहके कथानुसार कार्य नहीं किया वह बून्दी और जयपुरराज्यमे होकर चले गये, किन्तु अन्तमे उस समस्त सेनामे एकमात्र इकले ही बचकर जनरल लेकरके पास गये, और अपनी शोचनीय पराजयका समाचार कहा। अपमानित निगृहीत, पराजित और पलायित जनरल मानसनने अपने उपरितन प्रभुके निकट उस घोर कलकदायक पराजयका समाचार देनेके समय, अपने अपराधको थोडा करनेके लिये अन्य मनुष्योंको भी उसी अपराधसे अपराधी और उस भागनेका कारण स्वरूप बताकर घोषणाकी। यह कुछ आश्चर्यकी बात नहीं है। जनरल मानसनने जालिमसिंहके विरुद्धमें दृढ़ अनुयोग उपस्थित करके उनके शिरपर भारी कलंक लगानेकी चेष्टा करके कहा कि जालिमसिंहने शत्रुदलके साथ षड्यंत्र करके हमारे भागनेके समयमे कुछ भी सहायता न की? दुःखका विषय है कि ब्रिटिश कर्तृपक्ष गणने दीर्घकालतक मानसनकी इस उक्तिको सत्यमात्र माना था। परन्तु जालिमसिंह तो सम्पूर्ण निर्दोषी थे, उन्होंने जनरल मानसनकी प्राण रक्षाके लिये विशेष चेष्टा की थी उनकी ही आज्ञानुसार मुकुन्दराकी घाटीसे कोयलाके सामन्त लखन महाराष्ट्र दलकी गतिको रोकनेके लिये जाकर सेनासहित मारेगये, उनका प्रत्यक्ष उदाहरण आजतक विराजमान है”।

साधु टाड् साहबने पीछे लिखा है कि “जनरल मानसनके भागनेकी सुविधाके लिये जो हाड़ा सेनाने महाराष्ट्रदलके साथ युद्ध किया, कोयलाके सामन्तके अतिरिक्त अन्य अनेक सेनाने भी उस समरमे निहत होकर बखशी अर्थात् प्रधान सेनानायक उस युद्धमे विपक्षी महाराष्ट्रके द्वारा बंदी होगये, जालिमसिंहके अधीनकी उस सेनाने ब्रिटिश गवर्नमेण्टकी उक्त प्रकारसे सहायता की थी, इसीसे महाराष्ट्रनेता हुलकरने उस बखशीके निकटसे दश लाख रुपयेका एक खत लिखकर बखशीको मुक्ति देकर कहा कि शीघ्र ही दश लाख रुपया न देनेसे समस्त कोटे देशको तलवार और तोपोंके मुखसे विध्वंस करदूंगा, पराजित बखशीने जालिमसिंहके समीप जाकर जब

गवर्नमेण्टके साथ उनको जो पहिला साक्षात् सम्बन्ध स्थापित हुआ था उसीको वर्णन किया है। इतिहासवेत्ता टाड् साहब लिखते हैं कि “हुलकरको आक्रमण करनेके लिये जिस समय जनरल मानसन एक ब्रिटिश सेनादलको साथ लेकर मध्य भारतवर्षकी ओरको गये, उस समय जालिमसिंह अंग्रेजोंकी सामर्थ्यको अजेय जानकर उस सेनाके कोटाराज्यमे आते ही इन्होंने उस सेनादलके आहार्य सरवराह और अनुचरोंको संग्रह करनेमे कुछ भी विलम्ब नहीं किया। परन्तु जिस समय वह ब्रिटिश सेनादल दुर्भाग्य वश समरमें परास्त होकर भाग गया, उस समय ब्रिटिश सेनापति जनरल मानसनने पूर्वमतसे कोटाराज्यमे होकर जानेके लिये प्रार्थनाकी, जालिमसिंहने निम्नलिखित उक्तिसे एकवार ही असम्मति प्रकाश की। उन्होंने कहा कि “हमारे शान्ति पूर्णराज्यमे शांति संभोगकारी प्रजामे आप अपनी छिन्नभिन्न सेनाको लावेगे तो अराजकता उपस्थित होजायगी। आप अपनी सेनाको हमारे राज्यकी सीमामे ठहराइये मैं सब रसद संग्रह कर दूंगा और मेरी जितनी सेना है सब सेनाको लेकर आपको आपके शत्रुदलमेसे लेजाऊंगा और आपका शत्रुदल यदि मेरे ऊपर आक्रमण करेगा तो मैं इकला ही उस आक्रमणको सहलूंगा।” मानसनने जालिमसिंहके कथानुसार कार्य नहीं किया वह बून्दी और जयपुरराज्यमे होकर चले गये, किन्तु अन्तमे उस समस्त सेनामे एकमात्र इकले ही बचकर जनरल लेकरके पास गये, और अपनी शोचनीय पराजयका समाचार कहा। अपमानित निगृहीत, पराजित और पलायित जनरल मानसनने अपने उपरितन प्रभुके निकट उस घोर कलकदायक पराजयका समाचार देनेके समय, अपने अपराधको थोडा करनेके लिये अन्य मनुष्योंको भी उसी अपराधसे अपराधी और उस भागनेका कारण स्वरूप बताकर घोषणाकी। यह कुछ आश्चर्यकी बात नहीं है। जनरल मानसनने जालिमसिंहके विरुद्धमें दृढ़ अनुयोग उपस्थित करके उनके शिरपर भारी कलंक लगानेकी चेष्टा करके कहा कि जालिमसिंहने शत्रुदलके साथ षड्यंत्र करके हमारे भागनेके समयमे कुछ भी सहायता न की? दुःखका विषय है कि ब्रिटिश कर्तृपक्ष गणने दीर्घकालतक मानसनकी इस उक्तिको सत्यमात्र माना था। परन्तु जालिमसिंह तो सम्पूर्ण निर्दोषी थे, उन्होंने जनरल मानसनकी प्राण रक्षाके लिये विशेष चेष्टा की थी उनकी ही आज्ञानुसार मुकुन्दराकी घाटीसे कोयलाके सामन्त लखन महाराष्ट्र दलकी गतिको रोकनेके लिये जाकर सेनासहित मारेगये, उनका प्रत्यक्ष उदाहरण आजतक विराजमान है”।

उक्त दश लाख रुपयेके खतका उल्लेख किया तब उन्होंने उसको सामनेसे हटाकर कहा, “कि तुम जो दश लाख रुपयेका खत लिखकर दे आये हो, उसके हम देनदार नहीं है।” जालिमसिंहने उसके पीछे वखशीको फिर हुलकरके समीप भेजनेके लिये कहा वह जिस प्रकारसे करसकै उस प्रकारसे वखशीके पाससे दश लाख रुपया लेकर उनको छोड़ दे। हुलकर जालिमसिंहके उस व्यवहारसे उस समय केवल भय दिखाकर ही शान्त न हुआ वरन, पीछे सुभीता होनेपर कोटेराज्यमे जाकर उसने राजधानीके बहुत पास ही डेरे डालदिये” ।

वीर तेजस्वी जालिमसिंह हुलकरको उपस्थित देखकर कुछ भी भयभीत न हुए, उन्होंने नगरकी दीवारोके ऊपर समस्त तोपै सजाकर सेनाको सजानेकी आज्ञा दी। उन तोपोंकी श्रेणीके इस भावसे सजते ही गोलोंकी वर्षा होनी आरंभ होगई, नगरके बाहर स्थित समतलक्षेत्रके समस्त आवास ही एकवार समभूमि होजाते। उधर जालिमसिंहकी गुप्त आज्ञाके अनुसार पहाड़ी भी हुलकरके डेरोके पिछले भागपर आक्रमण करने और समस्त द्रव्य लूटने तथा रसद प्राप्तिमे व्याघात देनेके लिये तैयार हुए। हुलकरने डेरोको स्थापित करके वखशीके द्वारा हस्ताक्षर युक्त उस दश लाख रुपयेके खतको फिर जालिमसिंहके पास भेजदिया, जालिमसिंहने शीघ्र ही उस खतके लेखानुसार रुपया देनेमे असममति प्रगट की। तब समरका होना अनिवार्य विचारा गया, उस समय दोनों ओरके मंत्रियोंने यत्नवान होकर परस्परमे साक्षात् करनेके लिये प्रस्ताव उपस्थित किया। परन्तु जालिमसिंह महाराष्ट्र नेता हुलकरका सब प्रकारसे अविश्वास करते थे, इस कारण उन्होंने कहला भेजा कि अपनी अभिलाषित व्यवस्थाके अतिरिक्त अन्य प्रकारसे वह साक्षात् करनेके लिये तैयार नहीं है। जालिमसिंहकी वह मनोगत व्यवस्था अत्यन्त विचित्र थी। उन्होंने कहला भेजा कि युद्ध वा संधि सम्बन्धी प्रस्ताव चम्बलनदीके ऊपर नौकाके वक्षमे उपस्थित करने होंगे, हुलकर इसीमे सम्मत हुए। जालिमसिंह उक्त उद्देशसे दो नौका सजाकर प्रत्येक खानेमे २० अस्त्रधारी सैनिक रखकर आप स्वयं एक छोटी नौकामे चढ़कर चम्बलनदीके मध्यस्थलमे जा पहुँचे। हुलकर भी शीघ्र ही अपनी कितनी शरीर रक्षक सेनाके साथ नदीके किनारे आकर एक नौका पर चढ़कर उस नदीके मध्यस्थानमे जालिमसिंहके समीप जा पहुँचा। शीघ्रतासे नदीके ऊपर सुन्दर गलीचा बिछाया गया, वह दोनों अद्भुत पुरुष जिनमे केवल एक आँख थी असीम सामर्थ्यवान राजनीतिज्ञ शान्ति स्थापन करनेके लिये प्रस्तावका आन्दोलन करने लगे। हुलकरने जालिमसिंहको ‘काका’ और जालिमने हुलकरको ‘भ्रातृपुत्र’ कहकर पुकारा। परन्तु दोनोंके पक्षमे तरीस्थ सेनाका दल इस प्रकारके भावसे तैयार था कि जो कोई एक ओरसे विश्वासघातकता का

(१) कर्नल टाड साहब अपने टीकेमे लिखते है कि इस अभाग वखशीने अपमानसे अत्यन्त दुःखी होकर विपयान करके आत्महत्याकी ऐसा अनुमान होता है।

(२) टाड साहबने यहाँ जालिमसिंहको अंधा और हुलकरको एकाक्ष समझ कर दोनोंमें एक आँखवाला कहा है।

५१
लक्षण दे
जितनी
बुद्धिमान
से १२५
कार्यमें
नहीं
प्रत्यक्ष
सीमाके
जालिम
इत्यादि
सेन्धियाके
ही कोटेके
सद्भाव
महाराष्ट्र
उन्होंने
देखकर
नोतिज्ञ
महाराष्ट्र
मनुष्य हाता
रखके साथ
था। लुट्टा
लेलेता था।
देदिया था,
सिंह समझ
संभावना थी,
मनुष्य
पिडारी
गित करता
भी नेष्टासा
कोटेमे निवास
हुना था, कि सत्य
मेरी करके १५१

लक्षण देखता-तो तुरन्त ही आक्रमण करनेके लिये उद्यत होता। हुलकर इस समयमें जितनी जल्दी कोटेको त्याग देगा उसक लिये उतना ही सुभीता होगा, इस कारण जालिमसिहके प्रस्तावके अनुसार शेषमें हुलकरको तीन लाख रुपया लेकर जाना पड़ा। बुद्धिमान् जालिमसिहने इस प्रकारसे तीन लाख रुपया देकर हुलकरके आक्रमणके हाथ से राज्यकी रक्षा करली।

इतिहासवेत्ता टाड साहब लिखते हैं कि जालिमसिहका समस्त समय कोटेके शासन कार्यमें व्यतीत होता था, उनको प्रतिवासी राजाओंके राज्यकी ओर दृष्टि रखनेका अवसर नहीं मिलता था, यह सरलतासे अनुमान किया जासकता है, परन्तु उन्होंने कोटेराज्यके प्रत्यक्ष स्वार्थ साधनके लिये हुलकर आर सेन्धियाके अधिकारी देश जो कोटेकी दक्षिण सीमाके साथ लगे हुए थे उन देशोंमें कृपिकार्यसे विशेष प्रतियोगिता दिखाई थी जालिमसिहने सेन्धियासे पाँच महल नामक देश, और हुलकरके निकटसे डिग पिडावा इत्यादि चारजिले जमाये ग्रहण किये। जिस समय ब्रिटिश गवर्नमेण्टने हुलकर और सेन्धियाके साथ युद्धमें जय प्राप्त की उस समय ब्रिटिश गवर्नमेण्टने उक्त देशका एकवार ही कोटेके अधीश्वरको दे दिया। जालिमसिह उक्त दोनों जने महाराष्ट्र नेताओंके साथ सद्भाव स्थापन और स्वार्थ सम्बन्ध स्थापन करके ही शान्त न हुए, वरन उन दोनों महाराष्ट्र नेताओंके विश्वासी मंत्रियोंके प्रति गुप्तभावसे तीक्ष्ण दृष्टि रखनेके लिये उन्होंने एक दूत नियुक्त कर दिया था। उस दूतने मंत्रियोंके प्रत्येक कार्यको गुप्तभावसे देखकर जालिमसिहसे कह दिया। इधर जालिमसिहने भी कितने ही प्रथम श्रेणीके नोतिज्ञ महाराष्ट्र पंडितोंको अपने यहाँ नियुक्त कर रक्खा था, और उनके द्वारा ही महाराष्ट्र जातिके जिस किसी राजनैतिक अनुष्ठानको वह जान सकते थे। जो जैसा मनुष्य हाता जालिमसिह उसके साथ उसी प्रकारका व्यवहार करते थे। विख्यात अमीरखाँके साथ जालिमसिहने विशेष सद्भाव स्थापित करके उसको अपने हस्तगत कर रक्खा था। लुटरा अमीरखाँ भी आवश्यकतानुसार जालिमसिहके पाससे समरके उपकरण लेलेता था। विशेष करके अमीरखाँके रहनेके लिये जालिमसिहने शेरगढ़ नामक किला दे दिया था, अमीरखाँ सन्तुष्ट चित्त होकर जालिमसिहका शुभ साधन करता था, जालिमसिह समझ गये थे कि अमीरखाँको बिना हस्तगत किये उससे विशेष अनिष्ट होनेकी संभावना थी, इस कारण उन्होंने उसको हस्तगत किया था, जालिमसिहके हस्तगत हुआ मनुष्य कोटेराज्यका कुछ भी अनिष्ट नहीं कर सका।

पिडारी नामक लुटेरोका दल भी चतुर जालिमसिहकी ओर विशेष सद्भाव प्रकाशित करता था। प्रधान २ पिडारे नेताओंके प्रति सम्मान दिखानेसे वे कोटेराज्यका कुछ भी अनिष्टसाधन नहीं करते थे। पिडारियोंके अनेक नेता जालिमसिहसे भूवृत्ति पाकर कोटेमें निवास करते थे, इन पिडारियोंके साथ जालिमसिहका यहातक सद्भाव स्थापित हुआ था, किन्तु १८०७ ईसवीमें जिस समय सेधियाने विख्यात पिडारी नेता करीमखाँको बंदी करके ग्वालियरके किलेकी रक्षा की, उस समय जालिमसिह उस करीमखाँकी

मुक्तिके लिये केवल बहुतसे रुपये देकर ही शान्त नहीं हुए थे, वरन करीमखाने के भविष्यम सचरित्रताके लिये वह उसके साक्षी भी हुए। यद्यपि उनके साक्षी होनेके समयमें उनकी अविवेचकताने प्रकाश पाया परन्तु उसीसे सेन्धियाने जो यथेच्छाचार किये थे उसका फल उसने पाया।

शरणागतका प्रतिपालन करना राजपूत जातिका परम धर्म है। अधिक क्या शत्रुके भी शरण आनेपर राजपूत जाति तन मन धनसे उसको आश्रय देकर उसकी रक्षा करती थी। अन्यान्य राज्योंके प्रधान २ सामन्त अथवा माननीय मनुष्य भी विपत्तिमें पड़कर कोटेमें आय जालिमसिंहके शरणागत होकर आश्रय लेते थे। जालिमसिंह किसी प्रकारसे भी आश्रय देकर शान्त नहीं होते थे। इतिहाससे जाना जाता है कि जालिमसिंह अपनी सामर्थ्यसे भी परे शरणागतका प्रतिपालन कर उसको आश्रय देते थे। मारवाड़ और मेवाड़के बहुतसे सामन्त उसी राज्यके राजकोटमें पड़कर जालिमकी शरणागत हुए, जालिमसिंहने उनको इस प्रकारसे भूवृत्ति दानकी कि वह सामन्त अपने २ देशमें जितनी भूवृत्तिको भोग करते थे वह उसकी अपेक्षा समधिक थी। जिस जातिमें शरणागतका प्रतिपालन करना तथा आश्रय देना महान् धर्म और पुण्यदायक विचारा जाता था, उस जातिमें जालिमसिंहके इस व्यवहारसे वह जितने अधिक प्रशंसित होंगे इसका अनुमान सरलतासे होसकता है। यही नहीं था कि जालिमसिंह उन शरणागतको केवल अभय देकर ही ग्रहण करते हो वरन वह अभयप्रार्थियोंके साथ उनके राज्यके विवाद विसम्बादोको भी मिटादेते थे। इसी कारणसे वह रजवाड़ेके सर्वसाधारण मनुष्योंमें “मध्यस्थ” और “शान्ति स्थापक” नामसे विख्यात हुए थे। सद उपदेशके वशसे हो या किसी राजनैतिक उद्देशके अनुवर्ती होनेसे हो जालिमसिंहने उस मध्यस्थताको करके विशेष यश प्राप्त किया था। इतिहाससे जाना जाता है कि जालिमसिंह कहते हैं, “कि सभी मनुष्य वृद्ध जालिमसिंहके समीप विपत्तिमें पड़कर गये, उनका यह विचार था कि जालिमसिंह इस सामान्य भूखंड कोटेसे सरलतापूर्वक सबकी पालना करनेमें समर्थ है।

इस समय जालिमसिंहके आभ्यन्तरीय राजनीतिके सम्बन्धमें कुछ कहना है। जालिमसिंहके आभ्यन्तरिक शासनकी नीतिको यथास्थानमें वर्णन किया गया है, उसी शासन नीतिको पढ़कर हमारे पाठक अनेक प्रकारसे उनकी आभ्यन्तरीय राजनीतिका परिचय पाचुके हैं। हम यहाँतक जालिमसिंहके दीर्घ शासनके इतिहासको वर्णन करते आये हैं, उसमें एकवार भी कोटेके अधिराज महाराव उमेदसिंहके नामका उल्लेख करनेका अवसर प्राप्त नहीं हुआ। इसका प्रधान कारण यह था कि यद्यपि महाराव राजा उमेदसिंह कोटेके सिंहासनपर विराजमान थे, परन्तु मूलतः जालिमसिंह सर्वमय कर्तास्वरूपसे अतीत दीर्घकालतक कोटेको शासन करते आये थे। कहा गया है कि राजा उमेदसिंह कोटेके नाममात्रके अधीश्वर थे वह जालिमसिंहके खिलौने या साक्षी गोपालस्वरूप थे—और चतुर चूडामणि जालिमसिंहही कोटेके अधीश्वर थे। जालिमसिंहकी आभ्यन्तरी

राजनीतिका
आवश्यकता है
पाठक
को कोटेके
किया था, हम
अर्द्धशताब्दीके
राजा उमेदको
देखते हैं।
स्थापन कर
जालिमसिंह
प्रकृति जैसी
करनेके आ
थे उसी उच्च
सिंह भी उन
प्रत्येक विषय
करते थे। ५२
करते थे, सा
चिन्ताशील
शिकार
सामर्थ्य
और उनको
अपने उद्धार
किसी प्रकारसे
करते थे, इधर
अनुशीलनमें
चेष्टा की। पु
स्वाधीनभावसे
शीघ्र ही उस
थे इतना ही
तथा प्रतापका
बुद्धिमान्
सम्यन्धमें २
चला आये तो
उमेदसिंहको
११००

राजनीतिका उल्लेख करते हुए यहाँपर फिर महाराव राजा उमेदसिहको उपस्थित करनेकी आवश्यकता होती है ।

पाठक गण ! महाराव राजा गुमानसिहने मृत्युके समय अप्राप्त व्यवहार उमेदसिह को कोटेके सिंहासन पर बैठाकर जालिमसिहको उनके अविभावक स्वरूपसे स्थापित किया था, हम जिस समयके इतिहासको इस समय लिखते हैं वह इसके परवर्ती अर्द्धशताब्दीके अधिक कालकी कथा है । इस दीर्घकालके पीछे भी हम उसी महाराव राजा उमेदको उस अप्राप्त व्यवहारकी समान उन जालिमसिहके रक्षणावेक्षणपर स्थित देखते हैं । जिस दिन मृत्युशय्यापर शायित गुमानसिहने जालिमसिहकी गोदीमें उमेदको स्थापन कर उनको उमेदका अविभावक पद दान किया । उसी दिनसे चतुर चूड़ामणि जालिमसिह उमेदकी ओर जैसा व्यवहार करते आये थे, और उमेदसिहके चरित्रकी प्रकृति जैसी थी उससे वह एक दिनके लिये भी जालिमसिहके उस प्रभुत्वको लुप्त करनेके अभिलाषी नहीं हुए । सारांश यह है कि जालिमसिह जैसी प्रकृतिके मनुष्य थे उसी उच्च क्षमता और स्वाधीनताके साथ राज्यशासन करनेके अभिलाषी थे । उमेदसिह भी उनके ठीक उसी प्रकार मनोगत पात्र हुए थे । यद्यपि जालिमसिह राजकीय प्रत्येक विषय पर महाराव उमेदसिहका मत ग्रहण करते और उनसे परामर्श करते थे । परन्तु ऐसा होनेपर भी जालिमसिह अपनी इच्छानुसार ही समस्त कार्य करते थे, साधु टाडू साहब लिखते हैं कि महाराव उमेदसिह एक ऊँची श्रेणीके चिन्ताशील मनुष्य और राजपूत स्वभाव सुलभ अनेक गुणोंसे विभूषित थे । इनको शिकार खेलनेका अधिक शौक था और श्रेष्ठ घोड़ेपर चढ़कर बंदूक चलानेमें अच्छी सामर्थ्य रखते थे । जालिमसिहने इनके प्रति यहांतक आधिपत्यका विस्तार किया और उनको यहांतक अपने हस्तगत किया कि वह कभी भी जालिमसिहके हाथसे अपने उद्धार करनेके अभिलाषी हुए थे या नहीं इतना संदेह है । जालिमसिह किसी प्रकारसे भी किसी विषयमें महाराव उमेदसिहके ऊपर कभी बल प्रकाश नहीं करते थे, इधर उमेदसिहकी भी जितनी अवस्था बढ़ती जाती थी उतने ही वह धर्मके अनुशीलनमें लिप्त होते जाते थे, इस कारण उन्होंने कठोर राजकार्यसे छुटकारेकी अधिक चेष्टा की । बुद्धिमान महाराव उमेदसिह इस बातको भलीभाँतिसे जान गये कि सम्पूर्ण स्वाधीनभावसे राज्यशासन करनेमें ऐसा विशेष प्रयोजन नहीं है, इस कारण उन्होंने शीघ्र ही उस आशाको छोड़ दिया । उमेदसिह जितना ही राज्यशासनसे वैराग्य दिखाते थे इतना ही जालिमसिहकी अनुगत्यता स्वीकार करते जाते थे, जालिमसिहकी क्षमता तथा प्रतापका अधिपत्य उतनी ही अधिकतासे बढ़ता गया ।

बुद्धिमान् जालिमसिह महाराव उमेदसिहके साथ कैसा व्यवहार करते थे उसके सम्बन्धमें इतिहाससे जाना जाता है कि यदि किसी भिन्नराज्यसे कोई राजदूत कोटेमें चला आवे तो सबसे पहिले उसको महाराव उमेदसिहके समीप जाना पड़ता था । दूत उमेदसिहको अपना परिचय देकर उन्हींसे उत्तर पाता था, परन्तु वह उत्तर उमेदसिह

अपनी इच्छानुसार नहीं देते थे। मंत्री जालिमसिंह जो कुछ लिख देते थे वही दिया जाता था। रजवाड़े वा अन्य किसी स्थानका कोई उच्च सामन्त निकाली हुई अवस्थामे यदि कोटेमे आकर आश्रय अथवा सहायता मांगता तो महाराव उमेदसिंहही उसको आश्रय वा सहायता देते थे, परन्तु सहायताका परिमाण जितना जालिमसिंह नियत करदेते थे उमेदसिंह उसको नहीं बढ़ा सकते थे। इधर जालिमसिंहका पुत्र अपनी भूवृत्तिको बढ़ानेके लिये प्रार्थना करता तो महाराव उमेदसिंहके विशेष अनुरोध न करनेपर जालिमसिंह उसे नहीं देसकते थे। बुद्धिमान् जालिमसिंह सभी विषयोंमे महाराव उमेदका मत यहांतक ग्रहण करते कि वह अपने निजका व्यय बढ़ाने पर भी महाराव उमेदसिंहके बारम्बार अनुरोध प्रकाश करने पर भी वह उस व्ययको पूरा करनेके लिये अपनी आमदनीको बढ़ाते थे। यदि परदेस कांटेकी राजधानीमे व्यापारीगण बचनेके लिये घोड़े लाते तो जालिमसिंह सबसे पहिल सर्वोत्तम घोडेको खरीद कर महाराजा और उनके पुत्रको देदेते। चिरप्रचलित रीतिके अनुसार राजकीय समस्त कागज पत्र पुस्तक मोहर और सब प्रकारके राजचिह्न महलके भीतर महारावके निजके सेवकोंकी सावधानीमे रक्खे जाते थे, परन्तु जालिमसिंहकी अनुमतिके बिना कोई भी उसे प्रियोग वा व्यवहार नहीं करसकता था। एक दिन महाराव उमेदसिंहके पुत्र कुमारकिशोरसिंह जालिमसिंहके एकमात्र पुत्र माधोसिंहके साथ एक क्षेत्रमे जिस समय अपने २ घोड़ोंको शिक्षा देरहे थे उस समय किशोरसिंहके प्रति माधोसिंहने अनादर दिखाया, जालिमसिंहने दंडस्वरूपमे अपने पैतृक देश नाणतामे माधोसिंहको भेज दिया। जालिमसिंहके इस व्यवहारसे अवश्य ही उनके सुविचार और राजभक्तिने प्रकाश पाया। महाराव उमेदसिंहके बारम्बार अनुरोध करने पर उन्होंने पुत्रको क्षमा नहीं किया।

जालिमसिंहने महाराव उमेदसिंहके साथ प्रकाशमे जिस राजभक्तिको प्रकट किया था उसके सम्बन्धमे बहुतसे प्रवाद प्रचलित हैं। एक समय जालिमसिंह महलमे बैठे हुए राजकीय देवमंदिरमे पूजा कररहे थे। इसी समयमे महाराव उमेदसिंहके पुत्र वहाँ गये। वह यह नहीं जानते थे कि जालिमसिंह वहाँ पूजा कररहे हैं। उस समय शीतकाल था मंदिरकी जमीन कुछ एक भीग रही थी। जालिमसिंह जिस रजाईको कंधेके ऊपर रक्खे हुए पूजा कररहे थे उसी रजाईको पृथ्वीपर आसनकी जगह उन्होंने बिछा दिया, और राजकुमारको उस पर बैठकर पूजा करनेके लिये कहा। जब पूजा समाप्त होगई तब राजकुमार चले गये जालिमसिंहका जो सेवक उस स्थान पर था उसने विचारा कि जब राजकुमार इस रजाईके ऊपर बैठ गये हैं तो हमारे स्वामी इसको अपने व्यवहारमे नहीं लावेगे। इस कारण वह उस रजाईको निकम्मी जानकर एक कोनेमे फेंक देनेके लिये उद्यत हुआ, परन्तु जालिमसिंहने उसके मनके भावको जानकर उसी समय उस रजाईको उसका हाथले लेलिया, और अपने शरीरपर डालकर "राजकुमारके चरणोंसे यह पवित्र होगई" भक्तिके साथ यह बात कही। इसका सरलतासे अनुमान होसकता है कि अत्यन्त सामर्थ्यवान् मनुष्य यदि ऐसा आचरण

करे तो, अपने प्रवल है कि चतुरता

रखनेमे भी शक्ति थी और वह साथ मित्रता यद्यपि कर देते थे, थे। परन्तु चारियोंको पर्वोत्सवमे, थे, परन्तु नहीं करने ही उनके पदपर स्वजातीय एक मात्र दलेलराँ मित्र थे। दूसरा नहीं है

अत्यन्त दलेलखाने कि दलेलके नेता थे दिया था। अर्थात् बीस मिल जाता था

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एक सेनादल इस हुए हुलकरके मालकामके बीता दिखाई थी

करै तो अत्यन्त विचित्रता है। जालिमसिहने जिस प्रकार विनय और नम्रता प्रकाश करके अपने प्रबल आधिपत्यका विस्तार किया, ऐसा अन्यत्र दृष्टिमें नहीं आता। सारांश यह है कि चतुरता और नीतिज्ञता ही इसका मूल है।

जालिमसिह जैसे परम ज्ञानी विख्यात थे अपने यहाँ सेवक और कर्मचारियोंके रखनेमें भी उसी प्रकारसे विशेष प्राज्ञता दिखाते थे। उनमें इस प्रकारकी एक शक्ति थी जिससे उन्होंने अपने कर्मचारी और सेवकोंको अपने वशीभूत कर रक्खा था। और वह कर्मचारी और सेवकोंके ऊपर विशेष दया प्रकाश करते थे, और उनके साथ मित्रता होजानेसे कोई भी इनका किसी प्रकारका अनिष्ट नहीं कर सकता था, यद्यपि जालिम उन कर्मचारी और सेवकोंके प्रति प्रयोजनीय समस्त अभावको पूरण कर देते थे, और न्यायके साथ उनको प्रत्येक विषयमें सीमाबद्ध स्वाधीनता देते थे। परन्तु उनको किसी प्रकार भी स्वेच्छाचारी नहीं होने देते थे। वह उन कर्मचारियोंको उनके आत्मीय स्वजनोके प्रतिपालन करनेके समस्त अनुष्ठान करदेते थे, पर्वोत्सवमें, विवाहमें जन्म और मृत्युके समयमें मुक्तहाथसे उनको रुपया देते थे, परन्तु कभी भी उनको इच्छानुसार बलसे वा अन्यायसे धन उपार्जन नहीं करने देते थे। इतिहाससे जाना जाता है कि पठान और महाराष्ट्र पंडित ही उनके यहाँ सबसे अधिक विश्वासी कर्मचारी थे। इन्होंने पठानोंको सामरिक पदपर नियुक्त किया और मरहटोंको राजनैतिक कार्यपर नियुक्त किया। यह अपने स्वजातीय मनुष्यको किसी कार्यमें नियुक्त नहीं करते थे। उनके शासनके शेष समयमें एक मात्र शक्तावत् सम्प्रदायके विशनसिह कोटेकी फौजदारी पदपर नियुक्त थे। दलेलखॉ और महारावखॉ नामक दो मनुष्य जालिमके अत्यन्त विश्वासी कर्मचारी और मित्र थे। कोटेका विराट किला आगरेके किलेके अतिरिक्त भारतवर्षमें जिसकी बराबर दूसरा नहीं है वही किला दलेलखॉने बनवाया था। उसी दलेलखॉने झालरापाटन नामका अत्यन्त रमणीक नगर बनवाया। कोटेके अन्यान्य समस्त किलोका भी संस्कार इसी दलेलखॉने करवाया था, जालिमसिह दलेलखॉको इतना प्यार करते थे वह कहा करते थे कि “दलेलखॉकी मृत्युके पहिले मानो हमारी मृत्यु होजायगी”। महारावखॉ कोटेके पैदल दलके नेता थे। इन्होंने अपनी सुशिक्षासे उस सेनाको अत्यन्त ही रण निपुण कर दिया था। कर्नल टाड् साहब लिखते हैं कि “वह सेनादल प्रत्येक मासमें बीसरोज अर्थात् बीस दिनका वेतन पाता था, और दो वर्षके शेष होनेपर बाकी सब वेतन मिल जाता था”।

(१) कर्नल टाड् साहबने इस स्थानपर टीकेमें लिखा है कि हमारे अधीनमें जालिमसिहने एक सेनादल इस महारावखॉके अधिनायकत्वमें दिया, उस सेनादलने आठ दिनमें हाड़ौतीसे लगे हुए हुलकरके अधिकारी समस्त देशोंपर अधिकार करलिया था। उस सेनादलने जनरल सरजान मालकामके अधीनमें स्थित सेनादलके साथ मिलकर “सौदी” किलेकी दीवारको लांचकर विशेष वीरता दिखाई थी।

छठवां अध्याय ६.

कोटेराज्यकी नवीन राजनैतिक अवस्थाका परिवर्तन-ब्रिटिश गवर्नमेण्टके साथ कोटेराज्यकी संधिका सूत्रपात-संधि स्थापनमें जालिमसिंहका अभिमत-पिडारियोंको दमन करनेके लिये संधिका प्रस्ताव-संधिवंधन-संधिपत्र-महाराष्ट्रनेता कोटेराज्यसे जो कर लेते थे, अंग्रेजी गवर्नमेण्टका वह ग्रहण करना-करकी सूची-पिडारियोंका युद्ध-उस युद्धमें जालिमसिंहका सहायता करना-उसके पुरस्कारमें कोटेराज्यको ब्रिटिश गवर्नमेण्टका कई एक देश देना-जालिमसिंहके वंशानुक्रमसे कोटेके शासनकर्ता पदपर नियोगपत्रमें गवर्नमेण्टकी सम्मति देना और उसपर हस्ताक्षर करना-उसके सम्बन्धके नियोगपत्र-गवर्नमेण्टके द्वारा कोटेराजको प्रदत्त देशकी राजसनद-दानपत्र-कोटेराज्यके महाराव राजा उमेदसिंह-कोटेराज्यका परिवार-किशोरसिंह-विशुनसिंह-पृथ्वीसिंह-राजकुमारोंके स्वभाव और चरित्र-जालिमसिंहके दो पुत्र माधोसिंह और गोवर्धनदास-दोनोंके स्वभाव और चरित्र-भ्रातृविच्छेद-पिताकी सामर्थ्य घटानेके लिये गोवर्धनदासकी चेष्टा करना-किशोरसिंहके साथ पृथ्वीसिंह और गोवर्धनदासका मिलन-पड्यंत्र-माधोसिंहको फौजदारपदकी प्राप्ति-महाराव उमेदसिंहकी मृत्यु-कर्नल टाड्का कोटेमें आगमन-कर्नल टाड्का राजदरबारमें पड्यंत्रका समाचार पाना-जालिमसिंहको भयंकर पीड़ा होना-आरोग्यप्राप्ति-कर्नल टाड्के द्वारा जालिमसिंहको पड्यंत्रका सम्वाद ज्ञात होना-राजनैतिक विभ्रान्त-कर्नल टाड्का राजनैतिक आचरण-जालिमसिंहकी सामर्थ्यको लोप करनेके लिये प्रकाशरूपसे चेष्टा करना-कोटेके राजा किशोरसिंहको कर्नल टाड् और जालिमसिंहके प्रस्तावके अनुसार सेनाके द्वारा महलमें बंदकरना-किशोरसिंहका महलको छोड़कर बाहर जाना-कर्नल टाड्का महाराव किशोरसिंहको फिर महलमें लाना-गोवर्धनदासको कोटेसे निकलवाना-कर्नल टाड्के उद्योगसे महाराव किशोरसिंहके साथ जालिमसिंहका फिर संमिलन-महाराव किशोरसिंहका अभिप्रेक-जालिमसिंहका कोटेसे दंड नामक करको रहित करना ।

इस समय हम कोटेराज्यके इतिहासका एक नवीन अध्याय अंकित करनेके लिये आगे बढ़े हैं । यवन शासनके पीछे मरहठे पिडारों इत्यादि अत्याचारी लुटेरे भारतवर्षके शांति-नाशकोके प्रबल प्रतापके समय चतुर नीतिज्ञ जालिमसिंह कोटेराज्यकी किस भावसे रक्षा करते आये हैं, पहिले अध्यायमें उसका वर्णन भलीभांतिसे किया गया है । जिस समय सामान्य वाणीकीवेशी ईस्टइण्डियाकम्पनीने जगदीश्वरकी कृपासे समस्त भारतमें अपने प्रबल प्रभुत्वका विस्तार कर शासनशक्तिको दृढ़ कर लिया, और देशीय राजाओंकी अवस्थामें अन्तर उपस्थित करदिया इस समय हम उसी समयके इतिहासको वर्णन करनेमें प्रवृत्त हुए हैं । जिस कार्यसे रजवाड़ोंके राजा एक समय प्रबलप्रतापसे राज्यशासन कर अक्षयकीर्ति संचय करगये हैं, जिन राजपूत राजाओंने अप्रमेय वीरता, असौम साहस अनुपम शूर वीरता और प्रबल पराक्रम प्रकाश करके अफगानिस्थानतकको जीत लिया था, जिन राजपूतराजाओंने एक समय एक २ पराक्रमी यवन बादशाहकी शासनशक्तिको विचलित किया था, जिन राजपूतराजाओंकी सहायतासे अकबर, शाहजहां औरंगजेब इत्यादि बादशाहोंने भारतके प्रत्येक प्रान्तमें अपनी शासनशक्तिको फैला

दिया था,
वही राजपूत
आपत्ति किये
हमारे
सरलतासे
कर्मल
जनरल
समय वो
प्रथा
इस युद्धके
कि भारतव
उन लुटेरे ।
सहायता न
शांति और
साथ रक्षण,
संधिवंधनसे
भी उनको
स्वीकार
उनको
राजाओंकी
साहस,
पर राजपूत
इसीसे उन
जसवन्त
समय जीते
साथ से
इतिहासमें
प्रकारका
दोष्ट लिभ
करनेमें यथेष्ट
प्राप्त होगा ।
बंधन स्थापित

दिया था, जिन राजपूत राजाओंसे यवन बादशाह मनहौ मनमें अधिक भयकरते थे, जिन राजपूतराजाओंके प्रचंड बाहुबलसे भारतवर्षकी अन्य सभी जातियां थर २ कांपती थी वही राजपूतराजा वही राजपूतजाति, बिना युद्ध और बिना रुधिर बहाये तथा बिना आपत्ति किये किस प्रकारसे ब्रिटिश गवर्नमेण्टकी आज्ञा पालनके लिये तैयार हुए, हमारे बुद्धिमान्, पाठक कर्नल टाड् साहबकी उक्तिको पढ़ कर इसका अनुमान सरलतासे करसकेगे ।

कर्नल टाड् साहब लिखते हैं, कि “सन् १८१७ ईसवीमें जब कि भारतवर्षके गवर्नर जनरल मार्किंस आफ हेष्टिंग्सने पिडारियोंके साथ युद्ध करनेकी घोषणा की उस समय घोषणापत्रमें लिखा था कि, पिडारी लुटेरे दस्युदलके नेता तथा लूटमारकी प्रथा चलानेवालोका यह उदय हुआ है, यह प्रकाश किया जाता है कि कोई भी इस युद्धके समयमें निरपेक्षभावसे नहीं रह सकैगा” और यह भी घोषणा किया गया कि भारतवर्षके समस्त देशीय राज्योंके सर्वसाधारणकी मंगल कामनाके लिये जब उन लुटेरे पिडारियोंके नाश करनेकी आवश्यकता हुई है, तब जो कोई अंग्रेजोंको सहायता न देगा उसे अंग्रेजोंका शत्रु समझा जायगा । राजपूत राजा हमारी समान शांति और सुशासन स्थापन करनेके विशेष अभिलाषी थे, इस कारण उनको हमारे साथ रक्षण, पीड़न संवि स्थापन करनेके लिये इस प्रकारसे बुलाया गया । और इस संधिवंधनसे वह चिरकालके लिये लूटनेवाले तस्करोके हाथके छुटकारा पासकेगे यह भी उनको सूचना दीगई, और इसी उपकारके बदलेमें वे हमारी शासनशक्तिकी अधीनता स्वीकार करें, और हम उनके राज्यकी रक्षाका भार ग्रहण करते हैं, इस कारणसे उनको राज्यकी आमदनीके कितने ही अंश कर स्वरूपमें देने होंगे, यह भी कहा गया” ।

कर्नल टाड् साहबकी उक्त उक्ति भलीभाँति प्रकाश कररही है कि राजपूत राजाओंकी अवस्था शोचनीय होगई थी, इसीसे राजपूत जातिका वह जगत्विख्यात साहस, शूरता वीरता पराक्रम एकबार ही लुप्त होगया था । उन्ही राजपूतोंके सिंहासनो पर राजपूत राजाकी वीरता पर दोष लगानेवाले बैठे थे । गवर्नमेण्टने बिना युद्ध किये इसीसे उन सबको बड़ी सरलतासे अपनी अधीनतामें बाँध लिया । राणा प्रताप-महाराज जसवन्त महाराज जयसिंह इत्यादिकी समान चिरस्मरणीय राजपूत राजा यदि उस समय जीवित होते तो पिडारियोंके भयसे ऐसी अधीनताको न स्वीकार करते ।

सरकारके बुलानेसे राजपूत राजाओंने एक एक करके ब्रिटिश गवर्नमेण्टके साथ संधिवंधनमें आवद्ध होकर करद पदको ग्रहण किया । राजस्थानके अन्य राज्यके इतिहासमें पाठक उसको पढ़चुके हैं । उक्त आवाहन पत्रको पाकर जालिमसिंहने किस प्रकारका व्यवहार किया, उसके सम्बन्धमें कर्नल टाड् साहब लिखते हैं कि “सूक्ष्म दृष्टि जालिमसिंह शीघ्र ही समझ गये थे कि ब्रिटिश गवर्नमेण्ट उस प्रस्तावको पूर्ण करनेमें यथेष्ट उपकार दिखावैगी, और उस प्रस्तावके पूर्ण करनेमें सम्मान भी अधिक प्राप्त होगा । उसके अनुसार उनके दूतने सबसे पहिले अंग्रेजी गवर्नमेण्टके साथ संधिवंधन स्थापित कर लिया । शीघ्र ही समस्त रजवाड़े भी ब्रिटिश गवर्नमेण्टके साथ मिलगये ।

“उस संधि वंधनके सम्बन्धमे आचिसन साहवने अपने ग्रंथमे लिखा है, कि सन् १८१७ ईसवीमे पिडारियोका नाश करनेके लिये जिन समस्त राजपूत राजाओने ब्रिटिश गवर्नमेण्टकी सहयोगिता की थी। जालिमसिंहके द्वारा सन् १८१७ ईसवीके दिसम्बर मासमे कोटेके अधीश्वरके साथ एक संधिवंधन तैयार हुआ। उस संधिमे ब्रिटिश गवर्नमेण्टने बाहरी शत्रुओंके आक्रमणसे कोटे की रक्षाका भार ग्रहण किया, कोटेसे मरहठोंको जो कर पहिले मिला करता था अब वह कर ब्रिटिश गवर्नमेण्टको मिला करेगा। यह नियत किया गया। सेधियाको कोटेसे जो करांश मिलता था ब्रिटिश गवर्नमेण्टने उसके सम्बन्धमे उसके साथ स्वतंत्र व्यवस्था की, और महाराव आवश्यकतानुसार अंग्रेजगवर्नमेण्टको सेनाकी सहायता देगे, यह भी निश्चय हुआ” । *

हमने आचिसन साहबके ग्रन्थसे इस संधिपत्रको नीचे प्रकाशित किया है, ।

संधिपत्र ।

पहली धारा—एक ओर ब्रिटिश गवर्नमेण्ट और दूसरी ओर महाराव उमेदसिंहवहादुर और उनके उत्तराधिकारी तथा स्थलाभिषिक्तोमे चिरस्थायी मित्रता संधि सम्बन्ध और समस्वार्थ विराजमान किया जायगा ।

दूसरी धारा—इस संधिपत्रमे हस्ताक्षर करनेवालोंके शत्रु मित्र एक दूसरेके शत्रु-मित्ररूपसे गिने जायंगे ।

तीसरी धारा—ब्रिटिश गवर्नमेण्ट कोटाराज्य और उनके अधीनके देशोंसे अपने अधीनमें रक्षण वे क्षणका भार ग्रहण करनेके लिये तैयार हुई है ।

चौथी धारा—महाराव और उनके उत्तराधिकारी तथा स्थलाभिषिक्त चिरकालतक ब्रिटिश गवर्नमेण्टकी प्रभुता स्वीकार करैंगे और इससे पहिले कोटाराज्यका जो अन्य सब राज्योंके साथ सम्बन्धवन्धन था वह सब राजा अथवा राज्य इसके पीछे कोई सम्बन्ध नहीं रख सकेंगे ।

पांचवी धारा—ब्रिटिश गवर्नमेण्टकी सम्मतिके अतिरिक्त महाराव और उनके उत्तराधिकारीगण तथा स्थलाभिषिक्तगण अन्य किसी राजा वा राज्यके साथ किसी प्रकारका संधिवंधन स्थापन नहीं करसकेगे । परन्तु वह अपने मित्र और कुटुम्बी राजाओंके साथ सांसारिक पत्रव्योहार करसकेगे ।

छठवी धारा—महाराव और उनके उत्तराधिकारीगण तथा स्थलाभिषिक्तगण किसी राज्यपर अत्याचार वा आक्रमण नहीं करसकेगे, और यदि दैवात् किसीके साथ कुछ झगड़ा उपस्थित होजाय तो वह झगड़ा चाहै महारावकी ओरसे हो चाहै अन्य किसी राजाकी ओरसे उस विवादकी मध्यस्थताका भार ब्रिटिश गवर्नमेण्टको ही रहेगा ।

सातवी धारा—कोटेराज्यसे इतने दिनोतक जो कर महाराष्ट्र राजाओंको अर्थात् पेशवा, सेधिया, हुलकर और पवारों देते थे, इसके पीछे चिरकालके लिये वह समस्त कर दिल्लीमें ब्रिटिश गवर्नमेण्टके उसके साथ लगी हुई सूचीके अनुसार देने होंगे ।

* Atchison's Treaties

आठवीं
नहीं करसकेगा,
ब्रिटिश गवर्नमेण्ट

नववीं
सहायता करनी

दशवीं
पूर्ण शासक क्षम
फौजदारीकी श

ग्यारहवीं
एक ओर मिष्ट
साह जीवनराम,

यह भाद
राजराणा जे
दिल्ली

२६ दिसम्बर

सन् १८१
गवर्न जनरलसे

ऊपर
जनवरीसे कोटे

करली, और इतने
उपद्रव करता था,
हुलकर पवार और

कोटाराज उस
महाराष्ट्रगण
सूची नीचे प्रकाश

१८७७

आठवी धारा-अन्य कोई राजा कोटाराज्यसे और किसी प्रकारके करका दावा नहीं करसकेगा; और यदि अन्य कोई राजा उस प्रकारके करके लिये दावा करेगा तो ब्रिटिश गवर्नमेण्ट उस दावीको उत्तर देगी ऐसा निश्चय होचुका है।

नववी धारा-ब्रिटिश गवर्नमेण्टके अनुरोधके अनुसार कोटेको यथाशक्ति सेनाकी सहायता करनी होगी।

दशवी धारा-महाराव, उनके उत्तराधिकारी और स्थलाभिषिक्तगण उनके राज्यमें पूर्ण शासक क्षमता युक्त अधीश्वररूपसे रहेंगे, और ब्रिटिश गवर्नमेण्ट अपनी दीवानी और फौजदारीकी शासनशक्ति कोटाराज्यपर नहीं फैला सकेगी।

ग्यारहवी धारा-ग्यारह धाराओसे युक्त यह संधिपत्र दिल्लीमें लिखा गया और एक ओर मिष्टर चार्ल्स थियोफिलास मेटकाफ और दूसरी ओर महाराज शिवदानसिंह, साह जीवनराम, और लाला फूलचंदके हस्ताक्षर सहित यह मोहरांकित हुआ। और यह महामहिमवर गवर्नर जनरल, और महाराव उमेदसिंह और उनके शासनकर्ता राजराणा जालिमसिंहके स्वीकार करने पर आजकी तारीखसे एक महीनेमें लिया जायगा।

दिल्ली
२६ दिसम्बर सन् १८१७ }

(हस्ताक्षर) सी. टी. मेटकाफ।

रेसिडेण्ट।

महाराज शिवदानसिंह।

फूलचंद।

रावराजा उमेदसिंहवहादुर।

राजराणा जालिमसिंह।

(हस्ताक्षर) हेष्टिग्स।

सन् १८१८ ईसवीकी २६ जनवरीको ऊचरनामक स्थानके डेरोमे महामान्यवर गवर्नर जनरलसे यह संधिपत्र स्वीकृत हुआ।

(हस्ताक्षर) जे०आडाम।

गवर्नर जनरलके सेक्रेटरी।

ऊपर लिखा हुआ संधिपत्र प्रकाशित करता है कि सन् १८१८ ईसवीकी २६ वी जनवरीसे कोटाराज्यने उमेदसिंहके वंशानुक्रमसे अंग्रेज गवर्नमेण्टकी अधीनता स्वीकार करली, और इतने दिनसे जो महाराष्ट्रदल बलपूर्वक उनके राज्यपर अत्याचार और उपद्रव करता था, और उनसे कर लेता था, इतने दिनोंमें उसकी शान्ति होगई, सेन्धिया हुलकर पँवार और पेशवा यही चार प्रधान नेता कोटाराज्यसे जो कर ग्रहण करते थे कोटाराज उस करको नवीन प्रभु अंग्रेज गवर्नमेण्टको देनेके लिये तैयार होगा। महाराष्ट्रगण कोटाराज्यसे कितना कर लेते थे हम आचिसन साहबके ग्रन्थसे उसकी सूची नीचे प्रकाश करते हैं।